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BY

ALLYN WESTON.

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I N D E X.

A.

Address of Bro. Lewis Cass, Extracts	Page 10
“ “ Bro. Horace S. Roberts, Extracts	28
“ “ De Witt Clinton	60, 100
“ “ Grand Master of Alabama, Extract	107
“ “ the Grand Master of Louisiana	381
“ “ the Grand Master of California	471
“ “ Bro. F. Faunt Leroy, of Texas, Extract	482
“ “ the Grand Master of New York, Extract	496
Ancient Constitutions, Extract from	131
Acacia or Cassia	132
An Incident	136
Anti-Masonry, Incidents of—How Political Anti-Masonry began	147
Advice, Good	360
Ashlar, Dr.	366
Advice, To a Lady	367
Adoptive Masonry	369
Applicants, Non-affiliated	395
Affiliations	464
Ashlar, Our Enterprise	508
Arkansas, Grand Lodge in	524

B.

Brethren, Visiting	19
Biography of the late Gen. E. J. Roberts	41, 180
Ballotting for Candidates	44
Broken Column	108
Benjamin Franklin, Letter of	125
Ballot, To be had in Third Degree	164
Book Notices	314, 363, 410
Brotherly Love	405
Ballot, Reconsideration of—Old Age	448
Burns, Robert	474

C.

Candidate, Is he worthy and well qualified	21
Cowan	25
Corner Stone, Laying of at Windsor, C. W.	31, 489
Celebration at Port Sarnia, C. W.	26
“ “ Troy, N. Y.	32
“ “ Milford, Mass.	34
California, Growth of the Order	45
Catholics, Initiation of	45

IV

Candidates, Examination of	Page 54
" Rejected	114
" Proficiency of	129, 185
" Initiation of	275
" Valid Objections to	347
Correspondence, Interesting	56
Complimentary	64, 547
Connecticut, Grand Lodge of	65
Corner Stone, Removal of	116
Conviviality	136
Capt. Harris and the Pirates	137
Connecticut, Grand Encampment of Knight Templars of	210
Cogshall, Letter of Bela G. V. and L.	221
Celebration at Toronto	263
Charter of Colae of Cologne	270
Celebration of St. John's Day at Battle Creek	271
Committees	290
Cirele, Point within	292
Celebration at Ypsilanti	321
Caution	384
Charge	432
Charge of a Father to his Son	442
Colored Persons, Lodges of	452
Canada, Grand Master of the New Grand Lodge of	469
" Grand Lodge of	476
" Grand Lodge of—Extract from Address of the G. M. of New York	496
" New Grand Lodge	165, 360, 426
Celebration at Mt. Clemens	525
Chicago, Dedication of the New Hall at	529
Canadian Question, Views across the Ocean	539

D.

Death of P. G. Master M. Z. Kreider, of Ohio	58
Deaths	87, 135, 178, 225, 273, 319, 365, 411
Degrees, Spurious	139
Duelling	205
Demit	286
District of Columbia, Grand Lodge of	313
Dedication of the New Hall at Eaton Rapids	340
Dress of a Mason	437
Dues, Lodge	467

E.

Editor's Table	42, 89, 136, 227, 275, 320, 366, 412, 458, 504, 549
Encampment, New	151
Examinations	156
England, Masonry in	251
" Grand Lodge of	337, 438, 511
Expulsions and Suspensions	306
Eaton Rapids, Dedication of a New Hall at	340
Encampment at Monroe	436

Emergency, Cases of	Page 443
Entered Apprentice, Trial of	501
Edicts and Opinions of W. B. Hubbard, Digest of	541
Exchanges	550

F.

French, Death of Sam	87
Freemasonry in Germany	295
Floats	305
Finishing the Work of one Lodge in Another	404
Fellow Craft, Trial of	501
Freemasonry in Great Britain	515

G.

Georgia, Grand Lodge of	81
Grand Honors, Public	88
Grand Lodge, Meeting of—Duty of Secretaries	175
“ “ “ “—Condition of Lodges, Grand Lecturers, Pro- ficiency of Candidates	185
Germania Lodge, Boston	288
“ “ at Saginaw City	349, 409
Georgia, Death of the Grand Master of	480

H.

Hall, New, at Philadelphia	44
Hurst, Death of Robert	87
Harmony, Success	99
How a Catharongus Man got the Real Master Mason's Grip	200
Harris, Death of Capt. Chas.	225

I.

Imposters	85, 362
Intemperance	114
Indiana, Grand Lodge of	127
Interesting Testimony	152, 201, 242
Iowa, Grand Chapter of	210
Influence of Masonry in War	322
Invention, New	393
Initiation	428
Indiana, Grand Encampment of Knight Templars in	543
Insanity	548

J.

Jephtha and the Ephraimites	59
Judging by the Wrong Standard	429

K.

Knights Templars, Order of	35
“ “ in Pennsylvania	111
“ “ in Connecticut	210
King Solomon's Temple	335
Kane, Bro. Dr.	388
Kansas, Grand Lodge in	514

VI

L.

Lodge Rooms	Page 24
Lodges, New	43
Lodges in Detroit	43
Lodge, Great Western	43
Lodges in N. Y. State	70
Lodges, List of Officers of	274
Lodge, Germania Boston	288
Lodges, Names of	310, 343
Lodge Meetings, Listlessness in	329
Lodges, New. Non-Affiliated Applicants	395
" of Colored Persons	452
Louisiana, The Craft in	479

M.

Masonic Publications	3
Milford, Mass., Celebration at	34
Masonry and Pirates	46
Masonry. A Glance at his History. Its Progress in the United States...	47
Masonry in Michigan. Extracts from Old Records. No. 1.....	74
" " " " " " " " " " 2.....	120
" " " " " " " " " " 3.....	172
" " " " " " " " " " 4.....	212
" " " " " " " " " " 5.....	267
" " " " " " " " " " 6.....	301
" " " " " " " " " " 7.....	350
" " " " " " " " " " 8.....	401
" " " " " " " " " " 9.....	450
" " " " " " " " " " 10.....	493
" " " " " " " " " " 11.....	533
Mason's Sign	89
Masonic Temple, Philadelphia	117
" News	134
Masons, Be sure that all Present are	163
Miscellaneous.....	176, 222, 272, 316, 364, 456, 502
Married	177, 225, 273, 365
Mackey, Letter of Bro.....	209
Michigan, G. R. A. Chapter of	237
Mrs. K.'s Curiosity	240
Massachusetts, Grand Lodge of	250
Masonry in England.....	251
Michigan, Proceedings of the Grand Lodge of.....	253
Masonry, Conservative	262
" Universality of	277
Masonic Law, Bro. Mackey's New Work on the Principles of	331
Monroe, Celebration at	336
Master, May call Assistance	342
Michigan, R. A. Chapters in	357
Masonry, Adoptive	369
Mark Master Degree	387

THE ASHLAR.



VOL. 1.

SEPTEMBER, 1855.

NO. 1.

SALUTATORY.

PRESENTING to the Masonic Fraternity the first number of **THE ASHLAR**, we fully realize that we have entered upon a great and important undertaking. The enterprise of publishing a magazine, devoted to the promotion of the principles and interests of the Order, and worthy of its support, has been carefully considered, and has not been commenced without a willingness to meet, and a determination to overcome, all obstacles which can reasonably be anticipated. The field, on which we have entered, is as wide spread as the Universe: the theme, which we have to contemplate, is lofty and ennobling, for it leads the thoughtful "to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator."

The increasing prosperity of our Ancient Institution in the United States—and especially in this section of the country—during the past

few years, has created a demand for additional facilities for diffusing information relative to Masonry, and enlightening those who desire to study its principles and precepts, and take an interest in its advancement. A knowledge of many facts, proceedings and statistics of a local character, within this, or a neighboring jurisdiction, which, for the benefit of the Craft, should be generally known and placed on a permanent record, is now confined within a narrow compass. It is our design, in establishing this periodical, to supply the demand to which we have alluded.

THE ASHLAR will be devoted to the general interests of Masonry. Each number will contain disquisitions—historical and philosophical—calculated to impart useful knowledge respecting our Association, inculcate its moral teachings and inspire a due respect and reverence for its antiquity and worth. Affairs pertaining to the Fraternity in the Northwest, will receive particular attention, and we shall strive to keep our readers constantly and accurately informed of their condition. Full and correct reports will be given, from time to time, of the proceedings of Masonic bodies.

No pains nor expense will be spared to make this a valuable work. We have already made arrangements with some of the best Masonic writers in the country, to furnish communications for future numbers; and shall, as soon as our arrangements are completed—which will be in a short time—have a corps of learned and able correspondents. To the general management of the publication, and particularly to the editorial department, we pledge the Brethren, our best and untiring efforts shall be given.

With the aids and facilities that will be at our command, we intend to make THE ASHLAR not a dull, monotonous volume, but a *living, breathing* book adapted to the progressive and stirring age in which we live. Its matter shall be varied; the grave and the gay—serious disquisition, fiction, anecdote, poetry and current news—(all, however, relating directly or indirectly to our Order or its principles,)—will, we trust, give freshness and interest to its pages.

The present number is designed as a specimen of the *external*, and not the *internal*, qualifications of our work. In preparing this issue, we have met with the embarrassments which usually attend the commencement of such a project. It was necessary to have our plates and cuts made in New York; and we have found it important to carry on an extensive correspondence with Masons in various parts of the country. The details of the mechanical execution of the book have made a large demand on our time and attention; and we have

been, as it were, without working tools, not having had *exchanges*—the great fount whence an editor collects his materials, and often draws his inspiration. Many of these difficulties are now overcome, and will not have to be encountered again.

However great may be our efforts, such a work as we propose to make, cannot be successfully carried on and placed upon a permanent basis, without the cordial co-operation and liberal patronage of the Brethren in Michigan. In infancy, it must depend on them for its main support. If they but give prompt assistance, THE ASHLAR, we confidently hope, will, in a few months, be read in every State in the Union, reflecting credit on its early patrons, and extending the influence and blessings of our Ancient Order.

MASONIC PUBLICATIONS.

Two thousand years ago, ARCHIMEDES, explaining the principle and use of the lever to HIERO, King of Syracuse, exclaimed in the heat of his enthusiasm : " Give me where to stand and I will move the world." Since the days of that celebrated mathematician, by the application of the knowledge that he imparted, an invention has been made, which, though it moves not the physical earth, yet moves the world. It is a far greater triumph than any which ARCHIMEDES achieved in the field of science, and serves as a means to preserve his name and fame, and hand them down to coming ages. We allude to the art of printing. Previous to its existence, the greatest productions of the most learned and gifted statesmen, philosophers and poets, had but a very limited circulation. The immortal verses of HOMER were known in his day only as he sang them before listening crowds, while travelling from country to country ; an intimate knowledge of the discoveries and inventions of PYTHAGORAS, ARISTOTLE, and SOCRATES, was confined to their pupils and immediate followers ; the eloquent and stirring orations of THEMISTOCLES and CICERO, though they held large and attentive audiences spell-bound, were familiar to few who had not heard them delivered. Long before the present day, might the works of such men have become extinct, had not the art of printing put them on a durable record, and scattered them throughout the civilized world.

As the facilities for spreading new ideas and information enlarge, in the same proportion does the intelligence of mankind increase. The Greeks and Romans were ignorant and superstitious; and why? They had men as gifted by nature as any the world ever saw; men who cultivated their intellects and produced works which moderns have never excelled. The speeches of the two great orators, whom we have mentioned, are unsurpassed by any on record, in logic, eloquence or rhetoric; and the paintings and statues of ancient artists, as far as we can judge from the blemished and disfigured remains that have come down to us, defy the skill of the present age, in excellence of conception and accuracy and truthfulness of execution. A few intelligent and highly cultivated minds, however great their powers, do not constitute a nation. Such was the case in Greece and Rome. A vast majority of the people were wholly untutored, and lived steeped in ignorance. Slowly and gradually the world progressed in knowledge, till printing became known. The usefulness of the art was immediately demonstrated; new light at once spread over mankind, and civilization received a powerful impetus. Since that period, the rapidity with which every branch of knowledge has advanced, is truly astonishing. The recent revelations, which have been made in the arts and sciences, are without a parallel in the previous history of man. By them, valuable aids and assistants have been given to the Press. Within the recollection of men who have but just entered the active business of life, the potent agency of steam has wrought a wonderful revolution; it has woven a net-work of iron bands over countries, and brought into contact, places that were before remote and almost entirely separated; it has well-nigh annihilated space and time, and united two remote continents, since, crossing three thousand miles of sea in ten short days, we hardly lose sight of the church steeples of New England before we perceive the smoky tops of Liverpool. At a still later day, the magnetic battery was made the most wonderful agent in the power of man; and now, while our own country is covered with a fine net work, over which thousands of messages of love and sorrow are passing between distant friends, the unseen and subtle fluid is bearing the tidings of battle and slaughter from Sebastopol to England. The agency of steam, therefore, and the magnetic battery are powerful aids of the Printing Press in diffusing knowledge and civilization among men.

The human race has progressed rapidly within the last few hundred years, and stands to-day in advance of its position at any former period. Discoveries, inventions and improvements were never so nu-

merous as they have been during the present century. This is attributable directly to the large number of publications, and the quickness and facility with which information of transpiring events is communicated. In the United States, the vast mass of the people can read and write, and are in the habit of perusing newspapers and books; and in many countries of Europe, a large portion of monarchical subjects have received thorough instruction in the rudiments of the branches of knowledge usually taught in our common schools. It is obvious, then, that a greater number of people can be reached and influenced by publications, than in any other way. A popular book is written in this country—and in a few weeks, it is translated into almost every language in Europe, and read in every province of the Eastern Continent. To-day, the works of WASHINGTON IRVING may be found scattered through England, Spain, France, Germany and other countries.

True as is the remark, that Masonry and Civilization have gone hand in hand since the date of the earliest historical information, the most available means have not always been sufficiently employed to spread the light of our Ancient Institution among those who wander in darkness, and increase its strength, and the extent of its benign influence. Enough has not been known by those out side of our Order, and indeed by a large number in it, of its history and its philosophy. Ignorance has engendered prejudices, and led many, upon a superficial examination, or, as is more frequently the case, none at all, to condemn what they know nothing about. This state of things is, in a great degree, to be attributed to the scarcity of Masonic publications.

Near the commencement of the eighteenth century, history informs us our Order was so far shorn of its honors, and had so far declined, that there were only four working Lodges in the South of England, and those were attended by few members, and sustained with difficulty. The dignity and importance of the Institution were decreasing in public estimation, and a darkness, that seemed almost impenetrable, was brooding over it. Those who sought to revive it and restore its ancient influence, saw that some more active and decisive measures must be adopted to refute the attacks of its enemies. The great object of enquiry was as to its age. If its antiquity could not be established beyond reasonable doubt, it would fall beneath the assaults of those who asserted that it was merely a temporary society which would soon end its short existence, like hundreds of other associations that had died out when their novelty had worn away. To meet this objection and silence foes, the Grand Lodge, in 1721, directed Dr. ANDERSON, the Junior Grand Warden, to "collect copies of the

old Gothic constitutions and digest them into a better method." This was accordingly done; and the result of Dr. ANDERSON's labors was ordered to be printed; but some of the brethren, becoming alarmed lest the secrets of the Order should thereby be exposed, burned a portion of the manuscript. The light, however, which was diffused by what remained, was sufficient to accomplish the purpose for which it was designed; and the remote antiquity of Masonry was not again called in question. The moment the Order began to rise in respectability, and flourish, as it did soon after the publication of Dr. ANDERSON's digest of the Ancient Constitutions, it received numerous attacks. The Brethren permitted them to go unanswered: relying upon the invulnerability of the living principles of their faith, they maintained what in modern days is called a "masterly inactivity." Not seeking to make proselytes, they were contented to enjoy the benefits of the Institution without extending its privileges to those outside the pale, and without fear that its stability would be shaken. As well as their association might be able to stand against "the ruthless hand of ignorance," "the devastations of war," "the ravages of barbarous force," and the foes which constantly surrounded it, they began to realize that public opinion demanded of them proper demonstrations of respect, and that they were doing themselves injustice by their long and apparently contemptuous silence, and unnecessarily retarding the cause which they desired most to advance. Accordingly, the attention of the Lodges was directed to the subject, and by their authority addresses were prepared and delivered before public audiences. No elaborate refutation of the arguments embodied in the numerous publications of opponents, appeared till 1738, when Dr. ANDERSON put forth his celebrated defence. This contained strong and unanswerable arguments in vindication of the ceremonies and rites of the Order, and so great was its influence that Masonry immediately gained a large accession to its numbers, and obtained a stronger footing. New Lodges were established in every town of importance in England, and Provincial Grand Masters were appointed to take charge of affairs in distant districts, and preserve the Order in its purity.

As in remote, so has it been in recent, times. Judicious publications on the history and philosophy of Masonry have tended to remove doubts as to its antiquity and genuineness, and have been the means of diffusing much useful information among the Brethren. Although such beneficent consequences have followed the publishing of disquisitions on our Institution, and the spread of news respecting its

current movements in various parts of the world, the necessity of publications, properly conducted by members of the Fraternity, cannot be too strongly urged. In the view which we have taken, we are supported by Rev. G. OLIVER, D. D., Past D. P. Grand Master for Lincolshire, one of the most learned Masons of this or any other age, who says:

“With humble submission, I conceive it to be an error in judgment to discountenance the publication of philosophical disquisitions on the subject; because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of free enquiry; but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood, or perverted, to the propagation of unsound doctrines and pernicious practices; and thus would ignorance be transmitted as a legacy from one generation to another.”

. In 1845 the same distinguished brother said: “There can be no rational doubt, however, but the moral influence of Masonry would be much more powerful and efficient—its funds would be increased, and its charities better supported, if the sources of intelligence amongst the Fraternity were augmented, and a higher grade of science substituted for the meagre outline which at present prevails in our Lodges.”

Masonic publications, devoted to the elucidation of historical and philosophical facts, and the imparting of current news respecting the proceedings of the Order, are not calculated to call forth bitter arguments or hostile controversies. As wise men, we judge the future, in a great degree, by the past. What injury have the works of our opponents done? From 1675 to 1793 there were more than *forty-five* publications which were put before the world as exposures of the secrets of Masonry. These works pretended to reveal the rites and ceremonies of the Lodges and all the mysteries of the Order. They were heralded with high sounding names. Among them, was the famous work of PRICHARD, entitled, “The Secrets of Masonry made Known To All Men.” Within a few years, the works of STONE, MORGAN and BERNARD, and other pretended revelations, have appeared in this country. What injury have these spurious publications inflicted on our time-honored Institution? None whatever. The tremendous excitement which existed in the United States when MORGAN was supposed to have been abducted for the publication of his book, is probably well remembered by most of our readers. The opposition to our Order swept over the land like a whirl-wind; it divided political parties—decided the elections of States, and separated families.

Where is the Anti-Masonic party now, and where stands our Institution? The former has dwindled away, and its history is written in the past; the latter survives, having passed through the ordeal, unscathed, and is increasing in strength and numbers with unexampled rapidity. It is not assumption on our part, therefore, when we say that our Association is not injured by the spurious works of opponents and the hostility that they may engender; and that the Order is benefited—those in darkness are enlightened, and Brethren are instructed—by Masonic publications judiciously and properly conducted.

The present age is a stirring one. Wars and rumors of wars are rife. The arts and sciences are advancing. In the midst of this progressive march of the nineteenth century, our ancient Order should not loiter. The beneficent work, in which it is engaged, makes imperative demand on the time and energies of every Brother. With unfeigned pleasure, do we see the Craft every where increasing—especially throughout the United States and in Michigan. It is prospering from Maine to California. The Lodges have more work than ever before, and the influence of the religious principles and precepts which our Association inculcates, is more widely felt every day. God speed the good work!

As our numbers increase, a demand arises for additional means to instruct the newly initiated. The information, gained at our private communications, is well as far as it goes; but it is too meagre to satisfy the cravings of any Brother who is anxious to comprehend the true spirit and scope of our Institution. He, who looks upon the lectures and work of our Lodges as mere forms, and sees not in them symbols of morality and illustrations of vital truths, fails to appreciate the benefits and beauties of the Order. Lectures and work are not the *end*—they are not the *all* of the Association; they are means (tested by ages) to inculcate religious lessons and keep Brethren in the paths of rectitude and virtue. To rightly comprehend them, and appreciate their value, the history of our Order must be thoroughly searched and understood, and its philosophy must not be overlooked. The study is grand and ennobling, and is continually opening to the eye of the student new fields of beauty and usefulness. To one who applies himself to the task with a determination to overcome obstacles and gain success, the forms and ceremonies of the Lodges are soon clothed with a moral power, which cannot fail to exercise a salutary influence on his actions and life.

Amid their daily avocations, a vast majority of the Brethren do not find leisure to devote to the reading of a long history—extending back,

in fact, beyond the date of the earliest records,—the details of which can be gathered only by perusing numerous volumes; nor have they the means to procure the works which contain such information. It is necessary, therefore, that they should have the facts of history condensed and arranged for them, and the dark passages elucidated, by those who have the time to devote to its study.

It is to supply the wants to which we have alluded, as well as for other reasons, the enumeration of which would greatly lengthen this article, that Masonic publications are needed. Such works, under judicious management, do not in any way reveal the *arcana* of our Order. Those should, in no case, be hinted at; they dwell in the repositories of faithful breasts, where cowans and eaves-droppers cannot enter, and whence no torture can extort them. "Our leading tenets are no secrets," says the Rev. SALEM TOWN, formerly Grand Chaplain of the Royal Arch Chapter of the State of New York; * * * "by a full and fair exposition of our great leading principles, we betray no secrets." This view of the subject is endorsed by Brother OLIVER, who says it is the opinion, so far as he "has been able to judge, from an extensive correspondence with learned Brethren in every quarter of the globe, of every other intelligent Mason."

In this day, when the Press is throwing off hundreds of thousands of publications on every subject—from the scientific and philosophical to the most frivolous—when knowledge is thereby quickly, and at small cost, diffused among all classes of people, a proper appreciation of the value of our ancient Institution, a due consideration of the great principles and precepts which it inculcates—an ardent desire to bring to light those who are yet in darkness, and extend to them the powerful and soothing influence of the benign virtues—friendship, morality, brotherly-love and charity—should create among the Craft a willingness and determination to seize upon the great lever which moves the world, and employ it as a means to give sight to the blind, relief to the distressed, and keep our Order in the vanguard of the progressive movements of the century. We must suit ourselves to the age in which we live. This can be done without removing ancient landmarks, or countenancing a deviation from the established usage and customs of the Fraternity. The ancient landmarks, usage and customs are known only to the *accepted*, and having come down to us from time immemorial, are rendered sacred by age which has demonstrated their necessity and usefulness. It is for the very purpose of protecting them in their purity, by spreading a knowledge of the history and philosophy of our Association, that we should employ the best facil-

ities within our reach, for communicating intelligence. Pursuing such a course, the popularity of Masonry will continue to increase; the Institution will gain numbers and strength slowly but *surely*, and taking no step backward, will go on in its great and holy work till time shall be no more, and its members shall be gathered in that celestial Lodge above where the Supreme Architect of the Universe presides.

EXTRACTS FROM AN ADDRESS OF BROTHER LEWIS CASS.

It is with peculiar pleasure that we exhume from the "Masonick Record" of the past, the truthful and noble sentiments of a distinguished Brother, who, though his shadow is lengthening in the east, still possesses, in a remarkable degree, the strength and vigor of manhood, and lives among us to enjoy the social intercourse of family and friends, and the fame which a long life, devoted to the service of his country, has won. The most able and eminent of his contemporaries, WEBSTER, CALHOUN, CLAY—the foremost men of the world—and others less gifted by nature, have, one after another, been stricken down by his side, while his days have been lengthened, and his path has been spread with prosperity and wealth. Gen. Cass is now nearly seventy-three years of age. The ardor of his ingenuous youth has abated, and the spark, which once shown in his eye and told of the energy and resolution hidden within, has been dimmed by time; but we trust that the fires early kindled in his soul by the ever-living principles and precepts of our ancient Institution, and its most excellent tenets, continue to burn brightly, irradiating the closing years of his earthly career. The eloquent language which fell from his lips, when, in opening manhood, he spake of the benefits and moral beauties of our Order, and sought to inculcate its virtues, though not tempered and constructed in accordance with the rigid taste which extensive scholastic attainments and maturer judgment may have formed, will find a suitable place among the most enduring of his productions, and will remain one of the noblest monuments which he has reared to his memory.

The following beautiful extracts are taken from an Oration delivered at Zanesville, Ohio, on the festival of Saint John the Evangelist,

December 27th, 5810, before the Lodge of Amity. Subsequently, the author was successively Grand Master of the Grand Lodge of Ohio and Grand Master of the Grand Lodge of Michigan.

• • • "Upon this sacred and solemn festival, it would be useless, were it possible, to penetrate that mist of obscurity which envelopes the origin of our society. Coeval with civilization, and anterior to history, it mocks the inquiries of the curious, and baffles the researches of the antiquarian. But great is our cause of rejoicing and of pride, when we contrast its durations with the fleeting fabrics of man. Those stupendous works, which excited the wonder of the ancient world, and formed an epoch in history, have ages since mouldered into dust; but this moral edifice, joining the vigor of youth to the maturity of age, has outlived their glory, and now mourns their fall. The lofty and aspiring oak hath yielded to the rude blast of the whirlwind, while the meek and lowly willow, safe in its humility, hath defied the tornado and the tempest. Thus has it fared with the institutions of man. Too proud to seek safety in the vale of obscurity, and too weak to withstand the rude shock of time, they have successively fallen before the mighty destroyer. Few are the works of art, and still fewer of genius, which have escaped the ravages of time and the ruthless attacks of barbarians. So perishable indeed have been the monuments of human industry, that scarcely a shattered column of a broken pilaster now directs the eager eye of the inquiring traveller to the most celebrated scenes of ancient story. The memorials of liberty have been as mutable as the vestiges of slavery, and not a solitary stone now remains of those monuments erected at Marathon and Thermopylae, to commemorate the heroic deeds which secured freedom and independence to Greece, and deathless glory to her history. But far different is the picture which our society presents. Founded upon the eternal pillars of *Charity* and *Benevolence*, its arch has spanned creation, and its walls have encircled the whole family of man. From a weak and feeble beginning, it has arisen to a gigantic stature, unprecedented in the annals of the world. The ray, which once feebly and faintly glimmered in the Porch of the Temple at Jerusalem, has become a glorious and resplendent luminary, cheering with its beams and dazzling with its lustre.

Amid the convulsions which have recently agitated society, and which have unhinged individual as well as national principles, it is rather a source of regret than surprise, that the purity of our doctrines has not preserved us from the effects of that tempest which has desolated the moral world. Surely when the altar has been prostrated to make room for idolatrous statues, and when the temples of Christianity have been polluted by the unhallowed orgies of infidelity, we had little reason to expect an exemption from the demoralizing calamity. The phantoms of distempered imaginations, and the fables of interested malice, have found advocates and supporters. We too have been charged with wishing to demolish the fabric of government, and to sap the foundations of society. That horror which ought always to be excited by every attempt to shake the pillars of morality, has been

transferred to the purest institution which has descended from the wisdom of our forefathers. How unfounded are the suspicions and how unjust the charge, can alone be known by us, who are conversant with its principles and regulations. To those who are ignorant of its aim and object, it is only necessary to recall the memory of those venerable and celebrated men, whose names yet add lustre to our society. Let it ever be recollected, with joy and pride, that *Locke*, *Warren*, *Franklin* and *Washington*, beautified their columns in the Temple of Masonry, men, to whom the pageantry of wealth and splendor of birth afforded no adventitious ornament. If we are accused of entertaining designs hostile to the peace of society, we unroll our records and point to the name of *Locke*, a man whose mental eye penetrated the profound abyss of the human mind, and whose luminous writings established the liberties of the world upon a basis never to be undermined by the approaches of tyranny or the attacks of power. The immortal *Warren*, with a host of revolutionary patriots, upon whom death has served the summons of the Grand Master, upon Bunker's awful mount, sealed with his blood those principles which our society inculcated and he professed. A crowd of virtuous and illustrious men, who are performing their parts with applause upon the great theatre of life, are living witnesses of our purity and innocence. Are we not united to society by the same indissoluble bonds of affection and consanguinity with our fellow-citizens? Is not our country as near and her rights as dear to us, as to those with whom suspicion is proof, and prejudice conviction? Away then with such unfounded suspicions, such injurious surmises—they are only fit to adorn the pages of a venal writer, and to cause alarm where the government is maintained by force, and the people submit through fear.

We have no hesitation in conceding that our principles are more spotless than our practice, and our doctrines purer than our lives; but it surely requires little observation to be convinced that a system and its professors are frequently at variance, and that the conduct of the one furnishes an inaccurate standard by which to appreciate the merits of the other. Those who are most acute to discern and most willing to acknowledge the obligations of morality, are not thereby exempted from the errors and frailties which are incident to humanity. The abuse of a thing is no valid objection to its inherent goodness. There is nothing which the vices of men may not convert to base and unworthy purposes—the good will become dim, and the most fine gold changed. Even the benign religion of the Prince of Peace has been made the unwilling instrument of the greatest enormities that have stained the pages of history. * * If then, a religion, whose corner stone is Mercy, has been thus perverted from its original purpose, let it never be the reproach of Masonry that its members have failed to fulfil its duties and obligations. * * *

But to be exempted from evil is to us no praise—we aspire to a far different character. The exercise of our principles calls forth the noblest sentiment engrafted upon the corrupt heart of man. Hail! Heaven-born Charity! Along the bleak and dreary waste of life, how

few are the flowers that gild the scene! how scattered the spots which are fertile in happiness! To the hapless and benighted traveller thy rays cheer the solitary gloom, and thy smiles enliven the darksome prospect. But that charity, which constitutes the bond of our union, the cement of our edifice, is not circumscribed within the narrow bounds of feeding the hungry and clothing the naked. Its influence in the social circle is far more important and extensive: It teaches us candidly to appreciate the motives of others, and to "*record their virtues in brass and their vices in water.*" It is of vital consequence, in those collisions of interest and conflicts of opinion which agitate society, by checking the turbulence of ungovernable passions. It is the moral rainbow, which extending its luminous circle over the social hemisphere, tinges every object with its mild and mellow radiance, at once an attendant on the tempest and a pledge of its departure. It is the Corinthian pillar of our Order—the entablature which adds grace, and strength, and beauty to the fabric of Masonry. Without it, the cedar of Lebanon and the marble of Paros would remain rude, unshapen materials in the hands of the artist. Upon this rock of ages we may safely build, and bid defiance to the storms of calumny and detraction which exhaust their feeble rage around us.

To this respected audience, I will now disclose the great secret of Masonry—I will reveal the Alpha and Omega, the beginning and the end, of our institution:—It is to feed the hungry, to clothe the naked, to cherish the disconsolate, and to introduce into the world a spirit of charity, benevolence and humanity—a spirit which can alone strike the red standard of war, and give to the indigent and oppressed, competence for poverty, and freedom for slavery. To lighten the burden of life and to refresh the weary pilgrim on his journey, are our noblest duties and our highest pleasures—they form the key-stone in our arch of virtue. Are these designs laudable and these duties pleasant? Ask the way-worn traveller—ask the shipwrecked seaman—ask the wounded soldier.

When the weary wanderer, far removed from family, from friends and home, is ready to sink beneath accumulated woes, and stands aghast at misery's haggard eye, he is then cheered with the consolations of philanthropy and the attentions of friendship—a balm which Gilead never afforded, and a medicine which no physician there could administer.

When the weather-beaten sailor has seen the companions of his misfortunes overwhelmed by the awful tempest, and when only one frail plank preserves him from the untried world of spirits, how grateful must be his feelings, and how exquisite his sensations, to discover that the spectator, who surveys his danger from the distant cliff, is a brother—to call upon him in that universal language, which is intelligible in every country, in characters as legible and as impressive as those which announced to the wondering king of Babylon the destruction of his empire, and the termination of his life!

What sayest thou, stranger, is not the remembrance of such an institution pleasant to the sufferer? Yes, more fragrant than Arabian cassia, more precious than the Gold of Ophir.

But the triumphant scene of our society yet remains to be displayed. When the miserable victim of savage barbarity is attached to the stake, and the flames are kindled around him; when this world and its enjoyments are fast receding from his view, and the inexorable tyrant approaches in his most horrible form, then is the firmest mind appalled and the most courageous heart will tremble. To be cut off in the flower of manhood, and in the full possession of reason and of health; to be driven into eternity by every torture which savage malignity can invent, and to have the agonies of death prolonged till the feeble frame of man sinks beneath him, is horrible beyond description. Who can contemplate such a picture without emotion? Who could sustain such a scene with firmness?—This is not an idle tale of the imagination: It is a situation in which a man was placed, who sustained a most important part in our revolutionary contest, with honor to himself and advantage to his country. The fate of war had placed him at the disposal of the merciless savage, and preparations were made to immolate him to their fury. He was pinioned to the stake, and his funeral pile was lighted around. He was united to the world by all that can render life pleasant and desirable—by the endearments of conjugal affection—by the charms of parental love—and all about him to be severed by one stroke of the fell destroyer! But when the silver chord was almost loosened, and the golden bowl broken at the fountain, when nothing was seen but implacable enemies, and nothing heard but the savage yell, dread herald of destruction! he gave that mystic signal of distress, which never yet was displayed without cause, nor seen without emotion. The effect was instantaneous: his foes were scattered, his funeral pile was demolished, and himself relieved by an arm, which, till then, had been raised for his destruction! *

* * * We arraign no man's political opinions, we interfere with no man's religious creed—to his country and himself we leave the one, to his conscience and his God we commit the other. Inhabitants of hostile countries, men separated from the land of their nativity by intervening oceans, assemble at our festive meetings, and present their votive offerings upon the altar of masonry. All their prejudices and opinions, which might disturb the peace or interrupt the harmony of the lodge, are left as useless incumbrances at its door. They loose the sandals from their feet, for the ground whereon they stand is holy. They re-enter the world better prepared for its duties and avocations,

* This alludes to Col. JOHN MCKINSTRAY, who died at Livingston, New York, in the year 1822, aged 80. He was a gallant soldier of the revolution, served during the whole of the war, received several wounds, and carried with him to the grave some of the enemy's balls. Of him the *Hudson Whig* said:—"One incident in the life of this veteran, is too remarkable to be passed slightly over. At the battle of the Cedars, (thirty miles below Montreal, on the St. Lawrence,) Col. J. MCKINSTRAY, then a Captain in Col. PARSONS's regiment of Continental troops, was twice wounded, and taken prisoner by the Indians. The intrepidity of Capt. MCKINSTRAY, as a partisan officer, had rendered him alike the object of their fears and their unforgiving resentment. The British officers were too much in dread of their savage allies, on account of their vast superiority of numbers, to risk an interposition of their authority to prevent the horrid sacrifice they saw preparing. Already had the victim been bound to the tree, and surrounded by the faggots intended for his immolation; hope had fled; and in the agony of despair he had uttered that mystic appeal which the brotherhood of Masons never disregard:—when, as if Heaven had interposed for his preservation, the warrior BRANDT understood and saved him. BRANDT had been educated in Europe; and had there been initiated into the mysteries of Freemasonry. The advantages of education and his native strength of mind gave him an ascendancy over the uncultivated sons of the forest, that few other chiefs possessed. Situated as he was, the impending danger of a brother, must have forcibly brought to his mind his obligations to support him in time of peril. His utmost endeavors were accordingly used, and they were happily successful in obtaining for him an immediate respite and an eventual ransom."

and more fitted for the cultivation and attainment of those qualities, without which the comforts of life and the refinements of society would yield to savage and barbarous pursuits. The Christian returns to his Temple; the Jew to his Synagogue; the Mahometan to his Mosque, and the Indian to his Pagoda, more suitably impressed with reverence for the Great Architect of all things, by the solemn and imposing ceremonies they have witnessed. * * *

Respected Officers and Brethren—On this natal day of him whose life formed a bright constellation of masonic virtues, we are assembled to commemorate the institution of our Order, and pay the tribute of fraternal affection to our brethren, who have merited it by the purity of their lives and the benevolence of their deeds. * * *

Let, therefore, the wisdom of Solomon, the fidelity of Hiram, and the virtues of Saint John, become memorable examples, to conduct us through the perilous journey of life, and finally to bring us to that pure and perfect light, where past misfortunes will be obliterated in the fullness of perfect beatitude.

Let the valor of Warren, the philanthropy of Franklin, and the patriotism of Washington, this day fill every heart, and dwell on every tongue. May the cassia bloom perennial over their graves, for they have gone down cloudless in the west, ripe in years, and full of virtue.

Warriors and conquerors, how light is the pageantry of your triumphs, when weighed in the balance of a nation's love! How trivial your fame, when compared with the memory of these benefactors of mankind, these friends of millions! The glory of heroes has become cheap and common. Every age and almost every nation has been fertile in sanguinary despots who have waded through death and desolation to a short-lived fame. They thicken their numbers, they multiply their ranks, as we view them through the long telescope of history, till they become almost as undistinguished as the soldiers whom they led to slaughter. Mankind, recalled to reason by a recollection of their sufferings, have at length resolved to bestow their gratitude and esteem upon their friends and benefactors only, and titled robbers, whose power is too great to dread the stroke of justice or the lash of satire, will find a sure though tardy punishment in the execration of that posterity, from whose judgment there is no appeal. But the fame of these, our departed brethren, resembles a beacon erected on a dangerous coast to guide the weary mariner to his long-sought port. Amid the howlings of the storm and the obscurity of the night, it darts its rays athwart the ocean, shining with radiant splendor upon the interminable darkness, cheering the desponding seaman, and conducting his shattered bark to the haven of rest, the land of security.

Nor is all our sensibility due to departed worth: Living virtue also claims its share. Let us still recollect that however unjustly the world will confound our doctrines with our practice, and will judge of our principles by the purity of our lives—it therefore becomes us to test our actions by the square of integrity, and to restrain our desires by the compass of duty. Let us not build on a sandy foundation, nor dash with untempered mortar. Carry into the world the recollection

of those obligations, which are designed to make us moral men and quiet citizens, to improve the manners and meliorate the heart. In the asperity of political discussions, in the warmth of religious disputes, in the numberless controversies which embitter the peace of society, recollect the principles they inculcate and enjoin. Be ever ready to extend to others that charity you have a right to expect. Remember the forgotten, attend to the neglected, visit the forsaken. Bear prosperity with equanimity, and adversity with fortitude; never forgetting, as it was your fate to meet on the level, so is it your duty to part on the square. You will thus find refreshment in the South, and your reward in the West. And when the wealth and honor, and pomp and power of this world shall fall before the mighty destroyer; when the shadows of life shall be dissolved in the realities of futurity, and when the morning of eternity shall dawn, ye will be admitted into that Lodge, where knowledge and virtue and happiness shall continue progressively to increase; when the proudest monuments of human industry, and this stupendous work of the Omnipotent Architect, shall have passed away, "and like the baseless fabric of a vision left not a wreck behind."—*So may it be.*

M. W. GEORGE W. PECK,

GRAND MASTER OF THE GRAND LODGE OF MICHIGAN.

THE beautiful frontispiece* of this number presents our readers with an excellent likeness of the present Grand Master of the Grand Lodge of Michigan.

GEORGE W. PECK was born in the city of New York, where he passed the days of his infancy and early youth. After the usual preparatory education, he commenced the study of the Law in 1837. Two years subsequently, when nearly ready to enter the Bar, he emigrated to Michigan, with the intention of commencing the practice of his profession. Unforeseen circumstances prevented the immediate execution of his design; and he was engaged in mercantile pursuits in Oakland and Livingston counties till 1841. He then resumed the study of Law; was admitted to the Bar the year following, and commenced practice in the town of Brighton. The next three years, his entire attention was directed to the business of his profession. He met with good success, but found in "Backwoods" practice little opportunity to acquire distinction or pecuniary profit.

* This is a *first class steel engraving*. The plate was made in New York, from a *Daguerreotype* by one of the best engravers in the country. The mechanical execution of the work speaks for itself. The entire cost of the engraving was one hundred and fifty dollars.

In 1845, Mr. PECK was elected a member of the Michigan House of Representatives. In this new sphere of action, he distinguished himself as a forcible, fluent and eloquent debater, and at once took a stand beside the ablest of his contemporaries. The following session of 1847, he again served as a member of the House, having been re-elected in the fall of the previous year. The undoubted evidence which he had given of his ability, and the distinction which he had won, as a legislator, commanded the respect of his political associates and marked him as one worthy of their confidence and esteem. Accordingly, although the youngest member of the House, he was elected speaker, over such distinguished and able competitors as JOHN J. ADAM, DAVID A. NOBLE and others—men of talent and experience. As a presiding officer, he was affable in his manners, clear in his understanding of parliamentary rules, remarkably ready in his rulings, and impartial and firm in his decisions. The session, during which he served as speaker, was the last that was held in Detroit.

In the spring of 1847, Mr. PECK removed to Lansing, the present capital of the State, where he now resides, having identified himself with the foundation and progress of that city. He was the first Post Master of the place. In 1848, he was appointed Secretary of State, and served two years in that capacity. In 1852, he became proprietor of the "*Michigan State Journal*," (a weekly newspaper published at Lansing,) and Printer for the State. He found the *Journal* poor, and supported by a meagre patronage; and left it a few months since, in a flourishing condition, and with a stand equal at least to that of any other periodical of its kind in Michigan.

In the fall of last year, Mr. PECK was elected by the citizens of his District to represent them in the House of Representatives of the next Congress.

Since 1845, the subject of this notice has been constantly before the public, as a politician and a speaker, and has taken an active part in canvasses and elections. It is not, however, in such spheres that he has won the laurels which entitle him to the respect and esteem of Masons. There is a bright page in his history that claims special attention in this place.

In 1846, our Order in Michigan was weak, and its members were dispirited; it lived, but its pulse was feeble, and the signs of returning strength were hardly preceptible. There were but four or five working Lodges in the Jurisdiction. This state of things tended to bring our Association into disrepute, and restrained many, who thought favorably of its principles and objects, from entering its ranks. At

that time, GEORGE W. PECK, convinced that the precepts and aims of the Institution were pure and lofty, and exerted a beneficial influence on mankind, petitioned for the benefits of Masonry. He was initiated, passed and raised in Detroit Lodge No. 2, of Detroit. Brother PECK immediately became an active member of the Fraternity, and to the present day, has given much of his time, his talents, and a large portion of his pecuniary means, to the promotion of its interests. He was one of the founders of Lansing Lodge No. 3, and its first Worshipful Master. He helped to establish Brighton Lodge No. 42, and was also its first Master. In 1852, he took an active part in the formation of Capital Lodge of Strict Observance, in Lansing, and was then chosen to its highest office, which he continues to occupy. For the period of eight years, therefore, he has been in the discharge of the active duties of the presiding officer of a Lodge.

The readiness with which Brother PECK acquired the lectures, the facility with which he gained a knowledge of the work—his appreciation of their design and real value—fitted him to perform the arduous and responsible duties of the offices to which he has been elected. We need not state that he early gained distinction among the Fraternity, and won their love and respect. Conclusive evidence is furnished by the facts stated.

At the Annual Communication of the Grand Lodge of the State, in January, 1854, Brother PECK, was elected Grand Master of that body. The prompt and judicious manner in which he discharged his Masonic duties, made him the special object of regard among the the Craft, and he was re-elected, in January last, to the high and honorable position which he now holds.

It is small commendation to say that Brother PECK is a bright Mason—that he possesses a thorough and correct knowledge of the lectures and work of the Lodges—is familiar with the routine of business and the duties of every office from that of Tyler to that of Master; information on such subjects is but the *alpha* of our Institution. The Grand Master has not confined his attention within such narrow limits; for years, he has studied the history of the Order, extending his research back into the lore of past ages, and employing every means that would enlarge his knowledge of the great theme which he has pondered with increasing love and reverence. He now ranks—and justly—among the brightest, most learned and accomplished Masons in the country. May our ancient and revered Institution find many friends and advocates, as active, able, distinguished and liberal in its service, as the present Grand Master of Michigan!

THE SUN IN THE WEST.

THE following beautiful lines are the production of the late and much lamented ROBERT GILFILLIN, and appeared originally in the *Glasgow University Album* :

Sun of the firmament ! planet of wonderment !
 Now thy far journey of day it is done ;
 Still art thou parting bright—shedding immortal light
 Down on thy throne of night !—Hail ! setting Sun !

Slow thou depart'st away—far from the realms of day ;
 Linger in pity on summer's loved bowers,
 Thy last ray is streaming—thy farewell tint gleaming ;
 Yet soon thou'lt return to refreshen the flowers.

Thy parting brings sadness ; yet nations in gladness
 Are waiting to worship thee—fountain of light !
 Wherever thy footsteps be, there do we beauty see :
 Thou kindest day in the dwelling of night.

Where sleeps the thunder, there dost thou wander ;
 Down 'neath the ocean deep, there dost thou stray ;
 Kissing the stars at morn—high in the air upborne,
 Skirting creation's far verge on thy way !

Grandeur and glory—they travel before thee ;
 Brightness and majesty walk in thy train !
 Darkness—it flies from thee, clouds may not rise to thee,
 When thou awakest from ocean again.

All own thy influence—kindly thou dost dispense
 Blessings o'er nature, where'er its bounds be ;
 Afric's lone desert—it blooms in thy presence ;
 And Lapland is turned into summer by thee !

Time cannot conquer thee ; age cannot alter thee ;
 Years have no power to limit thy sway ;
 Strength and solemnity—still they attend on thee,
 Pilgrim of ages, but not of decay !

Sun of the firmament ! planet of wonderment !
 Now thy far journey of day it is done ;
 Still art thou parting bright—shedding immortal light
 Down on thy throne of night !—Hail ! setting Sun !

VISITING BRETHREN.

From time immemorial, it has been the constant practice of Masons to carefully guard every avenue to their Institution, and prevent the uninitiated gaining admission to their meetings, and obtaining their secrets. It was for this purpose that they created a mystic language understood only by themselves, and met in retired and well-secured

places. It is the solemn duty of each member of the Fraternity to see that the strict rules, which have been long practiced, and which have been found an efficient safe-guard of the Order, are not relaxed nor neglected. Especially should this be done when visitors present themselves at the door of a Lodge and ask admission. At such times, the master has a heavy responsibility resting upon him, which he should not regard lightly. If faithful to his trust, he will take the necessary precautions, and be satisfied that no impostors or clandestine Masons gain admission where he presides: he will place upon the Examining Committee none but bright and intelligent Brethren, in whose knowledge, discretion, and judgment, he can confide; for such only are really competent to decide upon the claims and qualifications of visitors.

The plan, to be adopted by those who would test strangers who claim the right to enter a Lodge, is plain and natural. No man should be presumed to be a Mason, whatever documents or certificates he may produce, until he has proved himself to be such by that mystic language in which none but the accepted can converse. The reason of this is obvious. It is in the power of almost any person, by theft or unfair means, to obtain the diploma of a regular Mason, and then assume his name; and one, desirous of practicing deceit on the members of the Fraternity, would be very apt to pursue such a course. The Brother, who relies upon written recommendations, and not his own proficiency, and capability to prove himself a member of our Association, fails to appreciate the importance of the obligations which he has taken, and is unworthy to enter any meeting of the Order. Yet we have seen men recently present themselves at the doors of Lodges and demand admittance on such ground. The directions, laid down by Brother MACKAY for Examining Committees, are so plain and obviously correct that we quote his language. "Enquiries should be made as to the time and place of initiation, as a preliminary step, the Tiler's O.B., of course, never being omitted. Then, remember the good old rule of 'commencing at the beginning.' Let everything proceed in regular course, not varying in the slightest degree from the Order in which it is to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, 'I am not satisfied,' or 'I do not recognize you,' and not in more specific language, such as, 'You did not answer this enquiry,' or 'You are ignorant on that point.' The

candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper and often dangerous. Above all, never ask what the lawyers call 'leading questions' which include in themselves the answers, nor in any manner aid the memory, or prompt the forgetfulness, of the party examined, by the slightest hints. If he has it in him, it will come out without assistance. and if he has it not, he is clearly entitled to no aid. The Mason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that Society, whose secret modes of recognition he has so little valued as not to have treasured them in his memory.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. Remember, that for the wisest and most evident reasons, the merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape, than that one innocent man should be punished, is with us reversed, and that in Masonry *it is better that ninety and nine true men should be turned away from the door of a Lodge, than that one coan should be admitted.*"

We have thought it highly important to call attention to the subject under consideration. It is to be hoped the rules which have been given will be carefully regarded, and that each Master will see that in all instances the necessary precautions are adopted before strangers are admitted into his Lodge. Too much care cannot be exercised.

IS THE CANDIDATE WORTHY AND WELL QUALIFIED?

One of the most sacred and important duties which devolve on the members of the Fraternity, is to carefully guard and preserve our Order in its purity and vigor. To do this effectually, the door should be closed against every applicant who is not known to possess the necessary qualifications. There is a lukewarmness on this subject in many places, which results in injury to the Institution. Too thorough search and scrutiny cannot be instituted respecting the life and character of those who seek to receive the benefits of Masonry.

This matter should not be put into the hands of those whose time and attention are so much occupied with their usual avocations, as to prevent a proper investigation. Especially is it a duty, incumbent on every Mason, to exercise his best judgment, and deposit a black ball whenever he has reasonable cause to believe the applicant is not a proper person to enter our Society. In this, he is the sole judge; he must answer to his conscience and his God for every unworthy motive which may prompt him. The members of the Fraternity cannot call him to account for his conduct unless he voluntarily gives them permission to do so, by disclosing the character of his ballot. Otherwise, the very design of the secret method of voting would be thwarted, and the form would be nothing but a farce. Brothers stand on an equal footing in the Lodge, and each one is supposed to act honestly, and for the preservation of the best interests of the Order. Every Mason, therefore, should fearlessly deposit a black ball when he possesses information which leads him to think our Institution would be injured by the admission of an applicant. In the June number of the *Freemason's Magazine*, are some judicious and forcible remarks on this subject. "The abuse," it says, "of the privileges of the ballot, in the admission of candidates, is becoming a too common complaint in our Lodges for their welfare, or for the security of that unanimity and fraternal sympathy which ought to characterize all Masonic meetings. It is very natural that Brethren should sometimes feel unpleasantly, that candidates proposed by them, and whom they conscientiously believe to be in all respects worthy of admission, are rejected. But it should be borne in mind that objections may exist which are unknown to the more intimate acquaintance of the applicant, or that the partial eye of friendship may too lightly regard. Such cases are doubtless familiar to the older and more experienced members of every Lodge; and many of our younger Brethren, who now feel aggrieved at their occurrence, will probably in due time learn to respect the motives of those who may have caused them a temporary disappointment. The right to ballot is one of the highest and most responsible privileges of membership; and it may not be too much to say, that a proper, impartial and unprejudiced exercise of it, is one of the most sacred duties with which a member of a Lodge can be entrusted. It makes him, to the extent of the jurisdiction of his Lodge, the guardian and protector of the highest interests of the whole Fraternity, not simply within his own town, but to an extent limited only by the influence which a bad man, by the boldness and badness of his acts, may exert

on society. A striking and mortifying illustration of the power of such a man is to be found in the character and conduct of these base men—we cannot call them Brethren—whose slanderous representations and pretended expositions have too often, both in this country and in Europe, brought reproach and dishonor on the whole Institution, and for a season destroyed its usefulness. A single black ball, thrown by an individual member of the Lodge in which he received his degrees, would have kept out of the Institution, probably forever, the author of the unrighteous persecution which has recently swept over this country, spreading moral desolation in its path, destroying the peace of families, breaking up Churches, and distracting communities. This was the work of one bold, bad man, whose character, at the date of his first admission into the Lodge, was known to be such as ought to have debarred him the privilege; and would probably have done so, had not the fear of giving offence, or an undue desire for an increase of numbers, been permitted so to gain the mastery over duty as to prevent a free and conscientious exercise of the ballot by the members of the Lodge. A single black ball would have saved the Institution and society from all the disgrace and misery which followed as a consequence of his admission. We say, therefore, that the right of the ballot is the highest privilege, and a free and conscientious exercise of it, the highest and most sacred duty that can devolve upon an individual member in the government and operations of his Lodge. And that he may so exercise it, without the fear of incurring personal displeasure, the laws of the Institution have thrown around him the protection of secrecy, behind the veil of which no inquisitive eye is permitted to penetrate. The responsibility of his vote rests alone with him and his conscience, until by his own voluntary act, he shall see fit to remove the veil. This done, the secrecy is no longer such, and the protection it afforded him no longer exists. With the open avowal of his vote, he assumes the responsibility of it, and rests on the facts for his justification before his Brethren. In such a case the objections become the property of the Lodge, to be disposed of according to the evidence. But the disclosure must be the voluntary act of the member. No system of espionage,—no concerted method of inquiry as to how such and such a member voted, and no violation of confidence indiscreetly reposed, can lawfully be made available before the Lodge to the prejudice or amenability of the Brother casting the negative ballot. His privilege cannot be thus invaded, without gross injustice to him, nor without trampling this great conservative principle in the dust. His secret is

his own, and his Lodge is solemnly bound by a sacred regard for its own best interests, by its obligations to its parent body, and by its duty to the great family of which it is a member, to protect him in the full and perfect enjoyment of it, by all the power at its command."

LODGE ROOMS.

THERE is no one thing that exerts a more powerful influence on the success of our Lodges, than the manner of fitting and furnishing the rooms wherein are held the meetings of the Order. As our ritual informs us, our ancient Brethren met upon a high hill or in a low vale, and perhaps, than this, no more fitting temple could be found, wherein to teach the pure precepts which Masonry enjoins. The first lesson we are taught, is the belief in the great Author of all things; and where could this lesson be more impressively taught, than under the clear bending sky of heaven, with the beauties of Nature spreading around, while bird, and tree, and plant, all were eloquent in the praise of HIM who created all things! But with a change of society, has also come a change in our Institution—not in the precepts or principles of the Order, but in the circumstances attendant upon their practice.

Masonry, originally instituted for the protection of operative Masons in the practice of their *art*, at length became purely a charitable Institution, not confined in its members to Masons alone, but embracing all those applying for membership, who had proved themselves worthy, by their industry, fidelity and skill. At that age of the world, the nations were more nomadic in their habits, and consequently as they wandered about from country to country, they were compelled to hold their meetings at such places as the opportunity should afford them; and thus was disseminated throughout all the Eastern world a knowledge of the Mystic art.

But now, men congregate more in cities and towns, and it becomes necessary that our meetings should be held within buildings, both for convenience and the security which such places afford. How necessary then is it for the Order to throw around these places of meeting such charms and conveniences as will make the Lodge room a place of delightful resort, where Brethren can congregate from time to time and enjoy that calm communion, where voice answers unto voice and spirit unto spirit!

Meetings held in some attic, badly lighted, worse ventilated, without jewels, furniture or conveniences of any kind, with which properly to do the work, are but poor incentives to the maintenance of a healthy and active Lodge, and the novelty connected with the initiation, once gone, our Brethren lose much of their interest in the meetings.

The first desideratum should be a comfortable and airy room, with its stations properly arranged, and its ante-rooms such as are required by the work. The altar, jewels, and furniture of all kinds, should be in perfect keeping with the principles and lessons which they help to illustrate. If possible, every Lodge should have arrangements for music, suitable to the solemn ceremonies. Nothing adds more to the impressiveness of the ritual, than appropriate music. Where these influences are thrown around the members of the Craft, it becomes a delight to them to gather at the shrines; and instead of the slim, meagre attendance, each return of the Regular, finds a full number ready to enjoy that communion

" Which nothing earthly gives or can destroy,
The soul's calm sunshine and the heartfelt joy."

KALAMAZOO, August, 1855.

R.

COWAN.—Perhaps there is no word familiar to the ear of Masons, whose derivation and exact meaning are so little understood, as this. MACKAY'S Lexicon thus defines it: "One of the profane. This purely Masonic word is derived from the Greek *kuon*, a dog. In the early ages of the Church, when the mysteries of religion were communicated only to initiates under the veil of secrecy, the infidels and unbaptized profane were called "dogs," a term probably suggested by such passages of Scripture as Matt. vii, 6: 'Give not that which is holy to dogs,' and Philip iii, 2: 'Beware of dogs, beware of evil workers, beware of the concision.' Hence, as *kuon*, or dog, meant among the early fathers, one who had not been initiated into the Christian mysteries, the term was borrowed by the Freemasons, and in time corrupted into *cowan*. The attempt made by some anti-masonic writers to derive the word from the *chouans* of the French Revolution, is absurd. The word was in use long before the French Revolution was ever meditated. I have in my possession a copy of the edition of ANDERSON'S Constitutions, printed in 1769, which contains, at p. 79, this word: 'Working Masons ever will have their own wages * * * let *cowans* do as they please.'

PORT SARNIA CELEBRATION.

MY DEAR WESTON :—On Saturday, the 23d of June, on board the good steamboat Forester, dancing over the bright waters of little Lake St. Clair, your *special* correspondent might have been seen "*a takin' notes*" for publication in the new magazine—*rough* notes for what he hopes will be a "*perfect Ashlar*." Fort Port Sarnia, the festival and a good dinner thought I—and that prospect—with a goodly "*companie*," a fast boat and pleasant day kept me in good spirits. Bro. HORACE S. ROBERTS and his wife were on board, bound to the same place as myself—he to be orator upon the occasion to which I looked with much pleasure. At Port Sarnia—the place of my destination—I was persuaded to cross the river and spend the night at Port Huron. A few minutes, and I was grip and grip with a few as noble-hearted and generous spirits as the Masonic Fraternity embraces within the jurisdiction of the broad world.

Through the politeness of some of my Port Huron friends, I had a fine drive about the village, up the river to Fort Gratiot. The old Fort no longer witnesses the morning and evening parades that were wont to call the villagers within its pleasant walls. The roll of the drum and shrill music of the fife have ceased their martial clamor, and the gallant spirits who obeyed their call with the same alacrity when marshalling for the fray, as when in peaceful mood upon that quiet green, have gone—some to the better land, suddenly while in fierce conflict with the foe, and others, to the frontier to battle with the savages. Peace be to the former—health and laurels to the latter !

On Sunday, I attended the Episcopal Church, and had the pleasure of listening to our Reverend friend and Brother, P. M. ENGLX.

On Monday—set apart by our Fraternity of Port Sarnia for the observation of St. John's Day—at 10 o'clock, the two Lodges of Port Huron were convened, some business transacted, and arrangements perfected for participating in the celebration over the river. At half past one, in company with a large number of the Brethren and their wives, together with a good number of *outsiders* and *theirs*, I crossed the St Clair in the fine little ferry boat, and my feet rested upon foreign soil. Thoughts were suggested at the time, of the beauty, simplicity and universality of an Institution that could unite its members of every creed, from all lands, in brotherly intercourse—thoughts afterwards encouraged by the remarks of the orator of the day, but which I have no time now to dwell upon. We found the

Freemasons of Port Sarnia in their new, spacious and beautiful Lodge room, ready with open hand to greet their over-the-water Brethren. Their Hall is in the third story of a fine, new, brick block, and the selection of the room and its adornment speak well for their energy and zeal. After a few moments preparation, the room was cleared of all but Past Masters, when Bro. ENGLE qualified Bro. HITCHCOCK, the newly elected Master of Victoria Lodge. The procession was then formed under the direction of Bro. and Col. DAVIS, of Port Huron, Marshal of the day, and marched some distance through the principal streets of the village to the little Episcopal Church delightfully situated. There, after all were seated, an impressive prayer was made by Rev. Bro. ENGLE, and the ceremony of installation commenced. Bro. HITCHCOCK, the Master elect of Victoria Lodge, was formally presented, and his assent obtained to all the regulations to which Masters in all ages have subscribed; after which, being presented with all the insignia of his office, Bro. JACOCK declared him duly installed W. M. of his Lodge. The Wardens and Subordinate Officers then formed a circle about the chancel, and were severally invested with their new trusts and dignities. Our Rev. Bro. JACOCK, Past Grand Chaplain of the Grand Lodge, went through the ceremony of installation in his usual dignified, easy and impressive style. It was then announced that the procession would re-form and proceed to the Court House, (a larger building,) where an address would be delivered by HORACE S. ROBERTS, Esq., of Detroit, Senior Grand Warden of the Grand Lodge of Michigan. Accordingly we all left the Church, and proceeded to the Court House, a fine, spacious, well-arranged building. Seats having been obtained, and quiet restored, Bro. JACOCK introduced the orator of the day. It has seldom been my good fortune to listen to a more interesting discourse than that delivered by the young orator. It was replete with Masonic learning, and contained passages of stirring eloquence. Bro. ROBERTS is an exceedingly pleasant speaker; he held the undivided attention of the audience from the beginning to the close of his address; and seemed to give general satisfaction. I cannot, with justice to him or his performance, give any report of the discourse; but hope you will procure a copy of it for THE ASHLAR, as I doubt not your readers would peruse it with much interest.

A benediction concluded the ceremonies; after which, the company proceeded to the dining hall, and partook of a truly Masonic dinner without much parade or ceremony. The festivities of the occasion closed with a ball in the evening. The scene was a joyous one

—so we sincerely thought, as we found ourself captive in the hands of one of the votaries of the dancing Goddess. Time flew, and amid the witcheries of the women—the attentions of the men, and the outside attractions so pleasantly wielded by Bro. FORSYTH—I was surprised to find the hours of morning were upon us. I left the scene of pleasure with regret, and a few minutes after, on the Port Huron side, bade farewell to the kind and courteous Brethren who had been so attentive, and touched my beaver to the ladies who, by their attractions, had charmed me for the evening, and I know not how much longer.

The next morning early, I was on board the little Ruby—night saw me in old quarters, filled with pleasant recollections of the past three days.

Yours, Fraternally,

F.

EXTRACTS FROM THE ADDRESS OF BROTHER HORACE S. ROBERTS,

SENIOR GRAND WARDEN OF THE GRAND LODGE OF MICHIGAN.

We have had the pleasure of perusing the address delivered by Bro. ROBERTS, at Port Sarnia, on the 25th of June last, and cheerfully endorse the favorable comments of our correspondent respecting it. We regret exceedingly that we are permitted to make only the following brief extracts :

“The light long prophesied was about to break through the mist and clouds of four thousand years.

Long, long before—in the beginning, when the earth was without form and void, and darkness was upon the face of the deep, God had said “Let there be light,” and there was light. But now the light was to dawn, not to illumine the physical world, but to send its peace-giving and hope-creating rays to the *minds of men*; light revealing life and immortality, disclosing a path to eternal bliss, far, far beyond this present life—that better land with mansions not made with hands, eternal in the Heavens.

Then was it that upon the ears of a wondering people, broke the voice of one crying in the wilderness, “Prepare ye the way of the Lord, make his paths straight:” clad in raiment of camels hair, feeding upon locusts and wild honey—forth from the wilderness of Judea, came John the Baptist, forerunner of the Messiah.

It is in honor of the memory of this eminent Christian and Mason, that we are here assembled. It has been a custom in all ages, among all countries and sects, to commemorate events and perpetuate the

remembrance of distinguished persons by periodical celebrations. It is thus we seek to evince our respect and affection for the great and good who have wielded a powerful influence over the affairs of mankind, as well as to incite men to great actions, by setting before them the example and immortality of others.

Common as is this custom, however, the assembling together of men of different countries, sects and opinions, to unite in doing honor to the memory of one of their race, is of rare occurrence. A nation may hold high festival on its glorious anniversaries—a sect may celebrate with solemn pomp the festival of its saints, and societies may enjoy their gala days; but nation, sect or society is particularly concerned for itself, in the observance of days or events peculiarly its own, and for which no other power or association can have much sympathy. The fact that to-day are gathered together, men of different nationalities, and widely diversified opinions, in remembrance of him whose name occasions our festivities, is a striking illustration of one of the chief principles of our Institution.

And what was this man, that throughout the civilized world, such assemblages as this are to-day convened in memory of him! Was he the gallant soldier—the hero of a hundred fights, whose valor has won for him the praises of posterity? Was he the sovereign of a kingdom, who, by his wise and gentle reign, has made his memory blessed in the hearts of a people? Was he the eloquent poet whose sublime measures have earned him a niche in the temple of fame? Was he the philosopher or the statesman whose renown has been handed down from age to age, and spreads from continent to continent? Not these—the titled great—the mighty in intellect, the terrible in war;—but the humble Christian. Ah! what a subject for reflection! What fame is like unto such fame! What reward shall be equal to his reward! * * * * *

The day set apart by the Church, and observed by our Fraternity, as the natal day of St. John the Baptist, falling this year upon the Sabbath, we to day, in common with the Brethren all over the wide world, have been engaged in ceremonies and festivities worthy of the occasion and of him whose memory we revere. Twelve hours since, while we enjoyed the blessings of sleep—the armed Turk and our war-worn Brethren of France and England, before the walls of Sebastopol, (or perhaps within them,) stole an hour from their military duties, and forgetting for the time the hostilities in which they were engaged, paid a tribute to the memory of the Apostle of the Savior of Peace. Even so the blood red banner of war has to yield at times to the pure colors of our Order. Perchance, some of those who were yesterday occupied in the same ceremonies, are to day met in hostile conflict; hand to hand, foot to foot—breast to breast—they may be struggling in the fearful contest for life. But the lessons of yesterday may be fresh in their memories, and a sign, token or word, may change the terrible encounter to a peaceful and hasty grasp of the two faithful hands, and then they separate to find a foe that cannot call them Brother. Such occurrences have been, and will doubtless again be. There is a universal language among us—a language common to the

Mason whatever his nativity or education. The Indian, African, Swede, German, Frenchman and Anglo-Saxon, once made Masons, are members of a common Lodge, the boundaries of which are the Heaven above and the Earth beneath—its covering, the blue vaulted sky, and its supports, the pillars of Wisdom, Strength and Beauty—a Lodge whose builder and maker is God. And when in traversing this immense fabric, the Mason finds his brother and co-worker in the art which inculcates Love, Relief and Truth—he recognizes him by tokens ever unchanged and unchangeable. * * * *

Here, for a moment, let me address myself to woman. It may be that she feels herself, by *personal* exclusion, shut out from participation in the benefits of our Order: or *at best*, she may be conscious only of a far reaching charity which, in the event of *trial* and *need*, embraces *her* within its plan. It may be affirmed with truth that the advantages derived from the practice of Masonry, are as real and positive to *her* as to *us* who actively engage in it. Perhaps there yet remains *some portion* of that chivalric spirit which lived and burned in the breasts of the Crusaders, making the names of the beautiful and loved, *watchwords* on the battle field—*comforting* words in danger and distress—*last* words on lips that gave back the spirit in the utterance. Blended with the olden knightly courtesy, is the full recognition of that equality of rights and privileges, which has grown with advancing civilization, and finds in the Gospel dispensation, its sure support. There needs no elaborate argument to prove that woman receives from our Order the homage due her sex as *mother, sister, wife*, the encircling arms of our united Brotherhood enclose her—*guarding* her fair fame from taint or blot—*reverencing* her mission to work silently, but with a power that stretches onward from generation to generation—*watching* with her the bed of the sick and dying—*ministering* to her necessities in the hour of sorrow—*weeping* with her *for her dead*—*comforting* her with the gentle charities of our common humanity. A popular objection against Free Masonry has ever been its exclusion of females. Those who have urged it, probably forget, or refuse to recognize, the antiquity of our Order and the original design of it. To those who consider the views I have expressed upon this occasion, as worthy of confidence—it will not seem strange that the gentler sex was debarred in early times from active association with the Masonic family. In operative Masonry *surely* they could not have wished to participate. The labor of the workman, requiring strength and exposure, is not fit toil for the feeble frame and gentle hand of her who is better employed in the duties of *domestic* life, or in ministering to the wants of the sick and afflicted. If it be granted that *this* is so, we are content with urging the strict adherence we are forced to observe to the ancient rules and usages of the Institution—as ample reason why we do not now vary from it in this respect. The safety and perpetuity of Masonry depend upon a rigid observance of all our ancient laws—as the breach of one would soon lead to a disregard of others, and eventually undermine its foundations. The ladies, however, have not always been willing to yield assent to the truth of this proposition. In fact, they have paid

so little heed to it, that we find instances are on record of the establishment by them of what were termed *Masonic* Lodges. During the eighteenth century, on the continent of Europe, degrees were conferred upon females, and the greater the obscurity of them, the more curiosity they attracted; and the fair sex (we are informed) shewed so much eagerness that their dressing rooms were metamorphized into schools, where the interpreting adept developed the mysteries, and the novice in extacy applauded the mystery which was hidden from the vulgar. In Paris, as we may well believe, these orders were extremely popular. The ladies assumed to themselves an exclusive title, and called their places of celebration "Lodges of Adoption;" of these, the Dutchess of Bourbon was solemnly installed Grand Mistress. While it is a sad and ungallant thing for me to condemn aught that the ladies *do*—still I am compelled to assert my disapprobation of these androgynous degrees, and to add—that in my belief—the Masonry that countenances *such*, is unwarranted by the landmarks or history of the Order. Although at one time, these Lodges were protected and patronized by the Grand Orient from motives of policy, they have lived their day, being but innovations on the regular progression observed in Masonry. Like worthless off-shoots from the parent tree, their vitality is soon exhausted.

LAYING OF A CORNER STONE,

AT WINDSOR, CANADA.

One of the largest celebrations that was ever witnessed in the town of Windsor, Canada, took place on the 17th day of July last, for the purpose of laying the corner stone of All Saint's Church, an Episcopal house of worship. Arrangements having been made for the Masonic Fraternity to take part in the ceremonies, an invitation was extended, by Great Western Lodge of Windsor, to the Brethren of Detroit to be present and assist. In accordance with the request, a special communication of Union Lodge of Strict Observance No. 3, of Detroit, was held at two o'clock in the afternoon. Those present,—including several members of other Lodges—formed in a procession, clothed in regalia, and, preceded by a band of Music, marched to the Ferry Boat. Landing at Windsor, they were received by the Great Western Lodge, which escorted them to the Town Hall, where were assembled delegations from various places. After the performance of private ceremonies, a procession was again formed, under the direction of Chief Marshal JOSEPH P. WHITING, Worshipful Master of

Detroit Lodge No. 2, and marched with the band to the foot of Gayeau street, where they were joined by several clergymen in their robes, who had come from Woodstock, Toronto, Hamilton, Chatham, Amherstburg, Colchester and Port Sarnia, to participate in the proceedings. The procession then moved to the place selected for the site of the Church, in an open field. A large crowd of spectators had already collected, including many ladies who were enabled to witness the proceedings, from a commodious platform which had been judiciously erected for their accommodation. The members in the procession having taken their appropriate stations, the services were performed in a solemn and impressive manner. The ceremonies on the part of the Masonic Fraternity were conducted by Past Master Dewson, of Windsor, acting as the representative of the M. W. Grand Master of the Provincial Grand Lodge of Canada. A. JORDAN, Esq., of Detroit, the architect, was present, and assisted, with Brother HENRY METZ, in adjusting the stone. Rev. W. BETTRIDGE, D. D., of Woodstock, officiated on behalf of the Clergymen, in place of the Right Rev. SAMUEL A. McCOSKRY, D. D., D. C. L., Bishop of Michigan, who was unable to be present, on account of severe illness. Under the stone, were placed a Latin inscription, a paper containing a list of subscribers to the building fund, and several newspapers, among which were a copy of the *Windsor Herald* and a copy of the *Free Press* of Detroit.

The proceedings closed with prayer and benediction, after which the procession re-formed and marched to the dock, where the visitors from Detroit bade adieu to their Brethren of Canada, and, crossing the river, arrived at their Lodge room about six o'clock.

CELEBRATION AT TROY, N. Y.

Tuesday, the 26th day of June, was appointed for the celebration of St. JOHN's day, in Troy, N. Y. The following particulars, we gather from the report in the *Troy Daily Whig*, of June 27th :

Among the numerous visitors present, were one hundred Masons from Albany; one hundred from New York city, including the higher officers of the State Grand Lodge and officers and members of the Grand Encampment; several officers of the Grand Lodge of Connecticut; a large number of the Fraternity from Saratoga, among whom

was Ex-Chancellor WALWORTH; and large delegations from many other places.

A procession, numbering nearly five hundred Masons, and accompanied by three bands of music, with forty-five instruments, marched through the principal streets of the city. The scene was truly imposing. The rich regalias of the several higher degrees, the general unanimity which characterized every movement, the perfect order and noble appearance of the Masons, gave an impressive dignity to the parade.

On the arrival of the procession at RAND'S Hall, the Master Masons, who were in advance, opened right and left, and the higher orders passed through in usual form. The ceremonies in the Hall were grand and impressive. Hon. and M. W. REUBEN H. WALWORTH, P. G. M. officiated as President. After the invocation of the blessing of Deity, and some preliminary ceremonies, the orator of the day, Rev. Sir Knight and Grand Prelate W. H. GOODWIN, delivered an address that "has seldom been equalled," says the report before us, "in the instructions it conveyed, or in the manner of its delivery." He was repeatedly interrupted by the spontaneous applause of the audience.

At the conclusion of the ceremonies, a procession was again formed and marched to Harmony Hall, where dinner was prepared. Six tables, extending lengthwise of the room, were bountifully spread. Ex-Chancellor WALWORTH presided. After the eatables were discussed, the following toasts, among others, were announced, and appropriately responded to by distinguished Brethren :

The American Generals of the Revolution—All were free and accepted Masons. The Masonic Institution can exclaim with the ancient matron—"These are my jewels." [Music—Washington's March.]

Liberty and Masonry—One and inseparable. Wherever they exist, there is our country.

The Grand Lodge of the State of New York—Chosen to exercise a parental care over 550 Lodges and 25,000 Brethren. The field of its usefulness is as broad, and the extent of its numbers as great as that of all the other merely benevolent institutions of the State combined. May its counsels always be guided by a spirit of union and mutual concession, and may fraternal regard for each other always inspire its members.

The Wives and Daughters of Masons—There protection and welfare occupy a conspicuous place in the deliberations of every "properly constituted Lodge."

At the close of the celebration, the visiting Masons proposed three cheers for their Troy Brethren, which were given. The members of the Troy Lodges responded with three cheers for their Brethren from abroad. Thus closed the celebration of St. JOHN'S Day in Troy.

FESTIVAL IN MILFORD, MASS.

THE anniversary of Saint JOHN the Baptist, was celebrated at Milford, in Worcester county, Mass., on Saturday, the 23d day of June, in accordance with the extensive arrangements which had been previously made by Montgomery Lodge, of that town. At ten o'clock in the forenoon, a train of cars arrived with about one thousand passengers, consisting of delegations from Lodges in various parts of the State, and a large number of ladies. They were received at the depot, by Gen. ORISON UNDERWOOD, Chief Marshal, and his aids, and escorted, with martial music, to quarters which had been provided for them. At twelve o'clock, a procession was formed, which marched through the principal streets. The parade was attractive and imposing. The Boston Encampment of Knights Templars, doing escort duty, under command of Sir Knight DANIEL HARWOOD, with seventy-three members, presented a brilliant appearance with their rich and beautiful regalia. The bodies represented by delegates were: Grand Lodge of Massachusetts, M. W. WINSLOW LEWIS, G. M.; Lodges of Boston, East Boston, Cambridgeport, West Cambridge, Dorchester, Worcester, Lynn, Natick and Framingham; Royal Arch Chapter of Framingham, doing escort duty to the Grand Chapter of Massachusetts; St. Andrew's Chapter R. A.; St. Paul's Chapter R. A., and St. John's Chapter R. A.

At a quarter past one o'clock, the procession reached the Universalist Church, where appropriate ceremonies were performed, and Rev. Mr. ALGER, of Boston, delivered a well-written and forcible address on the *League of Friendship*. The orator fully comprehended the magnitude and nobleness of his theme, and spoke with a warmth of feeling and an eloquence which touched the hearts of his hearers and closely enchained their attention for one hour.

After the closing of the exercises in the Church, a procession was again formed, and marched to the Town Hall where dinner was provided. In order to accommodate the large number present, the ladies were served in the lower Hall, and the members of the Order in the upper. After dinner, the ladies were escorted to the gallery of the upper room, to listen to the addresses.

Col. N. A. THOMPSON, of Boston, president of the day, made a brief address, when the regular toasts were announced, and were responded to by the Grand Master, the Orator of the day, Grand Commander HARWOOD, and others. Among the sentiments proposed, was the following:

The Masonic Ladies—Perfect ashlar. “They need not the refining processes of our arts;” and although by custom excluded from our Lodges, they are not excluded from our hearts. “There they stand supreme and without a rival.”

Sir Knight WISEMAN MARSHALL, of the Boston Encampment, responded in an eloquent and poetic strain to this sentiment. At the close of his remarks, the following sentiment from the ladies themselves, was read:

Our Masonic Husbands and Lovers—You call us *perfect ashlar*; we accept the term; and be assured we care not for your custom in excluding us from your Lodges, or your withholding from us your secrets, so long as we know that we reign supreme in your hearts and can rule you at our pleasure.

The festivities closed at five o'clock, the day having passed in the most agreeable manner.

THE ORDER OF KNIGHT TEMPLAR.

We have received an elaborate address delivered before the South Carolina Encampment, No. 1, of Knights Templars, at Charleston, on the twenty-third day of November last, by THEODORE S. GOURDIN, S.: P.: R.: S.: Commander. The discourse contains a historical sketch of the ORDER OF KNIGHTS TEMPLARS, and gives evidence of great research on the part of its author, who has condensed much valuable information in a small space.

The address was prepared to be delivered, in accordance with the request of the Encampment, on the 11th day of March, the anniversary of the martyrdom and death of JAMES DE MOLAY, the last Grand Master of the *whole* Order of the Temple. We gather from it the following facts:

After the capture of Jerusalem by the Crusaders, “the zeal of pilgrimage blazed forth with increased fierceness.” “The Knights HUGH DE PAYENS, sometimes styled HUGO DE PAGANIS, and GEOFFREY of St. Aldemar or St. Omer, otherwise called GODFREY ADELMAN or GODEFROI D’ADHEMAR, who had greatly distinguished themselves at the siege of Jerusalem, together with seven others, formed a brotherhood in arms, for the noble purpose of “clearing the highways of infidels and of robbers, and of protecting the pilgrims through the passes and defiles of the mountains of the Holy City.” They called themselves the *Poor Fellow-Soldiers of Jesus Christ*. In the Church of the Resurrection, between the hands of GARIMONT, Patriarch of

Jerusalem, "they embraced vows of perpetual chastity, obedience and poverty, after the manner of Monks." The kind of poverty adopted by these brethren, was that termed "*media*." It "forbade the possession of individual property, but sanctioned any amount of wealth when shared by a fraternity in common."

In consequence of the services to the Christians performed by the *Poor Fellow-Soldiers*, BALDWIN II., King of Jerusalem, gave them for a habitation—for hitherto they seem to have had no fixed place of abode—"the palace or royal house to the South of the Temple of the Lord, vulgarly called the Temple of Solomon." This *palace or royal house* was "within the sacred inclosure of the Temple of Mount Moriah." The large Court between the Temple of the Lord and the Temple of Solomon, was also conceded to them. They were, henceforth, termed "*The Knighthood of the Temple of Solomon*;" and sometimes, as in the rule of St. BERNARD, "*The Poor Fellow-Soldiers of Jesus Christ and of the Temple of Solomon*."

This is the commonly received opinion, but the learned REGHELLINI asserts that the Knights Hospitallers, through gratitude for having been admitted to the labors of the Mystical Temple, requested Pope EUGENIUS II., to invest them with the title of *Knights of the Temple*; and the demand was granted. Be the origin of the term what it may, the Order has continued to bear that name from the period when it was first adopted, down to the present time.

HUGH DE PAYENS was (A. D. 1118) the first Master of the Temple. BALDWIN, king of Jerusalem, exerted himself to extend the Order of Templars throughout Europe. St. BERNARD was enlisted in their favor, and (A. D. 1128,) gave them a code or set of rules which was confirmed by a Papal bull. The Order increased in number and strength in consequence of a visit to Normandy, England and Scotland, by HUGH DE PAYENS. He established the Order in England and appointed a Prior to govern. The enthusiasm in favor of the Templars was so great, that the king of Navarre bequeathed his kingdom to them, but their claim to it was afterwards successfully resisted. After the death of HUGH DE PAYENS, ROBERT DE CRAON succeeded him as "Master of the Temple." The following persons successively held the office: EVERARD DES BARRES or BARRI, (A. D. 1146); BERNARD DE TREMELAY, "a nobleman of an illustrious family of Burgundy, in France, and a valiant and experienced soldier," (A. D. 1151); BERTRAND DE BLANQUEFORT, of a noble family of Guienne, "a pious and God-fearing man" (A. D. 1154); PHILLIP of Naplous, the first Master born in Palestine, (A. D. 1167); ODO DE ST. AMAND,

a "proud and fiery warrior," (A. D. 1170); ARNOLD DE TORROGE or DE TROY, "who had filled some of the chief situations of the Order in Europe," (A. D. 1180); GERARD DE RIDERFORT, (A. D. 1185). WALTER, (A. D. 1189); ROBERT DE SABLE or SABLOIL, (A. D. 1891). [About this period three Encampments, termed Encampments of Baldwyn, are said to have been established in England, at Bristol, Bath and York: those of Bath and York were in existence in the early part of the present century, while that at Bristol is still in active operation, and is probably the oldest Encampment in the world.] GILBERT HORAL OF ERAIL, (A. D. 1195); PHILLIP DU PLESSEIS or DE PLESSEIS, (A. D. 1201); WILLIAM DE CHARTRES, (A. D. 1217); PETER DE MONTAIGU, (A. D. 1218); HERMANN DE PERIAGORD, (A. D. 1236); WILLIAM DE SONNAC, (A. D. 1245); REGINALD DE VICHIER, (A. D. 1252); THOMAS BERARD, (A. D. 1256); WILLIAM DE BEAUJEU, (A. D. 1273).

We now come to the dark page in the history of our Order. The zeal for the Crusades had cooled. The Templars had grown rich and powerful. The princes and nobles had become impoverished. Christendom had no longer any use for noble defenders: she became jealous of them and oppressed them. The Order had gained the hatred of PHILLIP the Fair, a talented but needy and avaricious prince, whom DANTE justly terms "*the curse of France*." On a certain occasion, he caused coin to be issued below the legitimate standard. A rebellion followed, which was supposed to have been originated by the Templars, whose rents were immense. PHILLIP, determined to be revenged, obtained the evidence of a condemned criminal and two apostates, against the Order. The Templars were accused of the blackest crimes and condemned without a hearing.

"In one night (13th October, 1307) all the Templars in the French dominions were simultaneously arrested and thrown into prison. The rack and the torture were unsparingly applied. Some confessed all the horrible crimes and absurdities imputed to them, in hopes of obtaining their pardon. Most of these, on being restored to liberty, withdrew their confessions, and solemnly declared that the excessive torments to which they had been subjected, alone induced them to make acknowledgements which they knew to be false. They were treated as relapsed heretics, and were cast into the flames. Those who persisted in denying the guilt of the Order, were subjected to the torture. Neither age nor rank could save them. Many died under it. Some languished in loathsome dungeons for years, and perished from neglect, disease and starvation. Others, of more

robust frames, were, in time, restored to liberty, to wander about the world, with mutilated limbs, to earn their bread as best they might."

The rest of Christendom were not tardy in following the pious example of PHILLIP and CLEMENT, but "in no place situate beyond the influence of the King of France and his creature, the Pope, was a single Templar condemned to death."

"The last scene in this dreadful tragedy was yet to be enacted. The four most noble victims were reserved for the last. JAMES DE MOLAY, the Grand Master, GUY, the Grand Preceptor, HUGH DE PERALT or PERALDES, the Visitor General, and THEODORE BAZILE DE MENONCOURT, who had returned from the East (1307) when summoned by the Pope, and who had languished in prison for five years and a half, were (11th March, 1313) led out to a scaffold, which had been erected in front of Notre Dame, publicly to avow confessions which the Grand Master had declared were forged. The confessions were read—their assent was required. Two were silent, and were condemned to be incarcerated for life. 'But the Grand Master, raising his arms bound with chains towards heaven, and advancing to the edge of the scaffold, declared in a loud voice, that to say that which was untrue was a crime, both in the sight of God and man. 'I do,' said he, confess my guilt, which consists in having, to my shame and dishonor, suffered myself, through the pain of torture and the fear of death, to give utterance to falsehoods, imputing scandalous sins and iniquities to an illustrious Order, which hath nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence by engrafting another lie upon the original falsehood.'"

King PHILLIP, being informed of what had happened, ordered their instant execution. When the pile was nearly completed, the Grand Master, having solemnly declared his innocence, invoked the blessing of Deity.

"The King's myrmidons, fearful of an insurrection among the population, hurried them off to the stake; and bound them fast. Their bodies were slowly consumed by small charcoal fires kindled under their feet. They endured this hellish torture with the utmost fortitude and resignation, without cries or groans, imploring the mercy of God and maintaining the innocence and purity of their beloved Order to the last. At length, DE MOLAY, when his body was almost consumed, having yet command of his tongue, looking at the crowd before him, exclaimed:

"'You who behold us perishing in the flames shall decide on our innocence! I summon Pope CLEMENT V. to appear in *forty days*,

and PHILIP the Fair in *twelve months*, before the just and terrible throne of the ever-living God, to render an account of the blood which they have unjustly and wickedly shed !

"The fires burned lower and lower, and in time became extinguished ! The mortal parts of JAMES DE MOLAY and GUY had been reduced to ashes—their spirits had returned to their Creator !

"The prediction of the martyr was accomplished. The Pope and King both died within the time prescribed."

After the death of DE MOLAY, the Knights had no common head. They were persecuted, and compelled to cast off the garb of the Temple, and mingle again with the world. Some sought refuge in the Society of Free and Accepted Masons ; others were forced, when a portion of their lands were granted to the Knights Hospitallers, to enter that Order. It was probably in commemoration of this latter circumstance that the so-called degree of Knights of Malta was introduced into our Encampments. This degree, as it has been erroneously termed, for it consists of nothing but a few insignificant signs and passwords, and three passages of Scripture, has nothing to do with Freemasonry. The Knights of St. John, of Jerusalem, sometimes called the Knights Hospitallers and the Knights of Malta, were not Freemasons. On the contrary, they seem to have been inimical to Freemasonry, for, in 1740, the Grand Master of the Order of Malta caused the bull of CLEMENT XII., to be published in that island, and forbade the meetings of Freemasons.

"From ignorance of the true causes which forced some of the Templars to enter the Order of Malta, has arisen the *highly reprehensible* practice of dubbing the candidate 'a Knight of the Most Valiant and Magnanimous Order of Knights Templars and Knights of Malta of the Order of St. John of Jerusalem.' It is an absurdity to create a man, at one and the same time, a Knight of two Orders which had nothing in common, and never sympathized with each other. By doing so, our Commanders imitate the example of those who used every exertion to annihilate the Templars. The candidate should be '*dubbed a Knight of the Most Valiant and Magnanimous Order of Knight Templars, and instructed in the Secrets of Malta.*' "

After the death of DE MOLAY, in 1313, the Brethren were divided into at least four parties : 1st, The Templars of Portugal and Italy ; 2d, Those who recognized PETER D'AUMONT as successor of DE MOLAY ; 3d, Those who recognized JOHN MARC LARMENTIUS ; and 4th, Those who did not acknowledge the authority of either LARMENTIUS or D'AUMONT. The Knights Templars in this country claim to

be the descendants of the fourth party, which may be divided into two classes—the Scotch and English. The Encampments in England and in the United States, with the exception of the Encampment of Observance, are supposed to owe their origin to the three original Encampments of Baldwyn—at Bristol, Bath and York.

The Duke of Sussex, having been initiated a Knight Templar at Paris, was created Grand Master of the Knights Templars in England. He would not countenance the Christian degrees connected with Masonry, and would not permit a badge of one of those degrees to be worn in a Craft Lodge. On the death of the Duke, the Grand Conclave of England was formed to rescue the Order from its degraded position. In the meantime, the Encampments of Bath and York had expired; that of Bristol alone remained, with the exception of those which, not holding under any legitimate authority, were raised by Knights who had been created in the Encampment at Bristol. Under these circumstances, the Knights of Baldwyn, thinking their place was at the head of the Order, would not yield precedence to the Encampment of Observance, and refused to send representatives to the Grand Conclave. It is to be hoped that an arrangement will shortly be effected, and all the Templars of England will be united under one head.

It is difficult to ascertain at what period, or by what authority, the first Encampment was established in this country. "But during the latter part of the past century, and the beginning of the present, several attempts were made to form a General Grand Encampment for the United States, which seem to have failed. And the present General Grand Encampment was not formed until the 21st of June, 1816, at New York, when DEWITT CLINTON was elected Grand Master. That body has continued gradually to increase in strength from that time to the present. There were, in 1853, under its jurisdiction, the Grand Encampments of eight States, besides thirty-nine Subordinate Encampments dispersed through twenty other States. It may be said to be now securely seated in the affections of the Knights Templars throughout the greater part of this vast republic; and, while, under the auspices of its distinguished and enthusiastic Grand Master, the HON. WILLIAM B. HUBBARD, of Columbus, Ohio, assisted by his efficient corps of officers, it is destined to extend the pure doctrines of our Order to the most remote parts of our common country."

BIOGRAPHY OF THE LATE GEN. E. J. ROBERTS.

With pleasure we inform our readers that the pages of THE ASHLAR will be enriched by an exceedingly interesting production from the pen of one of the ablest and most accomplished writers in the country. In accordance with the request of Bro. SHEARMAN, contained in the following note, we shall, in a few weeks, commence the publication of the biography of the late Gen. E. J. ROBERTS. We need not add anything, respecting this eminent Mason, to the brief but beautiful allusion of Bro. S.

No member of the Fraternity is better fitted to write the life of the departed, than the distinguished gentleman who has performed that duty. He was, for many years, an intimate friend of Gen. ROBERTS, and an attentive observer of the exciting occurrences of the times in which he lived. With ample means in his possession, his critical judgment and fine literary taste, our readers need not be told, Bro. SHEARMAN has produced a biography which cannot fail to deeply interest every Mason, and especially those who recollect the subject of his memoir.

MARSHALL, August, 1855.

To the Editor of the Ashlar:

DEAR SIR AND BROTHER—In accordance with the request of a large number of the Masonic Brethren and personal friends of the late Gen. E. J. ROBERTS, I have prepared for publication, a biography, which, if it should suit your views, I desire should appear in future numbers of THE ASHLAR. The career of such a man as Gen. ROBERTS, is a matter of interest to the Statesman, the Mason, and the Friend. His connection with the Masonic Order is full of interest, and the record of his life during the scenes of excitement which followed what has been termed "the abduction" of WILLIAM MORGAN, is a record of the times in which it occurred. His connection with the literary press, and his advocacy of many of the humane and liberalizing principles and measures which have marked the progress of the last half century, are to the literary man and to the philanthropist, subjects of no less interest than his Masonic life. As a citizen of Michigan, as a devoted friend of that interesting portion of the State above the peninsula, as a legislator, a public officer, and as a man, his name ought to be, and will be, forever remembered and cherished by the citizens of Michigan.

Should it suit your convenience to afford me your columns as the medium of furnishing these memoirs, it will be a source of great satisfaction to me, and to a host of the personal friends of Gen. R., who have long waited for this tribute of justice to his memory.

With the fullest confidence that your energy and ability will fulfil the public and the Masonic expectations as regards the value of THE ASHLAR, and with the best wishes for its prosperity and success,

I am, dear sir, Fraternally yours,

FRANCIS W. SHEARMAN

EDITOR'S TABLE.

TO THE FRATERNITY.

After considerable delay, we have completed the necessary arrangements for publishing *THE ASHLAR*, and now present you with the first number. The work itself will convince you that a large expense has been incurred in preparing it. The cost of the design for the cover was fifty dollars; and that of the steel engraving of the Grand Master, one hundred and fifty. In order to preserve uniformity in the appearance of the Magazine, we have procured a supply of paper for several numbers. The present issue, therefore, may be regarded as a fair sample of the work.

It is our intention to make such changes in the arrangement of the matter of *THE ASHLAR*, as time and experience shall prove to be beneficial; and we hope to present our readers with a more pleasing variety than this number contains, when we shall receive exchanges, and shall have opened the various channels of communication which will enable us to obtain the latest Masonic news from all parts of the world.

Rather than promise much, we desire that future numbers shall speak for themselves, and stand upon their real merits.

We now earnestly solicit a liberal patronage, for upon that will depend the success of our enterprise.

SUBSCRIBE! SUBSCRIBE!—We cannot too forcibly impress upon the minds of Brethren the importance of giving *THE ASHLAR* a liberal patronage, in order to promote its success. We trust that each Brother who favors our enterprise, will not only subscribe, himself, as soon as this number is presented to him, but will use his personal influence in inducing others to follow his example. If such a course shall be adopted, *THE ASHLAR* will at once be placed on a sure and permanent footing. We ask such Brethren, therefore, to subscribe *immediately*, and to lend us their good services, as far as they can, in getting the names of others. This can easily be done at the communications of Lodges, or in a few hours, outside, devoted to the work. A compliance with this request will confer a great favor and benefit.

ADVERTISEMENTS.—We would call special attention to the business cards which appear in this number. A few pages in each issue, will be devoted to advertisements, which will furnish a desirable medium for such communications.

A VENERABLE GRAND MASTER.—Brother JOHN MILLER, now Grand Master of the Grand Lodge of Maine, is in his *seventy-fourth* year. He has been a working Mason *fifty-two* years.


NEW LODGES.—If any evidence were needed of the prosperity of the Order in Michigan, it might be found in the rapid increase of Lodges and Members. At the last Annual Communication of the Grand Lodge, Charters were granted to the following named Lodges: Elmira No. 72, at Saut Ste Marie; Colon No. 73, at Colon; Dundee No. 74, at Dundee; Washington No. 7, at Tekonaha; Acacia No. 45, at Pontiac; Mackinac No. 71, at Mackinac; Trenton No. 8, at Trenton; Flint No. 23, at Flint; St. Albans No. 20, at Marshall, and Dowagiac No. 10, at Dowagiac. Since January, dispensations have been granted by the Grand Master for the organization of six Lodges. We give the names and a list of their principal officers: Byron Lodge, at Byron—Isaac Wixoin, W. M., Wm. F. Moseby, S. W., and Eliaha Brewster, J. W.; Saginaw Lodge, at East Saginaw—M. B. Heas, W. M., David Hughes, S. W., and Joseph Large, J. W.; Utica Lodge, at Utica—Oliver Adams, W. M., James Abernethy, S. W., and George A. Adair, J. W.; Owasso Lodge, at Owasso—M. W. Quackenbush, W. M., Alfred L. Williams, S. W., Benj. O. Williams, J. W.; St. Clair Lodge, at Ashley—S. B. Farnum, W. M., James B. Teller, S. W., and Robert B. King, J. W.; Butler Lodge, at Butler—Gurardner Herrick, W. M., Peter Swart, S. W., and Milo Greging, J. W.

LODGES IN DETROIT.—There are three Lodges in the city of Detroit, in a highly flourishing condition—Zion Lodge No. 1, Detroit Lodge No. 2, and Lodge of Strict Observance No. 3. The following are the three principal officers of No. 1: William Brodie, W. M., John Pulcepher, S. W., John A. Baily, J. W. This Lodge has one hundred and thirty members, and has raised six since last December. Its regular communications take place on each Wednesday evening before the full moon. It usually holds two or three special communications on Wednesday evenings during the month, at the Masonic Hall.

The officers of No. 2, are Joseph P. Whiting, W. M., H. R. Andrews, S. W., and Jacob Houghton, J. W. This Lodge has one hundred and fifty members, having raised fifteen since its last return to the Grand Lodge. Its communications are held at the Masonic Hall, on Tuesday evenings. Its Regular is each Tuesday evening before the full moon.

No. 3 meets every Monday evening at its Lodge room, nearly opposite Firemen's Hall. Its Regular is each Monday evening before the full moon. This Lodge comprises eighty members, twenty-four of them having been raised during the last six months. The officers are, Horace S. Roberts, W. M., Henry Metz, S. W., and Thomas Hurst, J. W.

GREAT WESTERN LODGE.—We are pleased to learn that the Great Western Lodge, of Windsor, Canada, is in a flourishing condition, and has as much work as it can conveniently do. The following is a list of the officers: W. Bro. Geo. Duncan, Master; Bro. Rev. Gore Elliott, Chaplain; W. Bro. — Perkins, S. W.; W. Bro. Alfred K. Dewson, J. W.; Bro. J. Wilton Kerr, Sec.; Bro. John F. Elliott, T.; Bro. James Forbes, S. D.; Bro. John Hutton, J. D.; Bro. John Duncan, Junior Guard, Bro. J. N. Johnson, Tyler. W. Bro. Alexander Gordon, is Past Master.

 In 1820, Daniel D. Tompkins, Vice President of the United States, was "Most Worshipful Grand Master of the State of New York."

BALLOTING FOR CANDIDATES.—Brother W. C. RANSOM, of Kalamazoo, under date of June 25th, 1855, writes to Brother CHARLES W. MOORE, Esq., editor of the *Freemason's Monthly Magazine*, published in Boston, as follows :

"It is my opinion * * * that the efficacy of the ballot would be much strengthened if *one* ballot was *final* for all the degrees. Nothing is more fruitful of discord and difficulty with us, than the custom which, I am sorry to say, prevails to a considerable extent, of black-balling candidates for the second and third degrees, and that by Brethren who were present at the regular meeting when they were elected. This certainly is unjust to the candidate and productive of hard feeling among his friends in the Lodge. In our Chapter, one ballot suffices for all the degrees, and it is rarely that ever any difficulty grows out of the election of members : would not the adoption of this course in the Blue Lodges be very beneficial in its results ? * * * A ballot having been declared not clear by the W. M., has he the power to declare it clear upon the person casting the black ball, withdrawing it in open Lodge at the same communication ?"

On this, Brother MOORE makes some remarks, and says :

"The course suggested by our correspondent in balloting for *all* the degrees given in a Lodge, at one and the same time, is the practice in this Commonwealth, [Mass.] We think it proper, as it certainly is the oldest we have in this country. * * *

"The question of our correspondent, we answer affirmatively. We should regard it as we should any other *error*. We might perhaps adopt the ordinary legislative practice, and ask the vote of the Lodge on granting leave to the member to change his vote."

DEDICATION OF A NEW HALL.—At a special communication of the Grand Lodge of Pennsylvania, held at Philadelphia, on the 7th day of May last, it was decided to celebrate the dedication of the new Masonic Hall, in that city, by a public parade and other ceremonies, on some day in September. Committees were appointed to make the necessary arrangements. It was "resolved, that each individual Brother shall be required to attend in a full suit of black, dress coat, with white kid gloves, plain blue sash, and plain white apron ; excepting the officers of the Grand Lodge, who shall alone wear the full Masonic regalia of their respective stations." The Grand Master of Michigan has received a communication from the G. M. of the G. L. of Pa., informing him that the celebration will take place on the 26th day of this month, and inviting him and the officers and members of his Grand Lodge, and such other Brethren within his jurisdiction as may feel an interest in the object referred to, to be present and assist in the Ceremonies of Dedication.

THE MASONIC TEXT BOOK : containing the Degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master ; Royal Arch, Royal and Select Master ; Orders of Knights of the Red Cross, Knights Templars, and Knights of Malta. All beautifully illustrated, and duly arranged according to the most Ancient Mode of Work and Lectures, with useful Guides and Instruction to the Craft. By Jeremy L. Cross. Sov. Grand Inspector Gen. and Past Grand Commander. New York : A. S. Barnes & Co., 51 John street. Cincinnati : H. W. Derby.

This is a neat and beautiful little book, designed for a pocket companion. It is printed on good, gilt edged paper, and very nicely bound. Bro. Cross the author is well known to the Fraternity, his name having been prominently before the public for thirty-five years. The Text Book contains an "advertisement" which gives a very interesting "history of the introduction of Masonry into the United States."

GROWTH OF THE ORDER IN CALIFORNIA.—There are now in California, probably, about one hundred working Lodges. At the last Annual Communication of the Grand Lodge of the State, there were eighty-two, *fifteen* of which had been established during the preceeding six months. Remarking on this, the M. W. Grand Master, WILLIAM H. HOWARD, in his annual address, says: "When we take into consideration the fact that our Grand Lodge has been in existence only five years, and that it was formed of the smallest admissible number, there being only three chartered Lodges then in existence in California, (they holding under the several jurisdictions of the District of Columbia, Missouri and Connecticut,) with an aggregate membership of but little over half a hundred, we may well be astonished at the result which now meets our view, whilst contemplating the unheard-of spread of Freemasonry on these distant shores. There is no parallel to be found in its annals for so rapid an increase, nor can a more apparently healthful or prosperous condition probably be indicated elsewhere, than is to be found in this possible Ophir of the Ancients."

INITIATION OF CATHOLICS.—At its Annual Communication, in January last, the Grand Lodge of Vermont adopted a resolution declaring, "that the Grand Lodge of Vermont will grant no Dispensations to any man or Mason for the benefit of any human confessor or confessional; and when any candidate for the honor of Masonry, shall express the least doubt as to his duty at the confessional, the Lodge to whom such candidate shall make application, ought not to have the least doubt in excluding him." The design of this resolution, as we understand it, is correct. Our secrets should not be confided to those who will be liable to reveal them at the confessional.

OFFICERS OF GRAND LODGES.—*California:* M. W. Wm. H. Howard, G. M.; N. Green Ourtis, D. G. M.; R. E. Cole, S. G. W.; R. N. Wood, J. G. W.; Addison Martin, G. T.; L. Stowell, G. S. *Maine:* M. W. John Miller, G. M.; R. W. Jabez True, D. G. M.; Ezra B. French, S. G. W.; W. T. Kimball, J. G. W.; Moses Dodge, G. T.; Charles B. Smith, G. S. *Iowa:* M. W. A. R. Cotton, G. M.; J. Y. Hopkins, G. S. W.; J. S. Sanford, G. J. W.; John Claypool, G. T.; T. S. Parvin, G. S. *Indiana:* M. W. A. C. Downey, G. M.; C. A. Foster, D. G. M.; Lewis Burke, S. G. W.; P. Q. Stryker, J. G. W.; Charles Fisher, G. T.; Francis King, G. Sec.

FESTIVAL AT BRIDGEPORT, CONN.—On the 25th day of June, the Grand Lodge of Connecticut dedicated the new Masonic Hall at Bridgeport, which has been built during the past year, and is said to be one of the finest buildings of the kind in the country. It has been elegantly fitted up by St John's Lodge No. 3, the members of which projected and carried through the celebration on a liberal scale. During the day, an address was delivered by Br. Rev. Dr. MEAD, of Norwalk. The festivities closed in the evening with a ball at the Sterling House, where the members of the Order appeared in regalia.

CONFERRING DEGREES.—At its last Annual Communication, in May, the Grand Lodge of Maine adopted a resolution to the effect, that a candidate shall receive but one degree at any meeting of the Lodge "except in case of absolute emergency."

MASONRY AND PIRATES.—In 1823, Capt. Harris of the brig *Reuben and Eliza*, captured a short time before by the pirates on the Southern side of Cuba, furnished the editors of the *N. Y. Mercantile Advertiser* with a narrative of the outrages perpetrated by those ruffians, and stated "that he was indebted for his life to the circumstance of his being a *Freemason*, having met with several *Masons* among the pirates, who interceded for him." "It is strange," said a journal of that day, "that *Freemasons* should be found among pirates—but how much more strange is it that men who have abandoned laws of God and nations, who shrink not from murder itself when convenient or thought necessary, should respect the bonds of *Freemasonry* and succor a Brother in distress?"

During the last war between the United States and England, the Grand Lodge of Massachusetts appropriated \$500 to the relief of Masonic Brethren, British prisoners of war, when at Salem. They acknowledged reciprocal favors to our Brethren among the enemy, hoped for the return of peace, and declared on the true principles of Masonry, their support of the constituted authorities of the country, in all measures of peace or war, which they may direct. With respect to captive Brothers in this country, they expressed the sentiment that "the moment the sword of the Warrior is sheathed, the feelings of the *Mason* return with redoubled force; and charity, displaying the banner of love, conducts the captive brother."

NEW MASONIC HALLS.—The Fraternity in Portland, Maine, have fitted up for their use, three new Halls, in a very elegant manner. The rooms are spacious and airy—one being 48 by 36 feet, another 42 by 25 feet, and the other 25 by 23 feet. They have the necessary lobbies and an armory for Encampments. The expense attending the fitting and furnishing is about three thousand dollars. The Halls were dedicated on the 3d of May last.

In 1820, it was a standing rule in Dartmouth College, to admit no person as a student who was a *Freemason*, except he disavowed his connection with them, and to doubly disgrace a student who should become one after he had entered the College. "How would the little things who presented, or held on to these rules, have bowed in the presence of Washington, who was zealously attached to the Order?"

E. COMBS, manufacturer of Masonic Regalia, No. 244 Grand street, New York, is embroidering the court dress of the King of the Sandwich Islands, in a rich and beautiful style. The costume is very magnificent. The establishment of Mr. Combs is one of the largest of the kind in the country, and furnishes every description of regalia, jewels and costumes, as will be seen by reference to our advertising columns.

We received, too late for an extended notice, Reports of the Proceedings of the Grand Lodges of Mississippi and Connecticut, at their last Annual Communications. In the latter, is a very able report of the Committee on Foreign Correspondence, drawn up by the Chairman, Bro. Wm. Storer. We may refer to it again in our next number.

THE ASHLAR.



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MASONRY—A GLANCE AT ITS HISTORY—ITS PROGRESS IN THE UNITED STATES.

Numerous as may be the opinions respecting the origin of Freemasonry, it is generally admitted by opponents to be the oldest institution in the world. Seasons of prosperity and adversity have alternately smiled and frowned upon the Order. Some times, it has glided along smoothly, under the patronage of pontiffs and potentates; at other periods, it has lived despite their bitter opposition and survived their strongest efforts to crush it by stern persecution, and resort to those engines of terror and torture, which, only the most malignant spirit could invent. Its history on the Eastern Continent presents every variety of fortune, and conveys to the discerning mind the most satisfactory and conclusive evidence of the inestimable value of our ancient Institution which exists to-day, as it did hundreds of years ago, in purity and vigor.

Though we have not time to comment at length on the causes of the stability of Masonry, we will give them a passing notice. Our Order is designed to promote great moral principles, that are known and acknowledged to be right by all good men—principles taught and enforced by the Bible which is the rule and guide of our faith. It is not the end which we seek to attain, that opponents condemn, but the means employed to gain that end. We may state, therefore, almost as an axiom, that the purity, correctness and immutability of the great and leading principles on which Masonry is founded, and which it seeks to inculcate, have given to the members of the Society, courage and strength that have enabled them to come out of every contest—even with the most powerful monarchs of the earth—victorious. However perfect might have been the machinery, and however smoothly and correctly its several parts might have moved, it could not have survived, had it been formed for any merely temporary object, or had it rested on unsound principles; long ago, it would have been shattered and totally destroyed by the furious blows of its powerful adversaries. It has been preserved uninjured by strog hearts and faithful breasts—by Brethren who felt conscious, that though reviled and persecuted by their fellow men, they were engaged in a great and glorious work, on which Heaven looked with approving smiles.

The stability of our leading principles, and a consciousness of rectitude, have given the members of the Order the power to persevere and endure under the severest trials; but the Institution has been preserved in vigor and usefulness, by the faithfulness of Brethren in carefully guarding and preserving ANCIENT LANDMARKS. These being known in every clime, having come down from time immemorial, and having been tested by the experience of ages, stand as the distinguishing characteristics and safe guards of Masonry, and possess a value which cannot be too highly estimated. This fact has been quickly discovered by our adversaries. In the excitement which existed in this country a few years ago, they exclaimed, "Let us subvert the Landmarks, and the Institution cannot be sustained." JOHN QUINCY ADAMS asserted that "the whole cause" between Masonry and Anti-Masonry is concentrated in one act. "Let a single Lodge," said he, "resolve that they will change one Landmark, and that Lodge is dissolved; let the whole Order resolve to do the same, and the whole Order is dissolved; for the abolition of that one Landmark, necessarily implies the extinction of all the others."

So strongly is the truth of the foregoing sentiments realized, that the constitutions of many Grand Lodges declare that the Landmarks of symbolical Masonry shall not be in the slightest degree changed; and it was asserted at the revival of Masonry in England, by the assembled wise men of the Fraternity, that "it is not in the power of any man, or body of men, to make any alteration or innovation in the old Landmarks of Masonry." At the present day, the charge given to Brethren in this country, on receiving the third degree, contains the following language: "The ancient Landmarks of the Order, entrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity."

It is the preservation of the Ancient Landmarks that makes Masons, living in different parts of the world—under governments of every form—and surrounded by influences and circumstances diverse and varied, in reality Brothers, and enables them to distinguish each other as such: it is the preservation of those Landmarks which, after years of dissension and separation, brings together Grand Lodges and those acting under their jurisdictions, and unites them in fraternal affection on a common ground familiar to all. There is a moral force and beauty in this fact, which, the uninitiated may perceive and appreciate, and which may quickly teach him why it is the sacred duty of every Brother to carefully guard the old foundations of the Order, and not suffer even the smallest stone to be displaced.

To fully appreciate the remarks which have been made, it should be remembered that no body among Masons, resembling a Grand Lodge, was established till long after the origin of the Institution. In remote times, each Lodge acted independently without a charter from any higher authority. Not till near the commencement of the fourth century, have we satisfactory evidence, that general conventions of the Fraternity were held. It appears that about that period, they met annually and held a conference, over which one of their number was chosen to preside. An old manuscript says that "St. Albans (who was martyred in 306) loved Masons well, and cherished them much. * * * And he got then a charter from the king and his counsel, for to hold a generall counsel, and gave itt to name Assemblie." These meetings, every member was expected to attend.

In 926, King Athelstane granted a charter to the Masons of England, on application of his brother Prince Edwin. "Accordingly," says Ashmole, "Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a

General Lodge, of which he was Grand Master, and having brought with them all the writings and records extant, some in Greek, some Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English Lodge." "From this assembly at York," says Mackey, "the true rise of Masonry in England is generally dated: from the statutes there enacted, are derived the English Masonic constitutions; and from the place of meeting, the ritual of the English Lodges is designated as the "Ancient York Rite."

The Masons of Great Britain acted under the jurisdiction of the York Lodge till about the middle of the sixteenth century, when those living in the South met and elected Sir Thomas Gresham their Grand Master. He was styled Grand Master of England, and the person who presided over the old assembly was called the Grand Master of all England. It is somewhat remarkable that the two Grand Lodges remained on an amicable footing and maintained friendly relations till 1725—more than one hundred and fifty years—when the Lodge of London granted a charter to some members who had seceded from that of York.

In 1738, several members becoming dissatisfied, seceded from the Grand Lodge of England, and in the next year formed another Grand Lodge. They styled themselves "Ancient York Masons," and claimed that they alone preserved the ancient tenets of the Institution. Those who belonged to the old organization received, against their will, the name of "Moderns," "the most opprobrious epithet," says Brother Mackey, "that can be applied to a Masonic Body." These dissensions continued till 1813, when the several Lodges were united under one Master, the Duke of Sussex.

A Lodge was organized at Savannah, in Georgia, in the early part of the eighteenth century, under a warrant from Lord Weymouth, Grand Master of England, but Masonry in the United States dates from the year 1733, when by virtue of a charter granted by Lord Viscount Montague, Grand Master of the Grand Lodge of England, a Lodge was established in Boston, Massachusetts. R. W. Henry Price, who was appointed Provincial Grand Master, opened the Convention on the 30th of July 1733. It was known by the name of "St. John's Grand Lodge," and those who belonged to it or acted under its authority, were called "Modern Masons." The first Lodge chartered by this body, "St. John's" of Boston, is still in existence. In 1734, a Lodge, of which Benjamin Franklin was first Master, was established in Philadelphia, by the authority of "St. John's Grand Lodge." Thus

this body continued to grant charters for twenty years, till it had established numerous subordinate bodies in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Maryland, Pennsylvania, Virginia, North Carolina and South Carolina. In 1752, some "Ancient Masons," residing in Boston, obtained a dispensation from Lord Aberdeen, Grand Master of Scotland, constituting them a regular Lodge under the name of "St. Andrew's;" and in 1769, an "Ancient" Grand Lodge, with the same appellation, organized by the aid of some travelling Lodges, acting under the Grand Lodge of Scotland.

The first presiding officer of the new body was General Joseph Warren, who fell at the battle of Bunker Hill, when fighting bravely for his country's freedom. The death of this distinguished man and good Mason, inflicted a heavy blow upon the Brethren, who, after the evacuation of Boston by the British troops, determined to search for his remains which had been buried on the field of blood. "They accordingly repaired," says Brother Davis, "to the place, and by direction of a person who was on the ground at the time of his burial, a spot was found where the earth had recently been turned up. Upon removing the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered in a mangled condition, but were easily ascertained [by an artificial tooth]; and being decently raised, were conveyed to the State House in Boston; from whence, by a large and respectable number of Brethren, with the late Grand officers attending in procession, they were carried to the Stone Chapel, where an animated eulogium was delivered by Brother Perez Morton." The body was then deposited in a vault.

The two Grand Lodges, and those acting under them respectively, continued to act independently and without communication till 1792, when a union took place, and a new organization was effected under the name of "*The Grand Lodge of the most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts.*" At that time, the offensive distinction of Ancient and Modern Masons was abolished, and has not been revived since.

In 1735, under a warrant from the Grand Master of the Free and Accepted Masons of England, "Solomon's Lodge, No. 1," was established in South Carolina. On the 24th of December, in 1764, by authority of the Grand Master of England, a Provincial Grand Lodge was constituted, with Chief Justice Leigh as Master. Thirty-three years subsequently, a Grand Lodge of Ancient York Masons was

also established at Charleston. Not till the year 1817, after much dissension, did a union take place, since which time all former differences have been forgotten.

Other Lodges were established in the colonies as follows: the Grand Lodge of Pennsylvania, in 1764; that of North Carolina, in 1771; that of Virginia, in 1778; and that of New York, 1781. Soon after the close of the Revolution, the members of these bodies repudiated the authority of a foreign power, and independent Grand Lodges were formed in the several States.

The rapid progress of Freemasonry in this Republic, is almost without a parallel. From the beginning of the present century, till the Morgan excitement, it increased in strength and numbers. At that period, it encountered an opposition more potent and terrible than the bulls of Popes, the edicts of Emperors and Kings, and the tortures of the Inquisition. In many quarters, the batteries of *public opinion*, under the influence of error and fanaticism, were directed against it; every slander, that misguided zeal or malevolence could invent, was set afloat to check its career; abuse and detraction were heaped upon it without stint, and among its opponents were some of the ablest intellects of the time. Its principles, its tenets, its practices were discussed in public and in private, in every section of the country. Never before had the Institution to go through such a scathing ordeal; it had been stifled and trampled beneath the power of arbitrary tyrants, by physical force exerted on its members, but now it was to be tried before a tribunal where reason and sound sense, after the excitement had passed, would pronounce judgment. If the verdict was against it, not a hundred years would retrieve its fallen fortunes and place it in the path of prosperity. In the midst of the popular furor, when communities were misled, and their indignation excited by fancied wrongs, and deeds of sin which existed only in their distempered imaginations, our society, in a spirit of meekness and christian kindness, bore the assaults of its enemies, never forgetting the christian charity which its principles inculcated. To preserve peace and harmony, the Lodges generally gave up their charters or ceased to hold meetings. Some members of faint heart quailed before the opposition, and thought the overthrow of the Institution was at hand: others looked on with doubt and fears as to the result; while many, who possessed strong hearts and cool heads, looked beyond the temporary excitement of popular prejudice, and saw the beaming rays of the bright sun of prosperity in the future. Honor to those heroic Brothers who had the courage to stand by, and boldly defend, our

Ancient Order in its hour of need, when it trembled beneath the dark clouds of adversity, and bitter, unrelenting opposition! Many of them have been admitted into the Celestial Lodge above, with the approbation of the Grand Master of the Universe; some remain to receive the reward of their labors, on earth. The result to them must produce feelings of unsullied gratification. Not only have they seen Masonry survive the desperate contest, and pass out uninjured, but they now behold her spreading over the length and breadth of the land—advancing with our country's growth, and hastening to plant her foot, and extend her blessings, in every new Territory. Grand Lodges are now established and flourishing in every State, and almost all the Territories of the Union; and there are to-day, acting under their jurisdictions, probably two hundred and fifty thousand Masons.

Why has our time-honored society withstood, successfully, the powerful opposition of the Morgan excitement—and what causes it to flourish throughout the land? The reason is obvious to every member of the Order. The Institution is a plant congenial to the soil of our Republic; its fundamental truths and precepts are in unison with the great principles, and the spirit, of our government. It exerts a powerful influence to make its votaries better christians, better citizens and better men than they would be if without its pale. It inculcates the virtues of brotherly love, relief and truth, of temperance, fortitude, prudence, and justice; it enjoins three great duties—to God, our neighbor and ourselves; and says to the candidate on his initiation, "In the State you are to be a quiet and peaceable citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country under which you live." An Order, which has come down from remote ages, and which teaches such views, and calls upon no man to perform any act that conflicts with the duty which he owes to his God, his country, his family, his neighbor, or himself, cannot but prosper in this land of republican liberty, if its members are faithful to their trusts. The future prospects of Masonry in the United States, will depend upon the judicious action of the Fraternity. If they are cautious and vigilant if they guard with watchfulness the portals of the Lodge, practice the virtues which it constantly inculcates, and carefully preserve the Ancient Landmarks, they will continue to advance, and will transmit the Institution to their children, in a healthy condition, with its vigor and usefulness unimpaired.

CONSTITUTION OF THE GRAND LODGE—EXAMINATION OF CANDIDATES.

To maintain and support the constitution, laws and edicts of the Grand Lodge, under which his own Lodge is held, is the imperative duty of every Mason. As ignorance of law on the part of the violator should be considered in mitigation of punishment, Masonry regards leniently an offence against her enactments, when committed under a misapprehension; but at the same time she holds the guilty party responsible for neglecting to avail himself of the means within his reach to attain a knowledge of her laws.

For a violation of the constitution of the Grand Lodge of Michigan by her subordinate bodies, there can be no reasonable excuse. Its provisions are comparatively few and are easy of comprehension. It has been extensively circulated through the State, and every Lodge has, or ought to have, a copy. Each subordinate body, therefore, which violates any of its requirements, is morally guilty, and should be called to account for the offence committed.

It is the especial duty of the Master of a Lodge to be thoroughly conversant with the constitution of the Grand Lodge, and where a doubt exists in his mind as to the construction to be placed upon any of its provisions—that doubt should be removed as soon as practicable, in order that he may be prepared to enlighten his Brethren in all cases in which he may be called to give an official opinion. He should be able to determine without delay, questions submitted to him, and be ready to give the reason for his decision. Then he will command the respect of the members of his Lodge by his Masonic knowledge, and be enabled more readily to guard the trust committed to him.

The Master is responsible for any violation of the constitution that may occur while he presides, and he cannot shift that responsibility. He should be careful then, that no persuasion or emergency, nor any motive whatever, induce him to consent to disregard the laws that he is bound to see executed.

We design calling attention in subsequent numbers of THE ASHLAR to different provisions of the constitution of our Grand Lodge, that we have reason to believe, are not sufficiently enforced in this jurisdiction. We entertain the belief that when the attention of the Fraternity is called to them, they will cheerfully conform to their require-

ments—that whatever may have been the reason of a failure to do so heretofore in some Lodges, it will not longer be urged. At this time, we will allude to only one clause, the value and importance of which have never been properly appreciated.

Section 9 of article 4, reads as follows :

Every candidate advanced in the Lodge under the [this] jurisdiction, shall first be examined in open Lodge as to his proficiency in the degree or degrees previously conferred.

But few Lodges in Michigan, we feel confident in asserting, comply with this wise and salutary provision ; and why not ? Its meaning is plain and intelligible, and its binding force is not doubtful. The Master, therefore, who disregards this clause, commits an offence and violates a sacred duty, and is liable to be called to account for his wrong doing. And he should be called to account if he continues to disregard the section quoted. While he injures himself by such a course, he inflicts a great injury upon the candidate. He deprives him of what is rightfully his due. Every Brother, as he advances, should be taught to observe and appreciate the moral beauties of our Institution, and he can be thus instructed, only by giving him a knowledge of those things which constitute the “proficiency” referred to. No man is fitted to partake of the benefits of Masonry if he has not ability to make the “proficiency,” and no one is worthy of its honors if he *will not* attain it.

The standard to be reached by the candidate, to ensure his advancement, must be regulated by the Master, but should in all cases compel him to acquire sufficient knowledge to *work his way*. And what he does learn should be thorough, and firmly fixed in his mind, that he may be able to impart it without hesitation or stammering ; and until he can give evidence of this “proficiency” in open Lodge, he should be *kept where he is*.

Let the requirement of the constitution hereafter be observed and obeyed in all Lodges in this jurisdiction ; and remember, Masters, that it is your duty to see that it is obeyed. By performing this duty where it has been neglected, you will notice a marked change in the work and spirit of the Brethren over whose meetings you preside ; the novice will better appreciate and understand the nature of our Institution—a laudable desire will be aroused—and above all, you will have carried into effect a valuable provision of the constitution, before neglected.

INTERESTING CORRESPONDENCE.

KALAMAZOO, September 5th, 1855.

BRO. WESTON—I enclose to you a letter received by me some time since from my venerable friend and Companion, Sir Knight SELKRIC. It is full of masonic fervor, and comes from a source which all young masons must respect and venerate. More than sixty winters have left their frosts upon the head of our venerable Brother, yet, in no way has his force abated, but he enters into the spirit of the work with all the enthusiasm of youthful vigor. Long may he survive to teach those pure principles whose practice he has assiduously cultivated!

Fraternally Yours,

W. C. RANSOM.

MISSION TO THE OTTOWAS, WAYLAND, Oct. 31, 1854.

To Companion WYLLYS C. RANSOM, K. T.

SIR KNIGHT—I have the pleasure of forwarding to you by mail my credentials of Masonic Degrees from the first step, up to the Lodge of Perfection—thirty-three degrees including the Knighthoods and Prince of Jerusalem—from the P. H. P. of Amber Chapter, and Head of the Grand Council of Princes at Albany.

* Ordo ab chao.

Virtus junxit mors non seperabit."

Companion DAVID S. VAN RENSSELAER, states that he has not the seal of the Lodge of Perfection; but I trust that the vouchers, accompanying the Royal Arch Seal, will satisfy all worthy Companions and Sir Knight Templars. I wish you to read these credentials and vouchers to your Chapter, and permit them to be laid up in the archives of the same, for the encouragement of the Craft, of our Companions, Knight Templars, and Princes, when I am no more.

There are but few of us left who saw the dark days of persecution, and buckled on the sword and faught until every Ephraimite was slain at the ford. It is true that I should brush up my armor, take the ring, trowel, and sword, as all true K. Ts. should do—but, alas! I fear I shall have to say, Clarion sound again, clarion loud and shrill:

"They have all passed by—

They in whose rest I have borne my part;

They that I loved with a brother's heart—

They have left me here to die."—(Captive Knight.)

I should like much now in my old age to see the juveniles—the strong young men—work on all the degrees up to the thirty-third, which I believe comprise all of Ancient Masonry, and even those degrees established by the Crusaders when seeking the sepulchre of Christ. With these degrees, many have supposed that Napoleon won the island of Malta without firing a gun; and many of his officers could not devise the cause of such a bloodless capture.

As I am situated, it is seldom that I ever meet with you; but when I do, I can see plans drafted upon the trestle board, of the very work I used to do when young. I glory much in seeing work progress, and the cap-stone, to its place brought home with shoutings and praise.

The Stone rejected by the builders, (although the main support of the Arch—a beautiful stone marked only by its singular form—deviating from the angle of a square—its proper use unknown to the workmen) formed a striking and sublime figure of the Great Architect of the Universe. Long before the Messiah came, the * * was an emblem of the Union of the Godhead—the three in one, or triune. The cap-stone was moddled so near like it, that the square was as much out of place on the one as the other—a figure of the sublime mystery—yet supporting the Grand Arch of the Universe.

The ancient Architects considered that every work which could not be tested by the plumb, square and level, was only fit for the rubbish. Since the rejection of that Stone by the Jewish builders, their temple has fallen. Its main arch has given way. That temple can never again be completed until that Stone is acknowledged and elevated to the head of the corner. They have often tried to rebuild their house, but all in vain. It is the same stone which caps the two dispensations, unites them, and cements them into one solid mass, to be shaken or crumbled—never.

Safe under the watch care of this key, will ever remain the Ark of the Covenant, the Book of the Law, the Pot of Incense, the Bread of Heaven, the Budding rod of Aaron, (figure of a living priesthood,) with many other antiquities as yet unknown but to a few, and those only who have become Knights of the ninth Arch, or Princes of the Secret.

You will excuse this long letter, and permit me in conclusion to express the hope that we may yet often meet as true and faithful K. Ts. !

Yours Sincerely,

JAMES SELKRIG.

THE ASHLAR.

MASONIC ODE.

The following ode was composed by Brother J. K. MITCHELL for the occasion of laying the corner stone of the new Masonic Temple in Philadelphia, which took place last December:

"O! glorious Builder of the vaulted skies!
Almighty Architect of Earth and Heaven!
Come down to bless the Mason's enterprise,
To thee, O God, and Faith and Mercy given.
A home to *Friendship*, *Truth* and *Love* we raise,
Where, ages yet to come, shall sound our Master's praise.

"O make its deep foundations firm and fast!
O bless the rearing of the mighty pile!
And when to thee its spires look up at last,
Upon the finished work, and workmen smile!
Nor less the inner works of kindness bless!
And make the Mason's labor—peace and happiness!

"Enlarge our spirit!—let our means improve!
Enforce our faith!—make strong our mystic ties!
Exalt our friendship, and refine our love!
And let our hearts be pure before thine eyes,
So that, while God approves, the world may see
How great and good a thing is Ancient Masonry!

"Aid us to wipe the widow's bitter tears!
Help us to hear the orphan's lonely cries!
Be present when we soothe a Brother's cares!
And be our strength in all calamities!
For what can we, as one or many, do,
Unless, O Lord! with Thee, our labors we pursue!

"O! therefore, Builder of the vaulted skies!
Almighty Architect of Earth and Heaven!
Come down to bless our holy enterprise,
To thee, O God, and Faith and Mercy given.
A home to *Friendship*, *Truth* and *Love* we raise,
Where, ages yet to come, shall sound our Master's praise."

DEATH OF P. G. MASTER, M. Z. KREIDER, M. D., OF OHIO.

Brother KREIDER, Past Grand Master of the Grand Lodge of Ohio, died at his residence in Lancaster, on the 20th day of July last. He was born in Huntington, Pennsylvania, in the year 1803. In 1822 he removed to Ohio and commenced the practice of his profession, in which he won distinction. He became a Mason in 1828, in the midst of the Morgan excitement. He held the offices of Grand Master

of the Grand Lodge of Ohio, G. H. P. of the Grand Chapter, and also Grand Master of the Grand Encampment. In all his official, as well as private relations, says the *Cincinnati Review*, "he maintained an unblemished reputation, and secured the warmest regard of all with whom he became acquainted. As a Mason he was ever faithful to his trust, and discharged all his duties with a conscientious regard to what was right. In a general and accurate knowledge of the Order, especially, he was excelled by few; and in his attachment to its principles, by none. He possessed a genial nature, and always appeared with sunbeams of light and gladness glowing around him. As a christian, his walk was upright, and in health or sickness, in life and death, he enjoyed the consolation of religion, and could say, he 'knew in whom he had believed.'"

The Grand Lodge of Ohio convened, and the Grand Master officiated at the funeral ceremonies of our deceased Brother.

JEPHTHA AND THE EPHRAIMITES.—Dr. ASHE, referring to the symbol of the ear of corn in the Fellow Craft Degree, says: "It dates its origin from the time that the Ephraimites crossed the river Jordan, in order to quarrel with Jephtha, the Gileaditish general, by reason of his not calling them out to partake of the rich spoils of victory in the Ammonitish war, as their former leaders had done. The Ephraimites were a clamorous and noisy people, and on this occasion they came to extremities, and threatened to destroy Jephtha and his house by fire. Jephtha tried all mild and lenient means to pacify them, which proving abortive, he was obliged to have recourse to vigorous ones; he therefore gave them battle and defeated them with great slaughter. And in order to secure himself from the like molestation in future, he sent, and guarded the passes of the river Jordan, which he knew they must cross in order to return to their own country, with strict injunctions to his guards, that if any came that way and acknowledged themselves to be Ephraimites, to slay them immediately, and if they said nay, there was a test word put to them, viz: to pronounce the word Shibboleth, which they, for want of an aspiration peculiar to their dialect, could not frame to articulate, but called it Sibboleth; which small variation discovered their country, and cost them their lives; so that there fell on that day, in the field of battle and on the banks of the Jordan, as holy writ informs us, forty-two thousand Ephraimites, and that test word was afterwards used amongst the Gileadites to distinguish friend from foe."

AN ADDRESS OF OUR LATE BROTHER
DEWITT CLINTON.

Our late Brother, DEWITT CLINTON of New York, may be classed among the ablest men which this country has produced. Gifted in intellect far beyond the mass of his contemporaries—he was distinguished not more for his eminent ability than for his purity of life and conduct. Among the prominent statesmen of his time, he stood conspicuous for his love of the institution of Masonry, and his devotion to its interests. Possessing extraordinary talents, and a mind enriched by rigid discipline and extensive culture, he was peculiarly fitted to instruct his Brethren, and impart valuable instruction relative to the history and principles of the Order. The honors which he won as a statesman and a public man, grow dim beneath the reputation that he achieved as a member of our Fraternity.

The following address, replete with sound sentiments, was delivered by the M. W. Past G. M. DE WITT CLINTON, in the month of Sept., A. L. 5825, on the occasion of the installation of the M. W. G. M. elect, STEPHEN VAN RENSSELAER, in the city of Albany, N. Y.

“Worthy and much respected Brethren :

This solemn and interesting occasion demands, from this place, an illustration of the principles, the objects, and the tendencies of Freemasonry. Many volumes have been written, and numerous discourses have been pronounced on this subject. If we were to follow the gratuitous assumptions and fanciful speculations of visionary men, in attempting to trace the rise and progress of this ancient institution, we would be involved in the inextricable labyrinths of uncertainty, and lost in the jarring hypothesis of conjecture. Better is it then to sober down our minds to well established facts, than, by giving the rein to erratic imagination, merge the radiance of truth in the obscurity of fable. History and tradition are often adulterated by misrepresentation: beyond them the age of fable commences, when no reliance can be placed on the writings of the ancients. All history, except the divine records, before Thucydides, is apocryphal; and oral tradition is almost entirely distorted and perverted after the lapse of three generations. At certain periods of human affairs, and in certain stages of society, it occupies the place of written history, and there is even an end to the reign of fable when all that relates to this “great globe and all which it inherits,” is enveloped in the mysterious gloom of unexplored and impenetrable antiquity.

Enthusiastic friends of our institution have done it much injury and covered it with much ridicule, by stretching its origin beyond the bounds of credibility. Some have given it an antediluvian origin, while others have even represented it as coeval with the creation; some have traced it to the Egyptian priests, and others have discovered its vestiges in the mystical societies of Greece and Rome. The erection of Solomon's temple, the retreats of the Druids, and the Crusades to the holy land, have been, at different times, specially assigned as the sources of its existence. The order, harmony, and wonders of creation, the principles of mathematical science and the productions of architectural skill, have been confounded with Freemasonry. Whenever a great philosopher has enlightened the ancient world, he has been resolved, by a species of moral metempsychosis, or intellectual chemistry, into a Freemason; and in all the secret institutions of antiquity, the footsteps of lodges have been traced by the eye of credulity. Archimedes, Pythagoras, Euclid and Vitruvius were, in all probability, not Freemasons; and the love of order, the cultivation of science, the embellishments of taste, and the sublime and beautiful works of art, have certainly existed in ancient, as they now do in modern, times, without the agency of Freemasonry.

Our Fraternity has thus suffered under the treatment of well-meaning friends, who have undesignedly inflicted more injuries upon it than its most virulent enemies. The absurd accounts of its origin and history, in most of the books that treat of it, have proceeded from enthusiasm operating on credulity and the love of the marvellous. An imbecile friend often does more injury than an avowed foe. The calumnies of Barrul and Robinson, who labored to connect our society with the illuminati, and to represent it as inimical to social order and good government, have been consigned to everlasting contempt, while exaggerated and extravagant friendly accounts and representations continually stare us in the face and mortify our intellectual discrimination, by ridiculous claims to unlimited antiquity: nor ought it to be forgotten, that genuine Masonry is adulterated by sophistications and interpolations, foreign from the simplicity and sublimity of its nature. To this magnificent temple of the Corinthian order, there have been added Gothic erections, which disfigure its beauty and derange its symmetry. The adoption, in some cases, of frivolous pageantry and fantastic mummery, equally revolting to good taste and genuine Masonry, has exposed us to much animadversion: but our institution, clothed with celestial virtue, and armed with the panoply of truth, has defied all the storms of open violence and resisted all

the attacks of insidious imposture; and it will equally triumph over the errors of misguided friendship, which, like the transit of a planet over the disk of the sun, may produce a momentary obscuration, but will instantly leave it in the full radiance of its glory.

Although the origin of our fraternity is covered with darkness, and its history is, to a great extent, obscure, yet we can confidently say that it is the most ancient society in the world—and we are equally certain, that its principles are based on pure morality—that its ethics are the ethics of christianity—its doctrines the doctrines of patriotism and brotherly love, and its sentiments the sentiments of exalted benevolence. Upon these points, there can be no doubt. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates. That charity which is described in the most masterly manner, by the eloquent apostle, composes its very essence, and enters into its vital principles; and every Freemason is ready to unite with him in saying, “though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; heareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether they be tongues, they shall cease; whether there be knowledge, it shall vanish away.” How happens it then that our institution has created so much opposition, excited so much jealousy, encountered so much proscription, experienced so much persecution?

The mysteries which pertain to this fraternity have been the source of much obloquy, and its entire exclusion of the female sex, from its communion, has been considered an unjust and rigorous rule. In former times, the arts and sciences had their mysteries. The inventions of the former, and the discoveries of the latter, were either applied by individuals to their own benefit, or thrown into a common stock for the emolument of select associations. In the early stages of Freemasonry, its votaries applied themselves, with great ardor, to

architecture and geometry. This will account for the exclusion of women. Such laborious pursuits were not adapted to their destination in life, and their station in civilized society. A measure then, that has been deemed a censure, was the highest eulogium that could be passed on the sex, and, in evincing this distinguished respect, our ancient Brethren exhibited that refinement and courtesy which are always accompanied with a just appreciation of female excellence and delicacy. The secrets of the arts and sciences, which were elicited by the researches and employments of the Fraternity, were cherished for their common benefit; but the art of printing having thrown open the gates of knowledge to all mankind, and the rights of invention having been protected by government, the utility of secrecy, so far as it related to intellectual improvement and the enjoyment of its fruits, was, in a great degree, superseded. There are, however, secrets of importance to the Brotherhood, which are entirely innocent, neither touching the concerns nor affecting interests of the uninitiated, nor impugning the doctrines of pure morality nor the precepts of our holy religion.

Secret institutions were not uncommon among the ancients. The Eleusinian, Dionysian and Panathenaean mysteries, the associations of the Pythagoreans, the Essenes, and of the architects of Ionia, were concealed from the uninitiated; and even the women of Rome celebrated the mysteries of the Bona Dea in a state of entire seclusion. The Druids had also their mysteries, and our Indians have secret institutions. As secrecy may be enjoined with pure views and for good objects, so it also may be observed, with pernicious intentions and for bad purposes. The doctrines and observances of christianity were, in the last century, ridiculed and caricatured by a secret society in the vicinity of London, composed of choice spirits of wickedness; and, under the cloak of mysterious associations, conspiracies have been formed against freedom and social order. As nothing of this kind can be imputed to Freemasonry, it ought to have been patronized instead of being persecuted; but the suspicious eye of tyranny, always on the watch for victims, affected to see combinations against legitimate government, and the sanguinary hand of vengeance was soon uplifted against us. In every nation in Europe, Masonry has passed the ordeal of persecution. The inquisition has stained it with blood. Hierarchies have proscribed and interdicted it. Despotism has pursued it to distraction: and every where, except in this land of liberty, it has felt the arm of unjust and tyrannical power: and even here,

and in this enlightened age, fanaticism has dared to fulminate its anathemas.

The precepts of Freemasonry inculcate abstraction from religious and political controversies, and obedience to the existing authorities; and there can be no doubt of the good faith and sincerity of this injunction. And, accordingly, the most enlightened princes of Europe, and among others, Frederick the great of Prussia, have been members of our fraternity, and have not considered it derogatory from their dignity, or dangerous to their ascendancy, to afford it official protection and personal encouragement. But the truth is, that the principles of Freemasonry are hostile to arbitrary power. All Brethren are on a level, and of course, are on an equality with respect to natural rights. The natural equality of mankind and the rights of man, are not only implied in our doctrine, but the form of our government is strictly republican, and, like that of the United States, representative and federal. The officers of the private lodges are annually chosen by the members, and all the lodges are represented in the Grand Lodge, by the presiding officers and Past Masters, who elect, annually, the Grand Officers, and who, together with the existing Past Grand officers, constitute the Grand Lodge. The lodges are thus the members, and the Grand Lodge the head of a society which, by a combination of the representative and federal principles, constitutes a federal republic as to the government of Freemasons.

[To be continued.]

COMPLIMENTARY.—We desire to return our thanks to those Brethren who have addressed to us letters of encouragement since the commencement of our enterprise, and expressed their good wishes for its success. Among the communications referred to, is one which we give below. The enthusiasm of Bro. G. has led him to bestow unmerited praise: we trust his present views will not be changed on reading future numbers of THE ASHLAR.

BRO. WESTON—I was agreeably surprised the other day on receiving a copy of the first number of THE ASHLAR. I had heard considerable about this fourthcoming journal, and my expectations had been somewhat enlarged relative to its appearance, value, and masonic usefulness; consequently, its contents were, with much interest and attention, perused; and it is with no little satisfaction, that I am

able to say that my wishes and expectations, as regards its external and internal qualifications, are more than realized. When we take into consideration the many disadvantages under which you must have labored in bringing into existence the first issue of a journal devoted to the interests of Masonry, it could not have been expected by the most sanguine, that one abounding in such a variety, and presenting so many interesting subjects to the masonic reader, as are presented in the first number, would be laid before them. It is a matter of much gratification to me as a Mason, and one which must be of interest to every member of the Fraternity, that THE ASHLAR presents itself before them endowed with those qualifications which are not only to bring it patronage and support, but which fore-shadow its usefulness and value. The want of a periodical exclusively devoted to the interests of the Craft in this jurisdiction, has long been felt, and we now look forward with confidence that our most sanguinary hopes will be realized, and that this journal, under your control and supervision, will become a *perfect Ashlar*, and an ornament in the superstructure of Masonry not only in this State—but wherever the benign principles of our Order are cultivated and appreciated. In your ability, attainments, and masonic acquirements, the Fraternity have an earnest of its future value and importance to the Craft; and in the number which you have placed before them as a specimen of the work, a pledge of its future usefulness, means of instruction and source of information. This is what the Fraternity have long desired; and throughout the length and breadth of our jurisdiction, its appearance will be hailed with acclamation. It is to be hoped that every mason will appreciate the value of the work you have commenced for them, and see the necessity of contributing individually to its support. May prosperity attend your efforts, and success crown your labors.

Yours Fraternally, G.

THE GRAND LODGE OF CONNECTICUT.

The annual communication of the Grand Lodge of Connecticut, was held in the city of Hartford, in May last. The proceedings were conducted in a spirit of harmony, and from the well digested report of the same, which is before us, we judge that the Fraternity represented are prospering in their good work. According to the returns

which are printed in full, there are three thousand seven hundred and twenty-six masons in the jurisdiction. The following is a list of the officers elected for the present year: M. W. THOS. SPENCER, of Hartford, Grand Master; R. W. WM. L. BREWER, of Norwich, Deputy Grand Master; R. W. GEO. F. DARSAM, of Norwalk, S. G. W.; R. W. JOHN W. LEEDS, of Stamford, J. G. W.; R. W. HORACE GOODWIN, of Hartford, G. T.; R. W. ELIPHALET G. STORER, of New Haven G. S.; W. FRED. P. COE, S. G. D.; W. FRED. BUEL, J. G. D.

The report of the committee on Foreign Correspondence, embracing one hundred and forty-seven pages, is a very interesting and able production, and is from the pen of Brother WILLIAM STORER. He reviews briefly, with good taste and discrimination, the reports of the proceedings of other Grand Lodges.

LODGES UNDER DISPENSATION.

Brother STORER quotes a resolution of the Grand Lodge of Alabama, to the effect that Brethren petitioning for a dispensation, shall deposit certificates "of dismissal from the Lodges of which they were last members," and remarks:

"We must be allowed to question the correctness of this course. A Lodge under dispensation is, in Connecticut, at least, but a temporary organization, and may never have a permanent existence. It can continue only till the first communication of the Grand Lodge after the date of the dispensation, when a charter may or may not be granted for its permanent and complete organization; and in case a charter is not granted, nor the dispensation continued, those brethren who have been required to demit from their Lodges in order to work under a dispensation, are left without membership any where. They are, to all intents and purposes, *non-affiliated* Masons, against whom so many anathemas have been leveled in various quarters. They can not, according to another resolution of the Grand Lodge of Alabama, which was adopted in connection with the one we are considering 'be buried, in case of death, with Masonic honors; and neither are they or their families entitled to Masonic charity' The only reason we have ever heard assigned for requiring a brother to demit from his Lodge before he can petition for a dispensation for a new Lodge, is that no Mason should be a member of more than one Lodge at one and the same time. And even this reason has no force, if we are correct in the opinion that a Lodge under dispensation is not empowered to have or receive any members at all,—that, indeed, it is not really and in fact a Lodge, but the temporary association of Masons, empowered by the Grand Master to meet for special purposes. But, allowing that a Lodge under dispensation is a *bona fide* Lodge, with full power to enroll a membership, and to do any and all other acts pertaining to a regular chartered Lodge,—it has been contended by well informed Masons, that there is no impropriety in a Mason being a member of

two or more Lodges at the same time; and we must confess that we have never been able to find any ancient law or regulation to the contrary."

The course adopted in Alabama is practiced in this State, and is understood to be approved, if not required, by the Grand Lodge. The ground taken by Brother STORER, that admitting a body of Masons acting under dispensation to be a Lodge, its members may belong to their old organization and the new one, at the same time, is, to say the least, doubtful. If there be nothing in the ancient laws to forbid it, then it is a question of propriety and policy. We have heard it said that under the present custom great injustice may be done to Brethren. "A number of Masons," it is argued, "may get demits from their Lodge and obtain a dispensation for a new organization; and at the next meeting of the Grand Lodge they may fail to obtain a charter. They may petition to their old lodge for membership again, and be rejected. In such case, they would be non-affiliated Brothers, and placed under disabilities which would deprive them of many of the rights and benefits of our Institution." That such a state of things *might* happen, cannot be denied, and that injustice *might* be done is *possible*, but not probable. The case stated is an extreme one, not likely to occur; and it is about as reasonable to anticipate it, as it would be for a man, intending to ride over a railroad, to spend his time fretting and lamenting lest some accident should happen. Any member of the Fraternity is liable to be made a non-affiliated Brother against his will, and to suffer accordingly. For instance, the charter of a Lodge may be taken away and good and upright Masons who belonged to it may be unable to gain admission as members into any other Lodge. This case would be one of extreme hardship, and *may* occur; and yet we consider it a very weak argument in favor of permitting a person to belong to two or more Lodges at one and the same time.

CHARACTER OF MASONS.

There are many questions discussed in the report which we have not space to refer to in this number, but we cannot refrain from quoting some remarks which are so obviously just, that we think they will be regarded as sound by every Brother who will attentively consider them. The Grand Lodge of South Carolina having declared that no Lodge should initiate, pass or raise any one who had not resided in the State twelve months, and the Correspondence Committee of Mississippi having proposed to make a distinction in favor of "distinguished gentlemen of known characters," Brother SAYRE

of the Alabama Committee protested against such exception. On this subject, the Committee of Arkansas comments :

If brother SAYNE, the chairman of the committee, were to honor Arkansas by removing to it, his reputation and distinction would be far from superfluous. We should be anxious to see him unite with us. Masonry regards no distinction except that founded on merit. When so founded, it does regard and value it, because it regards and values the merit itself, and the capacity for usefulness. These sounding *ad captandum* generalities are generally incarnate falsehoods. If the Father of his country were living, and were to remove into Alabama tomorrow, not being a Mason, but with all his magnificent honors thick upon him, will any one pretend that *his* reputation would not be regarded in weighing his value to the Craft, if he applied for admission? Brother SAYNE would be as ready as the foremost to ask a dispensation for him. He would, *perhaps*, be willing to have the Grand Master make him a Mason at sight. If EDWARD EVERETT, or WASHINGTON IRVING, or PRESIDENT, or even General SCOTT, were to go there now, who does not know that his admission to the Order would be hailed as a far greater acquisition than that of any unknown and unregarded man? We protest, *totis viribus*, against the doctrine, only fit to tickle the vulgar ear, that talents, intellect, learning, and a lofty and *distinguished* reputation, are of no value in Masonry. There are many distinguished men in the country, whose exclusion from the Order for a year, if they desired to enter it, would be an immense loss. Masons do not build monuments to WASHINGTON, and plume themselves on the fact that he was a Mason, merely on account of his *Masonic* virtues. It is because his civic reputation shed glory upon the Order.

"We have quoted the foregoing," says Brother STORER, "because it affords us a favorable opportunity of expressing an opinion which we have long entertained, that the notion has prevailed in *too many minds*, that Masonry is entirely independent of public sentiment; that so long as Masons are satisfied with each other, and can live and work harmoniously together, it matters not what the world thinks of them; that it is of no consequence what *position* a Mason occupies in social life, provided his moral character is blameless; that the humblest and most obscure individual is just as valuable a member of the the institution as the man of exalted worth and distinguished talents, on whom the world has delighted to bestow its highest honors. This, in the opinion of your Committee, is altogether an erroneous estimate of human character and social influence. True, one of the first lessons taught the Masonic Apprentice is, that 'Masonry regards no man for his worldly wealth and honors;' but what intelligent Mason does not understand this to mean, simply, that however wealthy a man may be, or however elevated his position in social or political life, Masonry looks upon him with no degree of favor, unless he possesses those *moral qualities* which fit him to wear, with becoming humility, that badge 'which has in all ages been deemed an emblem of innocence?' Unless the candidate be an honest man, of irreproachable moral character, Masonry shuts her doors against his entrance into her mystic temple, however *distinguished* he may be as a man of wealth, talents, or social position; but who does not know, that the more intelligent, the more learned, and the more elevated the man in social position, other things being equal, the more valuable he is as a member of the Masonic Fraternity? Doubtless, the humblest individual, if he be honest and true-hearted, and moral and upright in his deportment, can practice the Masonic virtues as faithfully and as

truly as the most exalted; and no man should be denied a participation in the rights and benefits of Masonry, on account of the obscurity of his walk in social life. And though Masonry is calculated to add luster to the character of the most elevated man on earth; still, *she* is not so far elevated above the public sentiment of the world, as not also to *receive* additional luster from the accession to her ranks, of the truly great and good. Else why does she, with so much self-complacency, remind the newly made brother, that 'even kings have patronized her assemblies?' Else, why do American Masons point with such evident satisfaction to the fact, that Washington, and Warren, and La Fayette, and a bright host of their compatriots, were enrolled among their members?"

A FREEMASON'S EPITAPH NEAR BAGDAD.

Tread softly here, or pause to breathe
A prayer for him who sleeps beneath.
Though savage hands in silence spread
The nameless sands that hide the dead;
Yet here, as wandering Arabs tell,
A guardian spirit loves to dwell!
'Tis said such gentle spirits seek
The tears on widowed beauty's cheek,
And bring those precious drops to lave
The sainted pilgrim's secret grave.

Tread softly!—though the tempest blows
Unheeded o'er his deep repose,
Though now the sun's relentless ray
Has parched to dust this holy clay,
The spirit, in this clay enshrined,
Once mounted swifter than the wind—
Once looked, O Sun! beyond thy sphere,
Then dared to measure thy career,
And rose above this earth as far
As comets pass the meanest star.

Tread softly!—'midst this barren sand
Lie relics of a bounteous hand!
That hand, if living would have prest
Thee, wandering stranger, to his breast
And filled the cup of gladness here,
Thy dark and dreary path to cheer;
O spare this dust!—it once was part
Of an all-kind, all-bounteous heart!
If yet, with vital warmth it glowed,
On thee its bounty would have flowed.

Tread softly!—on this sacred mound
The badge of brotherhood is found!
Revise the signet! in his breast
Its holiest virtue was confessed—
He only lived on earth to prove
The fulness of a brother's love.
If in thy bosom dwells the sign
Of charity and love divine,
Give to this grave a dutious tear:
Thy friend, thy brother slumbers here!

LODGES IN THE STATE OF NEW YORK.

As there is a spurious Grand Lodge in the State of New York, under whose pretended jurisdiction several clandestine bodies act, we give below the names of the master and secretary of the genuine Grand Lodge, and also a list of the lodges—with their numbers—acting under its authority. This will be valuable to refer to when Brethren, from the Empire State, present themselves at the door of a lodge and ask admission.

M. W. JOSEPH D. EVANS, Grand Master.

R. W. JAMES M. AUSTIN, M. D., Grand Secretary.

LIST OF LODGES.

1, St. John's; 2, Ind. Royal Arch; 3, Mount Vernon; 4, St. Patrick's; 5, Masters'; 6, St. George's; 7, Hudson; 8, Holland; 9, Unity; 10, Kingston; 12, Trinity; 13, Apollo; 14, Temple; 15, Western Star; 17, L'Union Française; 20, Abram's; 22, St. John's; 23, Benevolent; 29, Champion; 32, Warren; 33, Ark; 39, Olive Branch; 40, Olive Branch; 41, Sylvan; 44, Evening Star; 45, Union; 47, Utica; 48, Ark; 49, Watertown; 51, Fidelity; 53, Brownville; 55, Granville; 58, Phoenix; 62, Manhattan; 64, La Fayette; 65, Morning Star; 67, Mariners'; 68, Montgomery; 69, Naval; 73, Lockport; 79, Hamilton; 82, Phœbus; 83, Newark; 85, Washington; 86, Pythagoras; 87, Schodac Union; 90, Franklin; 91, King Solomon's Primitive; 95, Union; 96, Phoenix; 97, Renovation; 98, Columbia; 102, Syracuse; 103, Rising Sun; 104, Lewis; 105, Hiram; 107, North Star; 108, Milo; 109, Valley; 110, Scipio; 111, St. Lawrence; 112, Steuben; 113, Seneca; 114, Union; 115, Phoenix; 116, Cohose; 117, Painted Post; 118, Addison Union; 119, Oasis; 120, Hamilton; 121, Glens Falls; 122, Mount Morris; 123, Reading; 124, St. Paul's; 125, Friendship; 126, Eastern Light; 127, Oswego; 128, Ogdensburg; 129, Sanger; 130, Port Byron; 131, Chemung; 132, Niagara Frontier; 133, Naples; 134, Lowville; 135, Sackett's Harbor; 136, Mexico; 137, Anglo Saxon; 138, Otaego; 139, Milnor; 140, Clinton; 141, Cato; 142, Morning Sun; 143, Concordia; 144, Hiram; 145, Mount Moriah; 146, Western Union; 147, Warren; 148, Sullivan; 149, Au Sable River; 150, Sauquoit; 151, Sentinel; 152, Hanover; 153, Friendship; 154, Penfield Union; 155, Clinton; 156, Ocean; 157, Trumansburgh; 158, Carthage; 159, Pultneyville; 160, Seneca River; 161, Erie; 162, Richfield; 163, Yonondio; 164, Philanthropic; 165, Boonville; 166, Forest; 167, Susquehanna; 168, Montour; 169, Clinton; 170, Mt. Horeb; 171, Stone Mills; 172, Chaumont; 173, Monroe; 174, Theresa; 175, Chenango Valley; 176, Montezuma; 177, Binghamton; 178, Atlantic; 179, German Pilgrim; 180, Westchester; 181, Little Falls; 182, Germania; 183, Farmerville; 184, Turin; 185, Independent; 186, Armor; 187, Darcy; 188, Marsh; 190, Munn; 191, Lebanon; 193, Ulster; 194, Piatt; 195, Excelsior; 196, Solomon's; 197, York; 198, Silentia; 199, Harmony; 201, Joppa; 202, Zschokke; 203, Templar; 204, Palestine; 205, Hyatt; 206, Empire City; 207, United States; 208, Cyrus; 209, National; 210, Worth; 211, Pocahontas; 212, Fishers; 213, Racket River; 214, Genesee; 215, Military; 216, Franklin; 217, Gouverneur; 218, Summit; 219, Hartland; 221, Cayuga; 222, Corinthian; 223, Roman; 224, Oriental; 225, Allegany; 226, Antwerp; 227, Eastern Star; 228, Enterprise; 229, Pike; 230, Scio; 231, Canastota; 232, Navigator; 233, Pacific; 234, Rising Sun; 236, Philipstown; 237, Champlain; 238, Orient; 239, Cattaraugus; 240, Washington; 241, Oscar Coles; 243, Eureka; 244, Hope; 245, Polar Star; 246, Arcana; 247, Tonawanda; 248, Palmyra; 249, Charter Oak; 250, John D. Willard; 251, Cameron; 252, Olean; 253, The Old Oak; 254, Walworth; 255, Living Stone; 256, Fort Brewerton; 257, Mount Nebo; 258, Macedonia; 259, Sisco; 260, Mount Hope; 261, Evans; 262, Phoenix; 263, Mount Vernon; 264, Westernville; 265, Caroline; 266, Poughkeepsie; 267, Fort Edward; 268, Hermann; 270, Oneida; 271, Chancellor Walworth; 272, Mystic Tie; 273, Metropolitan; 274, Arcturus; 275, Sylvan Grove; 276, Mohawk Valley; 277,

Henry Clay; 278, Marion; 279, King Solomon's; 280, Doric; 281, Peru; 282, Otego Union; 283, Beacon; 285, Geo. Washington; 286, Montauk; 287, Continental; 288, Brooklyn; 289, St. Andrew's; 290, Spencer; 291, Northern Constellation; 292 Parish; 293, Cape Vincent; 294, Canandaigua; 295, Cataract; 296, Clayton; 297, Alexandria; 298, Fish House; 299, Keshequa; 300, Garoga; 301, Meridian Sun; 302, Norwich; 303, Sylvan; 304, Schiller; 305, Central City; 306, Cuba; 307, Ellicottville; 308, Seneca Lake; 309, Newburgh; 310, Lexington; 311, Mount Zion; 312, Grass River; 313, Stoney Point; 314, Jones; 315, Wawawanda; 316, Atlas; 317, Neptune; 318, Joseph Enos; 319, Black Lake; 320, Union Star; 321, St. Nicholas; 322, Star of Bethlehem; 323, Amity; 324, Freedom; 325, Republican; 326, Salem Town; 327, Acacia; 328, Port Jervis; 329, Zerubbabel; 330, New York; 331, Hornellsville; 332, Jefferson; 333, Westbrook; 334, Cherry Valley; 335, Widow's Son; 336, Medina; 337, Greenbush; 338, Putnam; 339, Puritan; 340, Modestia; 341, Clyde; 342, Lily; 343, Rondout; 344, Williamsville; 345, Lodi; 346, Whitesville; 347, Hampton; 348, Adelphic; 349, Peconic; 350, Chemung Valley; 351, Springville; 352, Homer; 353, Woodhull; 354, Queen's County; 355, Jerusalem; 356, United Brothers; 357, Canadea; 358, Queen City; 359, Elm Creek; 360, Nineveh; 361, Central; 362, Valatia; 363, Evergreen; 364, Horsehead's; 365, Goshen; 366, Artisan; 367, Corner Stone; 368, Croton; 369, Callimachus; 370, Molang; 371, Sangamore; 372, Sandy Hill; 373, La Sincerite; 374, Monumental; 375, Niagara; 376, Ontario; 377, Rushville; 378, Big Flats.

The following named Lodges are under dispensation :

Oakland, Murray, Huguenot, Long Island, Cherry Creek, Weedsport, Jordan, La Fraternidad, Aurora, Lisle, Margaretville, and Thurston.

PROSPERITY OF THE ORDER—THE DANGER.

It is not days of adversity alone which display the real worth of men, and test their ability. Many who bear trials with fortitude and, while suffering from their sting, live worthy, exciting the admiration, and eliciting the praise, of their fellow beings, give way to the allurements of vice when periods of prosperity dawn upon their track, and deviate from the paths of virtue and rectitude. To them, Good Fortune is no friend; her smiles bewilder and induce a spirit of indifference and habits of negligence and ease, if not of a more disreputable character. Great wealth suddenly acquired has ruined many a man who before had led a life of probity and usefulness. As with individuals, so is it with societies and nations. It is not when want and pestilence and famine prevail, or the foot of the tyrant is on their necks, that a people indulge in licentiousness and debasing customs. Such seasons chasten and purify. When peace and plenty abound, and a nation has become rich and powerful, it is prone to seek amusement and pleasure not calculated to improve and refine, and, by long and continual indulgence, becomes lulled into a state of ease and slothfulness which enervates and materially injures. We might cite

numerous instances in ancient and modern history in proof of this, but it is unnecessary; the fact is too obvious to require any evidence.

Such is the character of Masonry, that its advocates often practice with more zeal and faithfulness its principles and tenets in adversity than in prosperity. When persecuted and reviled, they realize that the eyes of the world are upon them, and that nothing but a strict adherence to the fundamental truths of the Order can carry them safely through trial and make them triumphant. Each Brother feels a personal responsibility,

* * "as though himself where he,
On whose sole arm hangs victory."

When the darkness has passed from the horizon, and the mild and radiant sun of prosperity shines again, nothing but a faithful performance of our masonic duties can protect our society against evils calculated to injure and debase it in the eyes of mankind. This matter cannot be too carefully considered at the present period, when the Order is growing more popular every day, and men find it an easy and pleasant thing to tell the public they are Masons. Have we a sufficient appreciation of the responsibility resting upon us, and are we wise enough to bear prosperity? This question time will solve.

We have been induced to call attention to the subject under consideration, by the belief that a general habit of carelessness prevails, and is increasing, respecting the admission of applicants. This is an evil greatly to be feared, and one more likely than any other to bring days of sadness and sorrow to the Fraternity. When the Order is depressed, few seek to get within its pale, unless they cherish a real love of its principles and are willing to suffer for its good; but at periods when it is generally regarded with favor, many make application to enjoy its privileges and benefits, who if not wholly unfit to become members, would desert its ranks in the hour of need, and join its bitterest enemies. Thus it has been in days gone by. We should not be indifferent to the experience of the past, but profit by its lessons. To-day, it is of the utmost importance that we should guard our doors, and be *sure* that in this flood, which is pouring into our Lodges, there be no unworthy men who may hereafter cause us trouble and bring discredit upon the Institution.

We do not stand alone in the views which have been advanced. The *London Freemason's Quarterly Review* said more than a year ago: "There is, unquestionably, much too great a desire now-a-days on the part of the Fraternity to value numbers above quality. In

the history of the Order, there is no instance on record of so rapid an increase of initiations as has taken place within the last three years. But if we examine the numbers thus brought to light, we shall find that very few, indeed, ever give masonry more than a passing thought, being simply content to use the Lodge meeting as a vehicle for social intercourse." The following truthful sentiments were uttered by the Grand Master of California, in his address at the late communication of the body over which he presides :

The trite saying that "in the midst of life we are in death," is no less true than that in the midst of prosperity we are surrounded by adverse, though unseen, influences, and while we are rejoicing at our safety, the elements of destruction may be quietly infusing themselves into the very fountains of our existence. We are prone to become thoughtless and careless, during a period of fancied security, and trusting to the calm surface of the common sea of events, to throw ourselves carelessly upon its bosom, and drift with the tide, heedless alike of our point of destination, or of the company we suffer to embark with us. It is thus that an unparalleled state of prosperity, even in Masonry, may in the end be productive of untoward results. The watchmen sleep at their posts, the avenues to the Temple cease to be guarded with that unrelaxing vigilance that should ever characterize their sentiments, and we find when it is too late, that our sanctum has been invaded by mercenary adventurers, who with unclean hands and impure hearts, have smuggled themselves, as it were into a Fraternity, the principles of which have no affinity with the sentiments by which they are actuated, and the teachings of which are, and ever must be, utterly at variance with their feelings and practices. Such may be the case with us even now, and beneath this verdant surface of our fair land of Masonry, may be concealed the volcanic elements of discord and confusion. Whilst contemplating then with pride and exultation our numerical strength, and happily rejoicing at this outward indication of prosperity, let us redouble our diligence, guard with increasing vigilance the outer door, and ever bear in mind, that our strength and safety depend not so much upon our numbers or our wealth, as upon the general diffusion and practice of the sublime principles of our Order. A chosen few, with even an empty Treasury, but rich in those priceless jewels of Masonry, the remembrance of its precepts and its duties, are infinitely more desirable, and of greater worth, than myriads of an opposite character, with all the worldly emoluments that could be heaped upon them.

The danger to which allusion has been made, should be carefully guarded against in this jurisdiction. Not till recently, on travelling through the State, had we an adequate idea of the rapid growth of the Order. It is probable that at least *four hundred* candidates have been *raised* during the past six months, and that not less than double that number will have been raised during the current year, when the next communication of the Grand Lodge shall take place in January. Considering that only a little over *three thousand* names of members were embraced in the last annual returns, the increase is almost startling, and well calculated to produce the most serious reflection in the minds of all who have a deep regard for the interests of the Craft. We trust the attention of Brethren will be directed to this matter, and they will scrutinize with becoming diligence the motives and qualifications of all who petition for the benefits of

Masonry. Remember that it is better to reject ninety-nine good men than to let one bad one enter. The remedy for the evil must be found in the care and discretion exercised by each Brother, who should cherish a unwavering determination to black-ball every applicant who, he has not sufficient cause to believe, would make a good and worthy member. In this must be found the true remedy. Rules, however, may be adopted by the Grand Lodge or by subordinate bodies, which will tend to check an unhealthy growth, and will greatly improve the condition of the Craft. Let every candidate after *initiation* be required to make that *proficiency* which will enable him to commence at the beginning and *work his way* up to the next degree, acquiring at least the most important parts of what is to be learned. In such case, though our numbers might not progress quickly, the increase would be healthy, and the Order would be greatly benefited. A marked change for the better would take place, and more real interest would be awakened among the Fraternity. We hope to see some such plan adopted at an early day.

NUMBER I.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

Respecting the early history of Masonry in Michigan, we get little knowledge beside what is derived from old records and papers now extant. By the courtesy of Zion Lodge of Detroit, in placing in our possession the records of the proceedings of its predecessor, from 1794 to 1829, we shall be enabled to lay before our readers, in a series of articles, much interesting matter relating to early times. Information will be imparted chiefly by extracts from the book referred to, upon which we shall make such comments as may be deemed appropriate and instructive.

We expected to be able to publish at this time the original dispensation under which Zion Lodge acted, a copy of which is in existance and was promised us by the person who has possession of it. Some future number of THE ASHLAR, probably, will contain it. The dispensation was granted by the Grand Lodge of Canada, in 1794. The first communication was held under it in December of that year, as will be seen by the extract which we give below. The Lodge usually

convened at the house of the Master, James Donaldson. Our readers will observe the peculiar expressions which are not found on more recent records. The minutes of the first meeting are as follows:

"DETROIT, 19th December, 1794.

"Zion Lodge, No. 10, under the *sancion of the Grand Lodge of Canada, met in due form at the house of Br. James Donaldson.

Worshipful Br. Byrn in the Chair,
 Br. Donaldson, S. W.,
 Br. Campbell, J. W.,
 Br. Johnson, Tylor,
 Br. Patterson, Treasurer.
 Br. McClintock, Secretary.

"By virtue of warrant, the Worshipful Br. Byrn opened a Grand Lodge for the Installment of Br. James Donaldson, W. M. of Zion Lodge No. 10, on the Registry of the Grand Lodge of Canada.

"The W. Br. Donaldson was regularly Installed and homaged. Said Grand Lodge was closed and adjourned to Quebec.

"The Worshipful Master, James Donaldson, called the Craft to order and opened an Entered Apprentice Lodge. Our Br. Ruland not having the Ancient Landmarks, was put thro' the first degree of Masonry. Petitions were also read from Joseph Douglas and John Munro, of the Royal Artillery, Recommended by Br. Campbell, Praying to become members to the antient and Honorable Society of free and accepted Masons.

"The Brethren present agreed to celebrate the festival of St. John's, The Evangelist's day, 27 December. The Lodge was Closed at Ten o'clock in Love and harmony."

Of those who were members of the Lodge at its formation, not one is now living. The price of initiation at that period was higher than it is at the present time in any Lodge in this jurisdiction, it being then *three pounds and fifteen shillings*, English currency. Bro. Ruland was charged *one pound seventeen shillings and six pence* for being "put through the first degree of Masonry."

It appears, by the following and subsequent records, that in former years, our brethren celebrated St. John's day with feasting and rejoicing.

* While copying the records, we may make a few corrections in the spelling of simple words where mistakes evidently occurred through inadvertance, but shall in the main follow the original, verbatim et literatim.

DETROIT, 27 December, 1794.

"Zion Lodge, No. 10, Met according to adjournment to celebrate the festival of St. John the Evangelist, at the house of Br. Donaldson.

The W. M. Br. Donaldson in the chair.

Br. Byrn, S. W.,

Br. Campbell, J. W.,

Br. McClintock, Sec.,

Br. Arkwith, Treas.,

Br. Johnson, Tyler,

Br. Ruland.

"The Worshipful Master called to order and opened a Master Mason's Lodge, when our W. Br. John Askwith was Hailed [healed] from Modern to Ancient Masonry. The Master's Lodge closed and opened as an Entered Apprentice Lodge, under which the Brethren Present Dined Sumptuously together, and spent The Evening according to ancient customs. The Lodge was closed at 10 o'clock in love and Harmony."

"LODGE NIGHT, DETROIT, 5 Jan., 1795.

"Zion Lodge, No. 10, under the sanction of the Grand Lodge of Canada, Met in due form at the house of Br. James Donaldson.

The W. Br. Donaldson in the chair.

Br. Byrn, S. W.,

Br. Campbell, J. W.,

Br. McClintock, Sec.,

Br. Askwith, Tres.,

Br. Johnson, Tyler,

Br. Rouland, without leave, absent.

"The Worshipful Master Called to order, and opened an Entered Apprentice Lodge. At the same time Joseph Douglass of the Royal Artillery Received the first Degree of Masonry: and also The Bye-laws were read and signed by the members Present. Petitions received from Peter Curry, Joseph Roe and James May praying to be admitted into our Society, and were ordered to lye over to next Monthly Night. Lodge Closed in good harmony at 10 o'clock, and adjourned to next Monthly Night.

"N. B.—Joseph Roe and Peter Curry were Recommended by Bro. Askwith. James May was recommended by Br. Donaldson."

We have not a copy of the bye-laws signed at this meeting, but they probably required the attendance of members unless absent by permission or for some reason approved by the Lodge.

The next communication took place on the 7th of January 1795, "at which time Bro. Rouland and Douglass received the Degree of Fellow Craft: at the same time Bros. Roe, Curry and May received the degree of Entered Apprentica." The Lodge was "visited by Bro. Dodimead of Lodge No. 631, and Bro. Pattinson of Lodge No. 8, held in the City of Montreal," and "closed at 10 o'clock in good harmony."

At the next communication, held on the 2d of February, "Bros. Douglas and Rouland were raised to the degree of a Master Mason," Bros. Rowe and Curry received the degree of Fellow Craft. It seems from the following postscript to the record of this meeting that the form of application was not very definitely fixed: N. B.—"A letter from Wheeler Cornwall to Bro. Rowe, praying to be admitted into our Society, and was ordered to lay over to next Monthly Meeting."

On "Lodge Night," 2d of March, Bro. Johnson was absent, "Reasons known," and Br. Rouland was absent, "Reasons not known." "Br. May received the degree of Fellow Craft," and "Bros. Rowe, Curry and May received the sublime degree of Master Mason." John Carpenter was initiated. "Bro. McNiff was Hailed from a modern to an ancient Mason," and Bro. Jas. Mingus and Bro. Dodimead were admitted as members. The Lodge closed as usual "at 10 o'clock in good harmony."

The record generally gives the names of all the members, designating those who were present, and those who were absent, and stating the reasons of non-attendance against the names of the latter, when known.

"Lodge Night," April 6th. Bro. Campbell was absent on account of sickness, and Bros. Cornwall, Johnson and Carpenter were absent—"reason known—Long Distance." At this time, Wheeler Cornwall was initiated; and "it was agreed by the unanimous Consent of all the Brethren Present, to Carry on Correspondence with the Grand Lodge of Canada annually on the 21st June, being the most reasonable time of the year for that purpose."

Our brethren, sixty years ago, had not arrived at such a state of refinement and elegance as to use marbles or balls in balloting, but decided a candidate's fate by white or black *beans*. At the next meeting there were the first signs of a want of "good harmony." Bros. McNiff and Askwith expressed their indignation because Mr. Cox was balloted for and rejected. The record says "Lodge of emergency met agreeable to summons," April 14th. "It was agreed by the members present that every person wishing to become a member of

this Lodge shall be Regularly balloted for, and if one black bean only be given against him, that Brother who gives it, must give his reasons before the Lodge; and if two black beans be given against him, the two Brothers who give against him, Must give their reasons in Private before the Master and the two Wardens, who are allowed to judge whether the Reasons given, be sufficient or not, and that at a future opprotunity; and if three black beans be given against him, he is to be rejected."

"The petition of Thomas Cox was read and balloted for, and Black-beaned, after being three times tried. * * * When the petition of Thomas Cox was balloted for and was rejected, Bro. McNiff requested absence for the Night, and Bro. Askwith desired his name to be rased from the Lodge Book." At this time Samuel Choates was initiated.

At [the communication following, 4th May, '95, "Bro. Askwith visited the Lodge according to summons and again requested a second time for his name to be erased from the Book." Alexander Men-shall was initiated.

June 1st 1795. Election of officers for the next six months took place. W. M. Donaldson was relected; "Bro. Rowe" was chosen S. W.; and "Bro. May," J. W.; "Bro. Goodrich was appointed J. Deacon;" "Bro. Wheeler Cornwall, Samuel Choats, Alexander Marshall was passed to the degree of Fellow Craft, and also raised to sublime degree of Master Mason."

22d June, 1795. "Bro. Goodrich received the second degree of Masonry," and "Bro. Hugh Howard received the first degree."

St. John's day was a season feasting and mirth with the Brethren early in the days of Masonry in Michigan. They celebrated and had their rejoicing in the Lodge, and made official metion of the same.

"DETROIT, 24 June, 1795.

"Zion Lodge, No. 10, under the sancion of the Grand Lodge of Canada, met in due form to celebrate the Festival of St. John, the Baptist, at the House of Bro. James Donaldson.

"Brethren present 1, The W. Br. Donaldson in the chair.

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|----|--------------------|
| 2, | " Rowe, S. W., |
| 3, | " May, J. W., |
| 4, | " Byrn, Treas., |
| 5, | " Rouland, S. D., |
| 6, | " Goodrich, J. D., |
| 7, | " Marshall, Tyler, |
| 8, | " Campbell, |

" Brethren present 9, Br. Howard,
" Dodimead.

" The Worshipful Master called to order and opened an Entered Apprentice Lodge; at same time the Senior and Junior Wardens were Installed, and homaged according to the antient custom. The Brothers present dined sumptuously together, and spent the evening accordingly. During the time of mirth, Br. Curry arrived from Mackinac in the Detroit Sloop and spent the remainder of the evening with us. As Bro. Donaldson has been at an extraordinary expense in procuring a dinner for the feast of St. John, the Baptist, and as only nine out of seventeen Brothers attended to partake of said Feast, the Brothers present are of opinion that the sum of two pounds, four shillings, York, must be taken out of the funds belonging to the Lodge, for the purpose of defraying said Feast, and that a further regulation be made the next monthly Lodge night for further feasts. Lodge closed at 10 o'clock in good harmony," &c.

THE TWELVE POINTS.

The old lectures of Masonry instructed the newly initiated Brother, as follows : " There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason, must go through all those twelve forms and ceremonies not only in the first degree, but in every subsequent one." In 1813, at the time of the union of Ancient and Modern Masonry, a revised system was established which rejected the twelve points. Since that time, explanations of them have been given to the world.

They referred to the twelve tribes of Israel after their settlement in the Land of Promise. The following is an explanation of the Masonic application.

1st. The opening of the Lodge was symbolized by Reuben, because he was the first born of his father.

2d. To Simeon was referred the *preparation* of the candidate, because " he prepared the instruments of destruction for the slaughter

of the Shechemites, which excited the heavy displeasure of his parent; and therefore to perpetuate our abhorrence of such cruelty, we prepare our candidate by depriving them of all weapons, both offensive and defensive."

3d. To Levi was referred the *report*, to commemorate the signal or report which he gave to his brother Simeon when they assailed the men of Shechem.

4th. Judah, because it first entered the promised land, symbolized the entrance of the candidate into the Lodge.

5th. Zebulun symbolized the prayer, because the prayer and blessing of his father Jacob were conferred on him in preference to his brother, Issacher.

6th. The point within a circle, referring to the *circumambulation* of the candidate, under the conduct of the junior Deacon, was represented by the tribe of Issachar; because, as an indolent and thriftless tribe, they required a guide to advance them to a moral elevation of character equal with the other tribes."

7th. Dan symbolized the ceremony of *advancing* to the altar that the candidate might be taught by contrast to advance in the path of goodness, as rapid as this tribe advanced to idolatry.

8th. God is an emblem of the obligation, because of the vow of Jeptha when he destroyed the Ammonites.

9th. As Asher was represented by fatness and royal dainties, he typified the candidate when *intrusted*, because he was then presented with the fruit of Masonic knowledge.

10th. To Naphtali was referred the investment of the candidate, who, having received his apron was considered free, because the tribe of Naphtali had a peculiar freedom attached to them, in conformity with the divine blessing pronounced by Moses.

11th. The *situation* of the candidate at the north-east angle of the Lodge, referred to Joseph, because as this reminds us of the most superficial part of masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted more superficial than the rest, in as much as they were only the grandsons of the patriarch Jacob.

12th. Benjamin represented the closing of the Lodge because he was the last and youngest of Jacob's sons, and the closing of his father's strength.

These points were taught and enforced as highly essential, till abolished in eighteen hundred and thirteen.

PROCEEDINGS OF THE GRAND LODGE OF GEORGIA.

The annual communication of the Grand Lodge of Georgia was held in Macon, in October last. The report of the proceedings presents little information of importance to those living out of the jurisdiction. It lacks one feature which would make it interesting to Masons in other States—a report of a Committee on Foreign Correspondence. The following Brethren were elected officers for the ensuing year: Wm. C. Dawson, M. W. G. Master, Simon Holt, R. W. D. G. M., 1st Dist.; A. A. Gaulding, R. W. D. G. M., 2d Dist.; Geo. D. Rice, R. W. D. G. M., 3d Dist.; Wm. S. Rockwell, R. W. D. G. M., 4th Dist.; David E. Butler, W. S. G. Warden; L. C. Simpson, W. J. G. W.; Jas. E. Wells, W. G. Treasurer; S. Rose, W. G. Secretary; R. T. Turner, W. G. S. D.; Wm. A. Love, W. G. J. D.; Rev. W. D. Matthews, W. G. Chaplain.

The Fraternity in Georgia, we are pleased to learn, is in a healthy and prosperous condition. The State is divided into four districts; a deputy Grand Master is elected for each, who performs duties similar in many respects to those which devolve on Grand Masters in other jurisdictions. At the annual communications, the Deputies make reports of their doings, and the condition of the Brethren under their charge.

JURISDICTION OF LODGES.

The report of Dep. G. M. Geo. D. Rice, of the 3d District, says:

On the 6th of February last, I was applied to by Trenton Lodge, No. 176, for my advice in regard to a dispute which had arisen between Trenton Lodge and Chattanooga Lodge in the State of Tennessee. In June, 1853, about one month before Trenton Lodge commenced work under a Dispensation granted them, a Mr. Mann, who was a citizen of the village of Trenton, petitioned the Chattanooga Lodge in Tennessee for 1st Degree of Masonry, and obtained it. As soon as Trenton Lodge was formed and opened, he petitioned Trenton Lodge for the other two Degrees. Trenton Lodge, believing that they had a right to pass and raise the candidate, because he resided in the village and in the State of Georgia, and because Chattanooga Lodge was in the State of Tennessee, and under the jurisdiction of the Grand Lodge of Tennessee, did pass and raise the candidate to the Degree of Master Mason. Chattanooga Lodge thereupon became displeased with Trenton Lodge for *supplanting* them in their work, and wrote to Trenton Lodge on the subject. From all the facts as stated to me by Trenton Lodge, that Lodge was manifestly wrong in the matter, but not intentionally so.

ELECTION OF OFFICERS.

Bro. Rice also gives the following judicious opinion :

On the 3d of June last, I received a letter from the Junior Warden of Lithonia Lodge, stating that the Master of the Lodge had resigned, and that the Senior Warden would have the right to preside as Master, and expressing a wish to know of me whether or not it was not his right to take the station of the Senior Warden. I also received a communication from the Secretary of Dawson Lodge on the 1st of July last, involving pretty much the same questions, and also involving the question of the right of Lodges to fill vacancies in the offices of Master and Wardens by election at times other than the time prescribed by the Constitution of the Grand Lodge. To both communications I replied, in substance, that when Master and Wardens are elected at the time prescribed in the Constitution of the Grand Lodge, and installed into office, no election can be held to fill any vacancy occurred by the death, resignation or expulsion of either of those officers, until the next annual election ; and that if the Master died, resigned, or the Master's office became vacant from any cause, then the Senior Warden of the Lodge would, by virtue of his office as Senior Warden, become the *acting* Master of the Lodge until a Master should be elected and installed—that is, until the next regular election and installation of officers. I declared the rule in such cases to be this: When the office of Master becomes vacant by death or expulsion, (as well as where he is absent,) the Senior Warden presides and governs the Lodge as Master, and the Junior Warden takes the Senior Warden's station, and some Brother is called upon by the Worshipful Master *pro tem* to fill the office of Junior Warden.

WITHDRAWING A PETITION AFTER A REPORT THEREON.

The opinion expressed in the subjoined extract will require some argument to convince many, of its soundness. We wish our Brother had thrown light on the subject by more extended remarks. Many considerations of weight may be presented on both sides, respecting the withdrawing of a petition after a committee has reported on it:

I received a communication from the W. Master of Acworth Lodge, stating that a maimed person, (or person who was lame,) and who was thereby debarred the privilege of Masonry had petitioned his Lodge for initiation into Masonry, and enquiring of me whether, according to Masonic usage, he could withdraw his petition. The Master of said Lodge further stated, that no report had been made on the petition. In answer to the communication of the Master of Acworth Lodge, I decided Masonic usage to be, that a petition can be withdrawn, so it is done before any report is made thereon, provided it is done with the unanimous consent of the Lodge. I further decided, that after a petition is reported upon, it cannot be withdrawn at all ; and in consideration of the fact, that the objection to the admission of the petitionary candidate was predicated upon his misfortune, and not upon any moral obliquity of character, I advised the Lodge to allow the candidate to withdraw his petition.

CONTESTED ELECTIONS.

The following novel case is presented by Bro. Rice :

In the early part of this year, I received a communication from Brother Bell, W. Master of Lafayette Lodge, No. 44, stating that on the 20th of December last, an election was held in said Lodge for the Masonic year, and that one Brother Brewer, a member of said Lodge, protested against the election ; and stating that the protest was referred to a committee, and that the committee did not report their opinion as to the legality of the election, but simply reported that as there was some dissatisfaction as to the result of the election, it would be expedient to hold a new election. Brother Bell further stated, that the Lodge had appointed him a committee to solicit from me a Dispensation authorizing the Lodge to hold another election for officers of the Lodge for this Masonic year, and asked of me such a Dispensation. On enquiry, I learned that the whole difficulty grew out of the election for Master of said Lodge, Brother Bell having been declared to be elected Master, and Brother Brewer believing that if the ballots had been correctly counted, he was elected. It was the first instance of a contested election in a Masonic Lodge that I had ever heard of, and it was therefore a new question.

I declined granting the Dispensation asked for. I decided, 1st, That when the presiding officer declared the result of an election for Master of a Lodge, the Lodge cannot try or determine the legality of that election. And 2d, That the legality of such election must be determined by the Grand Lodge, or, in its recess, by the Grand Master, or a Deputy Grand Master.

UNIFORMITY OF WORK IN NEW YORK.—We are pleased to learn that there is a prospect that our New York Brethren will soon do away the variety of work and lectures which they have indulged in of late years. The following is an extract from the address of Grand Master Evans at the last communication of the Grand Lodge of New York :

Within the last twenty years innovations have sorely afflicted this jurisdiction ; doubtless changes were made with no intention to divert the lawful teachings, but produced through ignorance or forgetfulness. It is a source of painful regret that there has hitherto been such a diversity of work among the different Lodges, and more lamentable is the fact, that the teachings of some are most ridiculous and absurd. It is a matter of surprise too, that intelligent men, men of mind and education, can consent to instruct a candidate in a lecture which does violence to the simplest rules of grammar ; this, however bad, we might survive, but the substituted words and forms divert the teachings of our ritual, and destroy the hallowed principles of our glorious institution. The fatal destroyer insiduously creeps in and preys upon

our vitals, innocent enough in its intention, but deadly in its effects, destroying, in their anxiety to use a beautiful word or idea, that quaintness of expression which evidences the antiquity of our order.

It is a source of gratulation that the work of the Craft, as revised, under the order of the Grand Lodge, meets with such general approbation; nearly all who have seen its exemplification have given to it their approval; it makes no change in the ritual; it is the same that was taught by Preston, Webb, Cushman, Cross, and men of their day, and is in general practice throughout the United States. With a knowledge of this work our brethren can assist in the labor of any Lodge in nearly every jurisdiction in this country. At its exemplification, during our last annual Communication, our Past Grand Master, Chancellor Walworth; our Grand Chaplain, the Rev. Bro. Town, together with four other old Masons, recognized and stamped it as the same, substantially, that was taught, and familiar to them forty or fifty years ago. No change has been made, or attempted, from the pure legitimate work of the order, as wrought in bygone days.

It is now three years since the Grand Lodge commenced a revision of the work; the first was devoted to its acquisition, the second and third to its exhibition and promulgation. It was a year's hard labor to bring it to its primitive standard, and then no easy task of time and patience to present it for inspection, and set forth its superiority. The chaotic rubbish had to be removed, predilections and prejudices overcome, before Truth could rear her towering arch, self-supporting and self-capped, to the admiring gaze of the devotees of Masonry's Ancient Landmarks; but thanks to patience and perseverance, success, equal to all expectation, has crowned the effort. Its merits have borne it on approving wings to distant quarters of the State, and it is now practiced and adhered to, in the main, by scores of our Lodges. The time has now arrived when a mandate should issue and perfect the work moral suasion has commenced. Let the proclamation now go forth, that the Lodges shall obtain this standard of work and practice it; a further delay will only produce impediments, and we will be no nearer the desired object at the end of five years than we now are. All agree that there should be an undeviating uniformity in our work, but each has his predilections, and desires a conformity to them, hence the utter impossibility of a perfect agreement in every particular.

The same address also speaks in truthful terms on a subject of which we have treated in another article. It says:

In this connection I will remark, that I view as disastrous, the practice in some of our Lodges of giving the second and third degrees without requiring the candidate, in open Lodge, to prove his proficiency in the preceding degree. Indeed I can hardly realize how a Master can conscientiously practice or permit it. It certainly is not allowable by our rules, and is a positive violation of Masonic usages. Nor can I imagine where an excuse for such an omission is to be found. There is nothing that has a semblance to a precedent save the

prerogatives of a Grand Master, who can make Masons at sight. I am not satisfied that even he possesses the right to dispense with any of the forms, ceremonies or requisitions of ancient usages in passing a candidate through the several degrees. If such be his right, it certainly pertains to no one else. I know no justification or authority for the introduction of the words, "*As far as time and circumstances will admit.*" Justice to the candidate and the institution forbids it. It is nowhere to be found in our ritual. I view this departure from Masonic usage as an innovation and great evil. It is pregnant with the most disastrous consequences, affording facilities for carrying initiates through by scores, who, after being raised, are not capable of making themselves known as Master Masons in a workmanlike manner. These facts are painful to dwell upon, and I trust the evil will be corrected by you.

IMPOSTORS.—A short time since, the Free Mason's Monthly Magazine warned the Fraternity against "an unworthy member who is supposed to be somewhere in this country, passing by the name of B. L. Roberts." A correspondent of the Magazine, writing from Valparaiso, and speaking of Roberts, says: "This man a short time since imposed himself upon the craft here, as well as upon the mercantile community, and opening a place of business, assumed to be a purchaser of silver and copper ores for shipment to France, acting as the agent of a large house in that country. He drew drafts upon the pretended house, and procured discounts; but *one* steamer before his drafts returned dishonored, he disappeared, as it is supposed, for the United States, taking with him a woman thought to be his wife. His place of birth is unknown, but he is supposed to be a Frenchman. He is about five feet ten inches in height, 35 or 38 years of age, dark brown hair, partially bald, black and bushy beard, stout built and a good liver, and speaks with great coolness and deliberation. He formerly resided in Brazils, where he is said to have figured largely as a swordsman. He claims to be a Knight of the Red Cross, and has a Masonic Certificate from the Grand Orient of France. He is, or pretends to be, thoroughly conversant on all matters appertaining to the French rite. He has a way of speaking upon the subject of Masonry peculiarly his own—not giving time for one to question or answer him. He is very zealous, and one would infer from his manner, that *truth* was in every word he utters."

The Magazine speaks of another man, off somewhere near St. Louis, who is soliciting patronage for a work which he calls "The Sacred History of Masonry and Odd Fellows," in which "he pro-

nesses to give documentary evidence, *never read or printed before*, from the writings of Solomon, St. John the Baptist," &c. This fellow is evidently an errant empiric.

There have been within a short period several impostors in this vicinity, seeking aid from members of our Order, under false pretences. They have not, however, been very successful in the instances which have come to our notice. Let the Craft be on their guard, and give their assistance to none but those whom they know by the proper evidence, to be worthy. On this subject the Magazine further says: "We have on other occasions remarked, and here repeat, that the Masonic community is rapidly becoming plethoric with vagrants, peddlers, and humbugs, of every name and description known among men. Every considerable village, town and city throughout the country, is literally over-run with them; and unless some means are adopted to check the evil, it will sink the character of our Institution lower, in the minds of intelligent and respectable men, than it has ever yet been ranked by its worst enemies. Our Brethren in Massachusetts, where the evil is but just beginning to show itself, can have no just conception of its magnitude and enormity in some parts of the country. It is converting our fair inheritance into an arena for hawkers, peddlers, and vagrant beggars. And it is time the thing was put a stop to,—it is full time that every Lodge and every member of a Lodge who feels any interest in preserving the character of the Institution from degradation and shame, should set his face firmly against it. It is disgraceful that Masonry should be peddled about the country like tin-ware and wooden nutmegs. Think of it as our Brethren may, such a course is directly calculated to sink the reputation of the Institution in the public opinion, and to bring it into contempt among sensible man. Besides, it is exposing the young and uninformed members of the Order to the imposition of unprincipled "traders in Masonry," whose wares are frequently as worthless and deceptive as their own characters."

MEETING OF ROYAL ARCH MASONS.

At a convention of Royal Arch Masons recently held in Buffalo, N. Y., when eight chapters were represented, the following resolutions were adopted:

Resolved, That we are greatly pleased with the action of the General Grand Royal Arch Chapter of United States, in recommending uniformity of work in the several Chapters under her jurisdiction; that we gratefully accept the result

of their deliberation, and that we will aid the efforts of the Grand Chapter of the State of New York, by using our best endeavors to introduce it, and cause it to be adopted by the Chapters which are severally represented.

Resolved, That our heartfelt thanks be tendered to Companion Sewall T. Fisk, for the zealous and faithful manner in which he has dispersed Masonic light and knowledge to this Convention, and that while we recognize to the fullest extent the acquirements which have made him eminently distinguished among the Fraternity, we are also called upon to pay a well-deserved tribute to those courtesies and kindly traits which endear him to us as a man.

Resolved, That these resolutions be published in the several Masonic papers throughout the United States.

Resolved, That a copy be transmitted to Companion Sewall T. Fisk.

Buffalo, July 14, 1855.

Our friends in Buffalo have made a discovery respecting uniformity of work, which we would like to take advantage of in Michigan. If any system has been adopted by the General Royal Arch Chapter, a knowledge of it has not yet reached us. We think our friends are a little too fast.

DEATHS.

The remains of Bro. Robert Hurst, who died at Sandwich, C. W., aged 72 years, were brought to Detroit, and buried on the 31st day of August last, by Union Lodge of Strict Observance, No. 3, with Masonic honors.

We announce with regret that Bro. Samuel French, of Detroit, departed this life at his residence in this city, on Saturday, the 8th day of September last, aged 31 years. He was a worthy member of the Order, an affectionate and kind husband and father, and a respectable and respected citizen. He toiled on earth with alacrity and good will, and has left behind him a well earned reputation on which his relatives and friends can reflect with a proud satisfaction. His death took many by surprise, though he had been suffering from a fatal disease for many months. Bro. French had been a Mason about four years, and was a member of Detroit Lodge, No. 2, of this city. He won the esteem of all the Brethren who knew him.

The remains of our lamented Brother were buried with Masonic honors on the Monday following his decease, by Detroit Lodge (which was convened for that purpose) accompanied by brethren from other Lodges. A procession moved about 10 o'clock in the morning, from the Masonic Hall to the Methodist Church on Woodward Avenue, where the funeral services were commenced. After prayer, singing, and a discourse delivered by one of the officiating Clergymen, the funeral procession was formed, and marched by the sound of

solemn music to the cemetery, where the Masonic ceremonies were performed in the usual manner.

On returning to the Hall, the following resolutions were unanimously adopted by the Lodge :

Whereas, It has pleased the Supreme Architect of the Universe to remove from our midst, under circumstances peculiarly afflicting, our worthy Bro. Samuel French, Therefore, be it

Resolved, That in this dispensation of Providence, this Lodge has been deprived of a beloved Brother who had endeared himself to all, not less by his manliness and amiability of deportment, than by his ardent attachment to the principles of Masonry, and his well directed efforts for the success and prosperity of this Lodge.

Resolved, That in the death of our lamented Brother, his family have lost a devoted husband and affectionate father—society has been deprived of an honorable and upright citizen.

Resolved, That we most sincerely sympathize with the family of our deceased Brother French in the afflicting dispensation which has cast the "dark shadow of the valley of death" over their home, and that we truly feel in the decease of our Brother they have to bewail the loss of the affectionate, devoted husband, the kind and generous father, and the considerate and esteemed brother.

Resolved, That especially to her, who has been called upon to mourn the loss of her affectionate husband, we tender our warmest sympathies in this afflicting bereavement.

Resolved, That our worthy Secretary be instructed to transmit a copy of the above preamble and resolutions, under the seal of the Lodge, to the widow of the deceased, and that the same be placed upon the records of this Lodge.

Just as the last form of this number is going to press, we are called upon to announce the death of Bro. Capt. Alexander K. Howard, a member of Union Lodge of Strict Observance, No. 3, of Detroit. He died very suddenly, after an illness of only two or three days, on the 14th day of September last. He was cut off in the prime of manhood, being 36 years of age. He had been several months previous to his decease, deputy Sheriff for the county of Wayne. His funeral, which took place on Sunday, the 16th *ultimo.*, was conducted agreeably to the wishes of his family, in a strictly private manner.

PUBLIC GRAND HONORS—They should be given, according to Mackey, in the following manner: Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely—on the breast, on the palms of the hands, and on the thighs, making nine concussions in all, the Grand Honors are technically said to be given by three times three. On the occasion of funerals, each one of these honors is accompanied by the words, "so mote it be," audibly pronounced by the Brethren.

EDITOR'S TABLE.

BIOGRAPHY OF GEN. E. J. ROBERTS.—It has been thought advisable to delay the publication of Bro. Shearman's biography of the late Gen. E. J. Roberts, till an engraving of the subject of his memoir can be obtained. We have, accordingly, forwarded to New York a daguerreotype of Gen. Roberts, and an engraver is now engaged on the steel plate. We shall probably present it to our readers in the next number.

PUBLICATION OF DEATHS AND MARRIAGES.—We intend, as soon as we can make arrangements, to publish in each number of *THE ASHLAR*, a list of the deaths and marriages of Masons in this jurisdiction during the month preceding the issue; also to give the names of all those who are *raised* in the several lodges, and an account of all local masonic transactions of a public nature in this State. Masters and Secretaries of Lodges will confer a favor by forwarding us any information on the subjects referred to, by the 15th of each month.

THE MASON'S SIGN.—In the last century many practical jokes were played upon cowans who exhibited an inquisitiveness to discover the secrets of Masonry. Among many others, the following anecdote is told of the manner in which an English Quaker gratified the curiosity of the uninitiated: He was one of a promiscuous company at an inn, the landlord of which was a Brother. Numerous jovial remarks were made at the expense of the Fraternity, and the Quaker was called upon to show them the Mason's sign. One of the company offered to give him a bottle of wine if he would comply with their wishes; and at length, though with much apparent reluctance, he agreed, on condition that the wine should be immediately produced, and the individual consented to receive the communication privately; the Quaker adding—"Friend, if thou dost not confess to the company that I have shown thee a Freemason's sign, I will pay for the wine myself." The proposition was too reasonable to be refused, and the curious candidate for Masonic knowledge, retired into another room with his formal friend. When there, the following dialogue took place; *Quaker*. "So friend, thou art desirous of seeing a freemason's sign?"—"I am." "Canst thou keep a secret?"—"Try me." "Good! Thou knowest that our friend Johnson (the innkeeper) is a mason?"—"I do." "Very well." Then taking him by the arm he led him to the window. "Dost thou see that ramping lion which swings from yonder upright post?"—"To be sure I do—it is our landlord's sign." "Good! Then, friend, our landlord being a freemason, thou art satisfied that I have shown thee a freemason's sign, and thy bottle of wine is forfeited. For thy own sake thou wilt keep the secret." He returned into the room with a look of astonishment, confessing that he had received the desired information; and the mystery, which he purposely observed, tempted others to purchase the secret at the same price.

A VISIT AMONG THE BRETHREN.—Since the publication of our first number, we have made flying visits, if we may be allowed the expression, to several places in this jurisdiction. We passed along the lines of the Michigan Central and Southern railroads, and were pleased to find the Craft flourishing in peace and harmony, in almost every lodge.

YPSILANTI.—We had the pleasure of attending a communication of Phoenix Lodge, and saw some good work under the direction of Bro. Marvin who officiated as master in the absence of Bro. Parks. This Lodge, already a large one, is increasing fast, and well it may under the influence of such members as Bros. Blodgett, Ashley and others.

ANN ARBOR.—Here we found active Brethren, among whom we may appropriately mention W. M. John N. Gott. Under his charge, we understand that Oriental Lodge has greatly revived, and that its work during the past six months has increased rapidly.

DEXTER.—At this place, we saw during our short stop, W. M. F. Carlisle and a few other members of the Fraternity. Washtenaw Lodge, we should think, is on a firm foundation and progressing quietly in the right path.

ALBION.—We found Bros Pray and Osborn actively engaged in advancing the interests of the Craft. The Lodge in this place is harmonious and prosperous.

JACKSON.—Here we found as usual many active and bright members of the Fraternity, with Masonic *hearts* as well as Masonic *heads*. There are two Lodges in this place which stand on the most amicable footing, and go along side by side without the slightest misunderstanding. Our Institution cannot but flourish under the guidance of such men as Bros. Porter, Wood, Dyer, Livermore, Titus, and a host of others whose names we have not space to mention.

BATTLE CREEK.—The Lodge in this city is doing well under the charge of Bros. Sprague, Goff and others, who devote themselves to the interests of the Craft with zeal. They deserve success.

NILES.—We attended a regular communication of St. Joseph Valley Lodge. This body is progressing well and has a large amount of work to do. Nine candidates, we believe, for the 2d degree, were balloted for, and several for initiation. This Lodge is about to leave its old quarters, and fit up a new and pleasant room. We had the pleasure of meeting among others, W. M. Landon, S. W. Graves and Bro. Rounds.

MARSHALL.—In St. Albans Lodge we saw work in the first and third degrees. Bro. Curtis of Ypsilanti presided, the Master being absent. The Lodge has lately fitted up a neat and comfortable room.

PONTIAC.—We were fortunate enough to be present at a regular communication of Pontiac Lodge, where we had the pleasure of meeting Bros. Darrow, Cadworth, Elliott and many other true-hearted masons. We were particularly pleased with the Lodge room, it having windows at each end and on one side, thus insuring the means of quick and easy ventilation, a requisite which is generally neglected by the Craft. It is neatly furnished and presents an attractive appearance, notwithstanding the very, *very* dark paper on the walls, which in a great degree deadens the light. There is a new Lodge in this place, the *Acacia*, now under dispensation. It is progressing, and maintains the most friendly relations with its elder sister.

MONROE.—Here we received especial attention from Bro. W. W. Pentice, W. M. of the Lodge. We had the pleasure also of seeing Bro. J. M. Oliver, whose activity and zeal in behalf of the Craft deserve special notice.

ADRIAN.—We were highly gratified with our visit to this place where we had ample evidence that warm masonic hearts dwelt, by the fraternal grip and kind attentions of such Brethren as J. H. Cleveland and W. L. Mills. The Craft here embraces a large number of fine young men, who are active in promoting its interests. We were disappointed in not seeing Bro. Greenly, who was not in the city at the time.

JONESVILLE.—Bro. Munro, Deputy Grand Master, extended to us a hearty welcome. As usual, he manifested a deep interest in the Craft. Our stay in this place was very short, but in this notice we should not fail to make mention of that old and faithful Brother, Jesse Button. We found him active, energetic and in good health.

QUINCY.—This is a pleasant and flourishing little village where a new Lodge is about to be established. There are few masons here, but they are full of zeal for the cause. Under the influence of such Brethren as H. H. Lewis and Hogath, we cannot doubt the success of the new Lodge.

HUDSON.—In this village there is a staunch and active set of Masons, who take a pride in maintaining the interests of the Institution. We found Bro. R. B. Piper one of the most active and devoted of the Fraternity.

HILLSDALE.—We were indebted to Bros. C. J. Dickerson, W. M., and Dr. F. Franklin French for special attention and kindness, two of the most zealous members of the Order that we had the pleasure of meeting with. Under the guidance of Bro. Dickerson, Fidelity Lodge is increasing very fast—not too fast, we hope. Since the last annual returns, it has raised about *thirty* candidates, as many, probably, as any other Lodge in the State has raised during the same period.


COLDWATER.—Here we found among the active members of the Craft, Bros. Dart and Jones. We visited the new lodge room in this place, which is very conveniently arranged with ante rooms appropriately located, and is furnished with good taste.

STURGIS.—We made only a short visit at this place, but were pleased with the apparent condition of the Fraternity, of which we learned much from Bro. Packard.

GRAND CHAPTER OF INDIANA.—We have received a report of the proceedings at the annual Grand Chapter of Indiana, held at Indianapolis, in May last. The following named persons were elected Grand Officers as indicated: M. E. Comp. William Hacker, of Shelbyville, G. H. P.; E. Comp. D. K. Hays, of Attica, D. G. H. P.; E. Comp. Harvey G. Haxelrigg, of Thorntown, G. K.; E. Comp. J. R. Mendenhall, of Richmond, G. Scribe; Comp. P. G. C. Hunt, of Indianapolis, G. Sec.; Comp. William Pelan, of Connersville, Rev. G. Chap.; Comp. Geo. F. Lyon, of Terre Haute, G. C. of Host; Comp. John W. Sullivan, of Connersville, G. P. Sojourner; Comp. Ben. Winans, of La Fayette, G. R. A. Captain; Comp. H. Colestock, of Indianapolis, G. Guard.

The Report of the Committee on Foreign Correspondence is a short but interesting document from the pen of Comp. Bayless.

There are in Indiana twenty-six subordinate Chapters.

 We shall notice in our next number the Report which has been sent to us of the proceedings of the Grand Lodge of Indiana, at a Grand Communication in May last.

OSAGEON.—At the last session of the Grand Lodge of Oregon, the following persons were elected to fill the offices: M. W. J. O. Ainsworth, G. M.; R. W. A. M. Belt, D. G. M.; R. W. A. E. Waite, S. G. W.; R. W. N. Huber, J. G. W.; R. W. R. Wilcox, G. T.; R. W. B. Stark, G. S.

OLD LECTURES.—The early lectures of Masonry were sometimes couched in doggerel rhyme. The introduction to the "Master's Part" as it was called, is thus given: "Ex. An E. A. P., I presume you have been. R. J. and B., I have seen. A. M. M. I was most rare, with diamond, ashlar and the square. Ex. If a M. M. you would be, you must rightly understand the rule of three. And M. B. shall make you free; and what you want in Masonry, shall in this Lodge be shown to thee. R. Good Masonry, I understand, the keys of all Lodges are at my command, &c."

REGULAR COMMUNICATIONS OF THE LODGES IN MICHIGAN.—The following table, showing the times of the Regular Communications of the different Lodges in the State, as specified by the last annual returns to the Grand Lodge, may be useful to many of our readers. Should any inaccuracy occur on account of a change of the time of meeting, adopted by any Lodge since January, any member of such body would confer a favor by notifying us of the same, that we may correct it in the next number. The day of the week set against the name of each Lodge indicates that its Regular takes place on the evening of that day, on or immediately preceding the full moon.

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| 1. Zion, Detroit, Wednesday. | 35. Siloam, Constantine, Friday. |
| 2. Detroit, " Tuesday. | 36. Ionia, Ionia, Wednesday. |
| 3. St. Ob. " Monday. | 38. Howell, Howell, Wednesday. |
| 4. St. Jo. Val. Niles, Tuesday. | 40. Franklin, Litchfield, Friday. |
| 5. Stoney Creek, Rochester, Tuesday. | 41. Romeo, Romeo, Thursday. |
| 6. Lebanon, Mt. Clemons, Wednesday | 42. Brighton, Brighton, Thursday. |
| 7. Washington, Tehonsha, Tuesday. | 43. Fentonville, Fentonville, Wednesday |
| 8. Trenton, Trenton, Wednesday. | 44. Birmingham, Birm., Thursday. |
| 9. Evergreen, St. Clair, Wednesday. | 46. Orion, Orion, Tuesday. |
| 10. Dowagiac, Dowagiac, Monday. | 47. Northville, Northville, Friday. |
| 11. Pine Grove, Pt. Huron, Monday. | 48. Groveland, Springfield, Tuesday. |
| 12. Battle Creek, Bat. Creek, Tuesday. | 49. Morning Sun, Sturgis, Monday. |
| 13. Phoenix, Ypsilanti, Tuesday. | 51. Almont, Almont, Monday. |
| 15. Oriental, Ann Arbor, Wednesday. | 53. Atlas, Goodrich, Thursday. |
| 16. LaFayette, Jonesville, Thursday. | 54. Lapeer, Lapeer, Tuesday. |
| 18. Tyre, Coldwater, Tuesday, | 55. Backus, Cassopolis, Wednesday. |
| 19. Adrian, Adrian, Wednesday. | 56. Occidental, St. Joseph, Thursday. |
| 20. St. Albans, Marshall, Friday. | 59. Climax, Climax Pra., Wednesday. |
| 21. Pontiac, Pontiac, Friday. | 60. Cedar, Clarkston, Thursday. |
| 22. Kalamazoo, Kal., Wednesday. | 61. Lexington, Lexington, Wednesday. |
| 24. Mt. Hermon, Centerville, Thursday. | 62. S. Ward, Newport, Thursday. |
| 25. Paw Paw, Paw Paw, Tuesday. | 64. Macomb, Macomb, Friday. |
| 26. Morning Star, Hudson, Monday. | 65. Washtenaw, Dexter, Thursday. |
| 27. Monroe, Monroe, Wednesday. | 67. Cap. St. Ob, Lansing, Wednesday. |
| 28. Union, Union city, Saturday. | 68. Buchanan, Buchanan, Friday. |
| 29. Humanity, Homer, Tuesday. | 63. Tecumseh, Tecumseh, Friday. |
| 30. Concord, Concord, Tuesday. | 70. Mason, Mason, Wednesday. |
| 32. Fidelity, Hillsdale Tuesday. | 71. Mackinac, Mackinac, Monday. |
| 34. Gr. Rapids, G. Rapids, Wednesday | 72. Bellevue, Bellevue, Thursday. |

The following hold their Regulars each month as indicated: Murat, No. 14, Albion, 3d Monday; Jackson, No. 17, Jackson, 2d Thursday; Michigan, No. 50, Jackson, 1st and 3d Wednesdays; Eaton Rapids, No. 63, Eaton Rapids, last Thursday.

THE ASHLAR.



VOL. I. DETROIT, NOVEMBER, 1855. NO. 3.

SYMBOLICAL INSTRUCTION.

From the earliest period of the world's history, material objects have been rendered serviceable as symbols or types to impart ideas and moral truths. Their utility, experience has established beyond a doubt. The objections, which have been made to them as means of instruction, are founded, not on their employment under the direction of reason and good sense, but on the evils which grow out of them when they mislead the ignorant, and are agents in the hands of designing men to impose upon the credulity of the bigoted and superstitious. Under such circumstances, we would most strenuously discountenance their use—or rather their *abuse*. What tends to retard the progress of true religion, morality and good government, more than the corrupt or perverted faith which causes its victims to bow before images of wood and stone, and reverence, if not worship, the material of which they are made? One of the saddest and most repulsive sights which a good and enlightened man can behold, is the devotion of his

9—VOL. I. NO. III.

fellow beings, bestowed upon inanimate objects, for he sees the mental faculties given by an all-wise Providence for the attainment of the highest and purest aims, neglected or perverted, and it may be materially injured and impaired.

The danger of using symbols to instruct persons of small intellectual capacity or very limited acquirements—especially when those symbols consist of gorgeous and dazzling imagery—cannot be too strongly guarded against. Many who at first employ tangible objects as types to impress upon the mind moral truths, by frequent use, gradually lose sight of the idea which they represent, and reverence the material which can be viewed with the eyes and touched with the hands. So too, not a few who attend divine service regularly on the Sabbath, enter the door of the church, put on a long face from the force of habit, and sitting quietly till the congregation is dismissed, leave the house of God with the mistaken idea that they have done their duty, and secured their salvation. The heart and soul have not been engaged in the work of the hands. Before the world such conduct is well enough, but before Heaven it cannot stand the test of the Grand Overseer's square.

For the reasons indicated, a strong opposition is manifested by some, to the adoption of symbols as means of illustrating moral teachings. Such persons are extremists, and see but one side of the case; their narrow vision can take in only the abuse, and not the legitimate use, of types. They make no distinction between the employment of them by the ignorant and superstitious, and by the enlightened who are guided by their own understanding, and not that of others. Even those who denounce them without qualification may after be found violating in practice, their own theories. Every day, they are accustomed to impart ideas through the instrumentality of material objects, and thus to make illustrations. In such manner, will they frequently instruct the child, and seek to inculcate their peculiar views; and fortunate indeed is he who does not transgress the limit he has fixed for others.

The manner and purpose for which symbols are used must determine their value. As employed by the Craft, we claim that they are not only free from every objection, but they are means of promoting the greatest good, of inculcating virtues which purify and ennoble the lives of those who practice them, and are essential to the prosperity of our Order. The peculiar character of Masonry as a secret Institution, renders it absolutely necessary that it should have machinery which, though in a great degree visible to the world, can

be fully understood only by those who have knocked and gained admission. Thus, its emblems, when rightly comprehended, serve to impress upon members—and particularly candidates—moral teachings in a manner, of which the uninitiated have but a faint conception. For instance, one who has never taken the degrees enters a lodge room, beholds the seat, the gavel and the column on the south side; he may know that they are the Junior Warden's; but they are in his eye nothing more than a seat, a common gavel, and an insignificant column. His attention is attracted by the two conspicuous gilded pillars—one surmounted by the terrestrial globe—the other, by the celestial. The ordinary use of the globes he understands, and the architectural beauty of the pillars he appreciates; but he beholds after all, only two gilded pillars, and two artificial spherical bodies representing globes. His eye rests upon the letter G; he knows it is the initial of the word *Geometry*, of which science he may have a profound knowledge, and great love; the G, however, hangs before him as a tinselled plaything devoid of meaning. The Master's carpet is spread before him; he may admire the beauty of the painting; he may read in the Monitor a description of the emblems, but comprehends none of them fully, and some of the most important are a mystery which he cannot fathom;—the carpet is to him merely a pretty picture. How different when the intelligent mason looks around the lodge room, and beholds its furniture and emblems! The Junior Warden's station, his gavel and column—the gilded pillars, and globes—the letter G—all are full of hidden meaning, and suggest ideas which only the Brethren can understand and appreciate. The Master's carpet, too, is full of life and thought before his eyes;—the female figure—the broken column—father Time with his scythe and hour glass—the sprig—the urn—the book—the coffin—the spade—each impresses forcibly upon the mind a valuable moral lesson, and calls to his recollection instruction more precious than silver and gold—more enduring than the pride and pomp of the world. Everything in the room from the east to the west, from the north to the south, from the floor to the ceiling, is part and parcel of a language which is plain and intelligible to him, but is as meaningless to the uninitiated, as a moral disquisition written in French is to an American who understands or can translate only a few simple words.

The peculiar value of symbols to the Craft in communicating their ideas, and enforcing moral truths, in a manner which the world knows not of, is obvious to Brethren, and needs no additional argument to establish it. That the emblems of the lodge have always been

considered as merely a *means*, and have never been regarded with anything akin to superstitious reverence, is equally plain. There is one peculiarity in the Masonic Institution, which should never be forgotten. *All its members* are intelligent men of liberal views; they "know no masters—they acknowledge no dictators;" they think and judge for themselves. Their intellectual acquirements are such as furnish an almost indestructable safeguard against bigotry and superstition in using the emblems. If any of them, however, have a tendency that way, they are restrained, and their erroneous views are corrected, by the instruction which they receive from the work. They employ the symbols as the world employs *words*—they speak *by* them and *through* them, and have only that record for them which it is rational and proper to entertain toward inanimate matter. This fact, if further evidence is required, is placed beyond a doubt by the experience of hundreds of years, to say the least. Not an instance can be found during that period, where superstitious reverence has been shown by Masons, for their emblems—not an instance can be found where the symbols have been regarded otherwise than merely as vehicles of thoughts and ideas.

Being essential to the prosperity of our society, if not to its continuance, the emblems of Masonry claim the serious attention and consideration of the Craft. Brother! have you properly studied them, and do you fully comprehend them? This is a serious question, and must in too many cases be answered in the negative. The member of the Order who does not look upon the equipments of the lodge room with a knowledge of their Masonic use, like the uninitiated, sees only a play house fitted with gauze and tinsel. It is the ignorance of the proper application of the symbols, or a failure to view them as indices of moral truths, that creates an indifference among many of the Brethren, and keeps them away from our meetings, except on extraordinary occasions. After being raised, this class attend a few times, and becoming tired of what appears like a monotonous routine, they seek other resorts more congenial to their tastes. The blame sometimes rests on themselves—sometimes on the officers of the lodge, who, having a very superficial knowledge, are incompetent to impart the requisite information, or who conduct the work in such a careless and listless manner as to weary those present, and make the performance tedious and uninteresting. In either case, it is the duty of the party at fault to mend. The Master, to benefit the Institution, should be thoroughly acquainted with the duties of his office, and should see that his subordinates are thoroughly instructed.

Otherwise, the ceremonies cannot be rightly performed, and proper information cannot be imparted to candidates and the Craft. Those who apply for the benefits of Masonry should do so with a due regard for our ancient Institution, and a high respect for its character and worth. Imbued with such feelings, they should carefully and seriously observe everything pertaining to the ceremonies of initiating, passing and raising, and they will immediately perceive moral beauties, and be impressed with great moral teachings. A failure on their part to do this, will often blind their eyes, and their understanding to truths which they would otherwise see as clearly as the meridian sun. The following story related in "L'ORDRE DES FRANCS MACONS TRAHIS," by an enemy of the Institution, though probably an unwarranted invention, will serve as an illustration: "A certain Marquis *having been frequently solicited* to become a freemason, was at length induced to consent. Having paid the fee (six hundred crowns) in advance, he was initiated. When the ceremony was over, he said, 'Is this all?' 'Truly, it is,' answered the W. M. 'You make game of me,' rejoined the Marquis; 'it is impossible that this can be the whole secret of Freemasonry?' 'It is, indeed,' replied the W. M. 'Then you will have the goodness,' said the Marquis, 'to return my six hundred crowns, otherwise I shall insert in the public Gazette all the tomfooleries which you have imposed upon me as the secrets of the Order. Is this the famous right of which so much has been said? In truth, I cannot conceive how reasonable men can spend their time in such trifles.'" No person probably ever went out of a lodge with such feelings as here described, but many have left with a sensation of disappointment, because they did not rightly comprehend the ceremonies and symbols. "If a person wishes to become a candidate for Masonry," says a learned writer, "he should make up his mind to watch the progress of all the ceremonies through which he may pass, with attention, and search into their propriety, their origin, and their symbolical reference. He may be quite sure that men of sense and standing in the world,—men whose reputation for wisdom and common prudence is of some value, would not subject him to any test which might cast an imputation upon themselves. At first view, the ceremonies of initiation, passing and raising, may be considered unnecessary—all ceremonies abstractedly may be thus interpreted—but they are in reality, of the utmost importance. They convey to the mind, by action, a series of wholesome truths—they make a strong and lasting impression; and as the lesson which they teach is con-

neered with his mental improvement, both in science and morals, a serious attention to the explanation of the ceremonial, will be amply repaid by the beautiful development of the Masonic system which this process cannot fail to establish." The truth of these sentiments cannot be too forcibly impressed upon the minds of candidates, and it is the duty of those recommending them to be satisfied that they will cherish a proper disposition, and a suitable regard for the forms and ceremonies of their initiation.

To the Mason who has been faithful to his trusts and obligations, the lodge room is really a place of *light*; its symbols are like a book wherein he reads the words of wisdom, and ever finds new materials for reflection; the work never fails to interest and present illustrations of the beauty of holiness; and when he quits the sacred retreat of friendship and virtue, to mix again with the world, he carries with him an influence which softens the asperities of life, and smooths its rugged paths.

POINTS OF FELLOWSHIP.—The lectures used by the Athol Masons of the last century thus referred the points of fellowship: "1. When the necessities of a brother call for my support, I will be ever ready to lend him (a helping) hand to save him from sinking, if I find him worthy thereof. 2. Indolence shall not cause my footsteps to halt, nor wrath to turn them aside; but forgetting every selfish consideration, I will be ever swift of foot to save, help, and execute benevolence to a fellow-creature in distress, but more particularly to a brother Mason. 3. When I offer up my ejaculations to Almighty God, I will remember my brother's welfare even as mine own; for as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart ascend to the mansions of bliss. 4. A brother's secrets, delivered to me as such, I will keep as I would my own; because, if I betray the trust which has been reposed in me, I might do him an irreparable injury; it would be like the villany of an assassin who lurks in darkness to stab his adversary when unarmed and least prepared to meet an enemy. 5. A brother's character I will support in his absence, as I would in his presence. I will not revile him myself, nor suffer it to be done by others if it is in my power to prevent it.

HARMONY—SUCCESS.

Every attentive Brother is fully aware how necessary is harmony among the members of our fraternity, to the success of our Order. Among discordant materials, the wisdom, strength and beauty of its precepts must forever be unappreciated. When its operations move with ease, regularity, and precision, we at once behold how admirably adapted are its teachings to mould the character of the man, and guide his actions beyond the limits of the Lodge room, throughout all the relations of life.

Our object at the present time, is to allude to a few of the many things which tend to destroy harmony, and retard the success of our Order. By "success," we hope our readers will not understand us to mean an overflowing treasury, or rapidly increasing members. These are well enough in their place—attended with what we *call* success, they are matters of rejoicing; but we use the word in a higher sense. We use it to indicate that constant improvement and progress in all that ameliorates our condition here, and tends to ennoble man; that improvement and progress which, without a word of boasting on our part, would convince the outside world that our Order imparted instruction of the most valuable kind not elsewhere communicated. This is the noble success for which we strive; and to which the harmony we speak of is absolutely essential.

Among the evils destructive of harmony, is a careless, unappreciated, hasty performance of the work of the Lodge room. The best and the worst instructed are alike liable to fall into this error. The latter indeed cannot well avoid it; for how can one clearly impart what he illy understands? The former fall into the error in consequence of the familiarity arising from a long acquaintance with the subject. They speak without feeling, forgetful that they are, perhaps, addressing some whose hearts are to be taught to conceive before their eyes behold the importance of the lessons which they are commissioned to support. Again, it is not unusual that so great an amount of work is crowded into an evening that important parts are necessarily omitted, under the supposition that they can be supplied equally to the benefit of all concerned, at some future time. This is a mistake, and should by all means be avoided.

The records of the Lodge are another fruitful source of confusion. Very few are aware how difficult it is to keep a record which shall fairly show the action, finances and condition of the Lodge for a long

time, and after all the circumstances attending the transactions minuted are forgotten. Indeed, without special care, not only each year, but even each month, and almost week, will only add to the confusion. Dissatisfaction will arise among the Brethren. Misunderstandings and want of harmony are sure to ensue. The attempt in such cases, to evoke order out of chaos, frequently aggravates the original evil, and sometimes the hopelessness of the task induces its neglect, and the malady becomes chronic, and beyond the reach of remedy.

These are but a part of the evils which destroy harmony, and prevent success, but allusion to these will suggest others to every attentive brother, and it is to be hoped that each will zealously strive to remove everything which may impede the onward course of the Craft, and the full accomplishment of its beneficent mission.

ADDRESS OF OUR LATE BROTHER DE WITT CLINTON.

[CONCLUDED.]

It must be obvious then that an institution so republican in its elements, so liberal in its principles, so free in its partial and concentrated combinations, must have excited the apprehensions of arbitrary power, which has constantly sought to propitiate it by kindness and condescension, or to annihilate it by fire and sword—by banishment and extinction.

The celebrated philosopher, John Locke, was much struck with a manuscript of Henry VI., King of England, deposited in the Bodleian library. It is in the form of questions and answers, and, to the interrogatory, whether Masons are better than others? it is answered, "some Masons are not so virtuous as some other men; but in general, they are better than they would have been, if they had not been Masons." This is, unquestionably, correct. Masonry superadds to our other obligations, the strongest ties of connection between it and the cultivation of virtue, and furnishes the most powerful incentives to goodness. A Freemason is responsible to his Lodge, for a course of good conduct, and, if he deviates from it, he will be disgraced and expelled. Wherever he goes, he will find a friend in every brother, if he conducts well, and will be shielded against want, and

protected against oppression; and he will feel, in his own bosom, the extatic joys of that heaven-born charity, which

—decent, modest, easy, kind,
Softens the high, and rears the abject mind,
Lays the rough paths of peevish nature ev'n,
And opens in each heart, a little heaven.

All doubts, on the exalted principles and auspicious tendencies of Freemasonry, must be dissipated, when we retrospect to Washington and Franklin. The former was the principal agent in establishing our independence, and securing to us the blessings of a national government. The latter was the great patron of the arts that administer to the happiness of individuals and the prosperity of States, and the head of the philosophy and useful knowledge of the country. Both were patriotic and virtuous men, and neither would have encouraged an institution hostile to morality, religion, good order and the public welfare.

Washington became, at an early period of his life, a Freemason, and, publicly as well as privately, he invariably evinced the utmost attachment to it. In answer to a complimentary address, when president of the United States, from the Master, Wardens and Brethren of King David's Lodge, in Rhode Island, he had no hesitation in saying—"Being persuaded that a just application of the principles on which the Masonic fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the society, and to be considered by them as a deserving brother." And, in a reply to the Grand Lodge of Massachusetts, he explicitly declares, "that the milder virtues of the heart are highly respected by a society whose liberal principles are founded on the immutable laws of truth and justice." "To enlarge," continued he, "the sphere of social happiness is worthy the benevolent design of a Masonic institution, and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the great object of Masonry is to promote the happiness of the human race."

Freemasonry owes its introduction, into Pennsylvania, to Benjamin Franklin: on the 24th June, 1734, a warrant was granted by the Grand Lodge of Massachusetts, for holding a Lodge in Philadelphia, and appointing him the first Master. He cultivated Masonry with great zeal, and his partiality suffered no diminution during his long and illustrious life.

Lafayette—the good Lafayette, the patriot of both hemispheres, was always the devoted friend of Freemasonry. He saw in it a constellation of virtues, and wherever he went, he took every opportunity of demonstrating his attachment and of expressing his veneration. His countenance has done much good, and has imparted to it no inconsiderable portion of his immense and deserved popularity. Freemasonry, like all other institutions, has its days of prosperity and adversity—its seasons of revivals and of depressions—and it is believed that, when Lafayette left this country, it had never attained a greater altitude of usefulness and general regard.

After these illustrious witnesses in favor of our fraternity, let not the dissensions which sometimes prevail, the vicious conduct of some of its members, and the perversions of the institution, be adduced as proofs of its intrinsic vices. Although it has received the countenance of the good and the wise of all ages, let it be understood, that the character of an institution does not necessarily form the conduct of its members. Good societies may contain unworthy members, and bad societies may enrol good men among their members. Christianity is often degraded by profligate professors, and the heathen religion has had a Socrates, an Aristides, and a Cato.

It cannot be expected that, in any society, there will be a perfect accord and congeniality of minds, of tastes, and of morals. Hence, differences will sometimes arise, and, if conducted with good temper and candor, will rarely expand into violent convulsions. Wolves will sometimes intrude into the flock, and bad men, under the cloak of goodness, will frequently insinuate themselves into the most excellent associations.

For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through heaven and earth.
And oft, though wisdom wake, suspicion sleeps
At wisdom's gate, and to simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems.

In all associations of men, there are perturbed and uneasy spirits who scatter discord, and whom "no command can rule nor counsel teach," and who, like the fabled Enceladus, create disturbance and convulsion whenever they move. It is no easy task to withstand the arts of hypocrites and the acts of incendiaries. If our society has suffered under such influences, it participates in the fate of all assemblies of men; and the feuds, which sometimes distract its tranquility,

are as often the offspring of well-meanning and over-weening zeal, as of perverse and evil designs.

That Freemasonry is sometimes perverted and applied to the acquisition of political ascendancy, of unmerited charity, and to convivial excess, cannot be disputed; but this is not the fault of the institution, for it inculcates an entire exemption from political and religious controversy. It enforces the virtues of industry and temperance, and it proscribes all attempts to gratify ambition and cupidity, or to exceed the bounds of temperance in convivial enjoyments, under its shade or through its instrumentality. In lifting the mind above the dungeon of the body, it venerates the grateful odor of plain and modest virtue, and patronizes those endowments which elevate the human character and adapt it to the high enjoyments of another and a better world.

Freemasonry has flourished exceedingly in the United States, and especially in this State. In 1781, a Grand Lodge was established in the city of New York, under a charter from the Grand Lodge of England. A few years afterwards, an independent Grand Lodge was instituted; and there are now in the State near five hundred lodges, and more than one hundred Chapters. Owing to causes, which I am unable to explain, and in which I have had no participation, two Grand Lodges have been in existence for a few years. And it will now require the utmost wisdom, moderation and forbearance of the "good men and true," who adorn both establishments, to accomplish a re-union on just and reasonable terms. That there are faults, and great faults, involved in this schism, I am fearful, and that it is a lamentable commentary on our system of brotherly love, is too obvious. In consequence of my public duties, I have, for a considerable time, withdrawn from any active concern in the affairs of our fraternity, and I have had, of course, no personal knowledge of the causes of, and actors in, the prevailing division. In censuring it, I have, therefore, no reference to particular individuals or Lodges, and I hope—most sincerely hope, that, before the return of another anniversary, this stain may be removed from our society. Perhaps a new arrangement of the supreme authorities might be advisable, by the creation of provincial or subordinate Grand Lodges, under a controlling head, composed of deputies selected by the different Grand Lodges. There have been two opposing Grand Lodges in England, and, I believe, in Scotland and Ireland, and also in South Carolina and Massachusetts, in consequence of the distinction of ancient and modern Masonry.

Notwithstanding this serious controversy, the schism has been healed, and a most cordial and complete union has taken place in all these cases, so that we have no reason to apprehend a long duration of a separation which has probably originated from more trivial and evanescent causes.

Most Worshipful Grand Master elect : [STEPHEN VAN RENSSALAER.]

Accept my cordial congratulations on your elevation to the highest honor in Masonry. You are now, in this region, the head of the most ancient, benevolent and distinguished society in the world. And I am rejoiced to see such exalted authority deposited in such worthy hands; and I feel assured that no exertion will be omitted on your part, to realize the anticipations of your usefulness, and to justify the high confidence reposed in you.

I am persuaded that you will use every proper endeavor to re-unite the great Masonic family under one government, to confirm and to extend the influence and reputation of Freemasonry, and to propagate those virtues which are identified with its character, and essential to the cause of benevolence, charity and philosophy.

Your duties are certainly arduous, but important and honorable stations always imply great labor and require much industry and exertion. You will be assisted in your labors by the enlightened officers associated with you, and every worthy brother will raise his voice and his hands in favor of your efforts, and in support of your measures.

To preside merely over the forms of a public assembly, requires no uncommon display of intellectual vigor; but the duties of a Grand Master involve higher topics and more momentous considerations. He must be employed in devising ways and means of doing good; in inculcating the virtues of our fraternity, and in illustrating, by practical demonstration, the beauties of benevolence. His eyes must be vigilant in discerning any inroads on our ancient landmarks, and his arm must always be ready to protect the institution against intestine convulsions and external hostilities.

Your life has hitherto been distinguished for its accordance with Masonic virtue. If you carry into your high office that benevolence which adorns your private character, and that experience as a member and Master, which you acquired in a respectable Lodge in this city, you will, unquestionably, reflect back on the fraternity the lustre which you derive from it.

I shall now proceed to discharge a duty which has been required from me by the Grand Lodge; and I perform it with no common pleasure, as evidence of my personal esteem for you—of my high respect for that distinguished body, and of my sincere devotion to the cause of Freemasonry. I shall now invest you with the insignia of your office, and I most humbly supplicate the Supreme Architect of the heavens and of the earth, to smile on the proceedings of this day, and to render them auxiliary to the holy cause of benevolence, morality and religion, and subservient to the best interests of the human race.

For the Ashlar.

REGALIA, JEWELS, ETC.

In the first number of the "ASHLAR," I read with much interest an article over the signature of "R," upon the subject of Lodge Rooms. While I fully agree with the suggestions of the writer, and feel the importance of all he says upon that subject, I am induced in addition thereto, to make a few remarks upon Regalia, Jewels, &c.

It is a mistaken notion of very many of our brethren, that regalia is of very small importance. "Almost anything will do for regalia"—"any way to get along for the present," are too common expressions among our brethren. Economy is a virtue, and ought to be practiced, but it should be practiced with discretion, for there is such a thing as being "penny wise and pound foolish." Your wise, and truly economical man will, in all his purchases, select good articles. Whatever he does, he will do well, acting upon the principle that "whatever is worth doing at all, is worth doing well." Our regalia and jewels are necessary: we cannot dispense with them; therefore, they should not only be *good*, but they should also be *attractive*. The effect of regalia upon the uninitiated is not fully estimated by our brethren. Nothing gives more character to the military than a handsome uniform, and equipments. There is an attractive charm about these things more potent than argument, however profound and conclusive. So with all secret societies which make public demonstrations. Say what you will, it is nevertheless true, that their regalia has its effect upon the public. It is all the public can see—the *real*, internal workings of these orders, are concealed within the secrecy of their Lodge rooms. I would not have our Order forget the great principles of charity and benevolence, by which it has always been

characterized, but I would have it both a charitable, and at the same time, a well-clad institution. No Lodge is too poor to have good regalia and jewels. When once obtained, the regalia, with careful usage, will last a long time—the jewels will never wear out. Brethren in starting a Lodge should first count the cost, and if they are not able to do it in a manner suitable and becoming, they should defer it until they are. They should first have a pleasant, and *safe* hall. That should be handsomely furnished with such things as are necessary for comfort and instruction. Then they should procure regalia and jewels, with a view of having them last for many years. They are then so far as *externals* are concerned, prepared for work, and these preparations I hold to be absolutely essential. Many Lodges are provided with nothing better than blue cotton regalia and tin jewels—they make a very sorry, not to say *ridiculous*, appearance in public. If we love the Order, we will always be cautious not to bring it into reproach or ridicule. The first we can do by virtuous actions, and the latter by wearing decent and appropriate regalia when we appear on public occasions. Our jewels and dress should always correspond with what we represent. The mountebank, with a tin pan and pine rod, makes a ridiculous personation of a proud knight of antiquity with helmet and spear.

I have taken some pains to ascertain the expense our Lodges have incurred for regalia and jewels, and find that a majority of them have not expended much, if any, over fifty dollars for this purpose. Some few have good and expensive regalia and jewels, but there are quite a number who are contented with that made of *blue cotton* and *tin*, which may be said to have cost nothing. Such economy, some may think commendable, but those who take a correct view of it, will regard it as ridiculous parsimony. A Brother who has had a long and extensive experience in the regalia business, estimates the regalia and jewels for the officers of a Lodge, at \$100.00, viz: \$60 for the former, and \$40 for the latter. The aprons for the members are made of white linen, and need not cost over \$3 00 a dozen. Now, what Lodge of Freemasons is too poor to procure good and suitable regalia and jewels, when they will not cost over \$100. If they have not the funds in the treasury, a small contribution from each member will be sufficient to make up the amount, and it seems to me that pride and respect for the Order should prompt them to do it.

I have thrown out these remarks for the reflection of our brethren. Much—very much can be said upon the subject, and I commend it to

the serious consideration of every brother of the Order, and I trust good results may grow out of it. This is an age when dress *does* exert an influence upon society, and as a matter of course, decent and becoming regalia and jewels must have an important influence upon our Order.

A.

EXTRACT FROM THE ADDRESS OF THE GRAND MASTER OF ALABAMA.

The following extract is taken from the official address of Brother DAVID CLOFTON, Grand Master of the Grand Lodge of Alabama, delivered in December last. It contains true Masonic instruction:

There are certain infirmities that attach to man, in whatever circumstance or condition of life: and we are not exempt. Passion lurks within; selfishness exists, although, for the moment, subdued; and how often arises a spirit of bitterness and disappointment, when the course of things runs contrary to our will and judgment! During the excitements consequent upon a week's discussion of diversified subjects, in many of which our feelings may become deeply enlisted, we are constantly liable to say, and do, things which we afterwards regret. To be secure against this, it is indispensable that we often recur to those immutable principles upon which rests the stability of our Order, and which should ever govern our deliberations, "shape our ends," and direct our conclusions.

As *wisdom*, *strength* and *beauty* are the pillars which support the temple, wherein we worship, all our measures, propositions and acts, should be thereby characterized. "Be wise as serpents, and harmless as doves," was the injunction of the Divine Master to his disciples, and falls with equal force and caution upon the ear of the Mason. We ought never to forget our relations and obligations to each other, or the reciprocal duties which this Grand Lodge and the Subordinate Lodges owe each to the others. We meet upon a common platform, beneath a common canopy, and around a common altar. Each heart has been touched with the same fire, and each bosom should burn with devotion to those great and holy tenets, "*brotherly love, relief and truth*." In accordance with these principles, this Grand Lodge must watch, with equal solicitude, with every section embraced within its jurisdictional limits. It cannot mete one degree of affection to one of its daughters, and another degree to another. The feeblest Lodge which, with few but faithful members, has worked to disseminate light and truth, in the midst of darkness, opposition and ignorance, is as much entitled to our favorable regards, as that one which is the strongest and most prosperous, and more needful of our approbation and encouragement.

Other assemblies may indulge in partial legislation, and yield themselves to be controlled by motives of selfishness. The partisan Legislator or Congressman may stop to inquire how this or that measure will affect the dominancy of his party; and even when questions of State or national importance arise, may draw a screen between his vision and every other portion of the country, and look, with steady eye to his particular section only.

Not so in places, or on occasions, like the present. Every brother when he enters the door of the hall, should be impressed as if there was inscribed, in legible characters above it, *equality and justice*; and, whilst within here, should keep in mind that we are all engaged in the same mission, and advancing to the same destiny. You may cut off a finger, and the other members of the body may not feel its loss; but let that finger become incurably diseased, and the whole nervous system is excited and pained in consequence. Exercise and strengthen one limb to the prejudice of the others, and general physical evil is the result. In like manner, you may cut off one Subordinate Lodge, and no material injury may be produced; but let the sore of partial legislation afflict it, and the entire organization in the State suffers. The Grand Lodge is the vine; the Subordinate Lodges are the branches; and if you would have all to exhibit vigor, health, and prosperity, you must cultivate the vine, dig about its roots, and, at the same time, attend to pruning and training each and every branch, and supply all with the influences necessary to life and growth. This is the equality and justice, within whose tabernacle abides the genius of Masonry—the genius of *order*, of *good*, of *charity*. The genius, is here present, to elevate our thoughts, harmonize our sentiments, soften our natures, and fraternize our feelings; to give tone to every word, and form to every act. It is not ours to construct the great temple of Masonry; that has already been done. But one of its apartments has been entrusted to this Grand Lodge to beautify and adorn; and we should be “guarded in our words and actions,” that we may do nothing to mar or disfigure.

BROKEN COLUMN.—Among the Hebrews, columns were used metaphorically, to signify princes or nobles, as if they were the pillars of a State. Thus in Psalms XI, 3, the passage reading in our translation, “if the foundations be destroyed, what can the righteous do?” is in the original, “when the columns are overthrown,” i. e. when the first supporters of what is right and good have perished. So the passage in Isaiah, XIX., 10, should read, “her (Egypt’s) columns are broken,” that is, the nobles of her state. In Freemasonry, the broken column is, as Master Masons well know, the emblem of the fall of one of the chief supporters of the Craft. MACKY.

SUMMER TWILIGHT.

From the *Acacia*.

BY PHILOMUSOS.

The setting sun has tinged the western sky,
 In native splendor with his golden rays ;
 Has decked in softest robe yon arch on high,
 And from each cloud reflected lustre plays :
 The dusky landscapes smile with azure hue,
 And from their foliage varied tints display ;
 The deep'ning verdure adds its beauty too,
 And length'ning shades proclaim departing day.

Yon beauteous orb now slowly sinks to rest
 Behind the mountains, in his rosy bower ;
 Withdraws his beams beyond the radiant west,
 And leaves the world to twilight's pensive hour.
 Yon Evening Star, with mellow hue serene,
 And smiling softness, to the view bestows
 Her "magic tints to harmonize the scene,"
 And from her pensile brow mild beauty glows.

When balmy Twilight o'er meek Nature steals,
 And on the lawn she drops the dewy tear ;
 When fairy forms the closing day reveals,
 And distant charms enchantingly appear ;
 Then, lurid eve around bland Vesper throws
 The soothing influence of her crimson light ;
 And wearied Nature seeks a calm repose,
 Amid the silence of the starry night

The tender flowers, by whisp'ring zephyrs fanned,
 Now give their fragrance to the gentle air :
 Now drink the pearly dew, at God's command,
 And smile to find a legacy so fair.
 The forest-bird his plaintive carol sings,
 And to gray evening trills his parting lay ;
 While homeward hies the bee on tinsel wings,
 And sweetly hums, as twilight fades away.

At such an hour, when gazing on the scene,
 What rapture fills the contemplative mind !
 What sacred thoughts steal o'er the soul serene,
 As from each object new delights we find !
 What peaceful joys now throb the Christian's breast,
 As from the dreams of earth he turns away,
 And views an emblem of his final rest—
 His happy entrance into endless day !

What heart so dead to pleasures so refined,
 That does not feel emotions deep—sublime—
 When Nature is in silv'ry light enshrined,
 And ling'ring radiance tells the flight of Time !
 Ah ! there are those who cannot now rejoice
 As once they did, in boyhood's rosy prime,
 At yonder view, or heed its charming voice ;
 The sense is seared by oft-repeated crime.

There is a feeling in the human breast,
 When 'tis not dimm'd with sorrow and with care,
 That yields a radiant pleasure, unexpress'd,
 And sits enthroned, a glowing rapture there ;

That gives response to Nature's pictured page,
While her soft beauties to the mind impart
Some calmer joys, some evil thoughts assuage,
And shed their melting influence o'er the heart.

When Twilight hangs her purple robes above,
And pours her light amid the ambient air ;
When woods and flow'rs put forth their smiles of love,
I like to muse—those pensive beauties share—
The past, the present and the future scan ;
Float down the tide of time's uneven stream,
To "learn the future by the past of man,"
And shun the snares of life's bewildered dream.

At such an hour, how pleasant to survey,
On mem'ry's page, the flowery paths of youth—
To cast one ling'ring look far, far away,
To purer lands of innocence and truth !
There's not a grove, a stream or fountain fair—
There's not a vale or shady glen, but teems,
As oft it soothes the mind from anxious care,
"With golden visions and romantic dreams."

But happier far, on fancy's pinions borne,
To view with joy the blissful close of life ;
To welcome death, when all around us mourn,
And close the languid eye to mortal strife ;
To know that we shall strike an angel's lyre,
In nobler spheres, while yet our bodies sleep ;
In brighter worlds Redemption's love admire,
Though faithful friends around our graves should weep.

UNIFORMITY OF WORK IN NEW YORK STATE.—We noticed in our last number some extracts from the annual address of the Grand Master of New York, respecting uniformity of work, and expressed our gratification at a prospect of the variety, which has for some time existed in the Empire State, being done away. On examining the official report of the proceedings of the Grand Lodge, we perceive that the Grand Master's views were not approved by the members, and that the evil, which is greatly to be deplored, is permitted to be continued unabated. "R. W. Ebenezer Wadsworth, from the committee on work, presented the following report, which was accepted, and the resolutions on motion adopted."

The committee on work having witnessed the exemplification of the degrees in the Lodge of Instruction, and also heard a portion of the lectures, beg leave to report that they recommend the following resolutions for the adoption of this Grand Lodge :

Resolved, That in the judgment of the Grand Lodge uniformity of work in the various Lodges under this jurisdiction, is essential to the highest prosperity of the Craft.

Resolved, That the Grand Lodge is not prepared at present to adopt, and authoritatively enjoin upon the Lodges under its jurisdiction, any particular form of work.

ORDER OF KNIGHTS TEMPLARS IN PENNSYLVANIA.

We have received the official report of the proceedings of the second annual session of the Grand Encampment of Knights Templars of the State of Pennsylvania, held at Pittsburg, on the second Tuesday of June last.

The following officers were elected for the ensuing year : Sir O. E. Blumethall, M. E. G. M. ; Sir Alfred Creigh, D. G. M. ; Sir Andrew Patrick, Generalissimo ; Sir J. W. Hailman, G. C. G. ; Sir W. Johnston, G. Prelate ; Sir G. N. Brerz, G. S. W. ; Sir W. Noble, G. J. W. ; Sir Geo. Passmore, G. R. ; Sir Wm. Thorndell, G. T. ; Sir Thos. Davege, G. Sword Bearer ; Sir D. Zimmerman, G. Standard Bearer ; Sir Wm. M'Kahan, G. Warden.

The principal matter of interest in the report is the views expressed respecting the condition of Knights Templars in Pennsylvania. It is well known there are two organizations in that State, each claiming to be *the* regular Grand Encampment. The body, whose proceedings are now before us, acts under the authority of the Grand Encampment of the United States, and presents the forcible remarks, which we give below, in vindication of its rights and privileges.

A committee to whom had been referred "that part of the Grand Master's address which relates the *Illegal Association of Knights Templars in Philadelphia*," submitted a report which was adopted. We select from it the following extracts :

In 1814 a Grand Encampment was organized in Philadelphia, by Delegates from *New York, Maryland, Pennsylvania and Delaware*. Soon after this organization, at least one Encampment was constituted in Philadelphia, under a warrant from this Grand Encampment. This Grand Body, after having existed for a number of years, ceased operations and became extinct. The subordinate in Philadelphia, under the same influence, also ceased to meet and labor, and it too became extinct. After a lapse of some twenty years or more of total extinction and inactivity, this subordinate Encampment in Philadelphia assumes the power to resuscitate and revive its own existence, and now claims to be a lawfully constituted Encampment of Knights Templars and appendant Orders.

The existence of this association, being so directly opposed to the established usages and customs of the fraternity, your Committee deem it unnecessary to investigate its legality, especially so, in view of the fact, that this Encampment became the subject of consideration and action in the General Grand Encampment of the United States in 1850, and was by that Grand Body declared to be "*illegal and justly*

subject to condemnation and non-intercourse on the part of all regular Encampments.

Since our last annual communication we have learned through a reliable source that a so-called Grand Encampment of Knights Templars, has been organized in Philadelphia by authority, and under the jurisdiction, of the Grand Lodge of Pennsylvania. This extraordinary assumption of power on the part of the Grand Lodge, involves a question of great magnitude and importance to the whole Fraternity, to wit;—Is a Grand Lodge of Ancient Craft Masonry the fountain and source of all Masonic power and authority within the limits of her Jurisdiction?

Whether such power and authority, over ancient Craft or Symbolical Masonry, is legitimately vested in a Grand Lodge, is not the province of your committee to investigate—but whether such power and authority lawfully extend beyond Symbolic Masonry, including Christian Knighthood, we conceive to be a question within the range of our duty, and we will accordingly proceed to examine it. And we remark in the first place that if the power and authority claimed by the Grand Lodge of Pennsylvania, is legitimate, then such power and authority have been misconceived by the combined wisdom and intelligence of all other Grand Lodges both in Europe and America, for in no instance can we find a precedent, where any other Grand Lodge has ever claimed or exercised jurisdiction over the Orders of Christian Knighthood.

* * * * *

Christian Knighthood had its origin in the Crusades, in or about the year 1118, and its primary object was the protection of the pilgrim in his journey to the *Holy City*.

* * * * *

Up to the time when the Order passed into the English hands there is no evidence, that it ever was under the jurisdiction of, or in any way identified with, ancient Craft Masonry. The Templars were not subject to any tax, or tribute to Freemasonry, but were left to enjoy and dispose of their vast possessions in that way which suited their own dispositions. They enacted their own laws, selected their own officers—and established their own Subordinates, without the interference of any Grand Lodge.

An opinion is prevalent, and maintained by some Brethren, that the articles of Union between the two Grand Lodges in England in 1813, placed the Orders of Christian Knighthood under the protection and jurisdiction of the United Grand Lodge of England. The fallacy of this opinion, will readily be perceived, by a reference to the articles of Union, ratified by the Grand Lodges of England, in December, 1813, as published in the "Masonic Library," by Bro. Hyneman, of Philadelphia, Art. 2d, Vol. 1st., No. 8:

"It is declared and pronounced that pure Ancient Masonry consists of three degrees and no more, viz:—E. A., F. C., and M. M., including the Supreme Order of the Holy R. A.," and then it is

added "*but this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the Constitutions of the said Orders.*" It is contended that this proviso places the matter beyond dispute—but the very fact of inserting this proviso makes the conclusion irresistible, that so far from *claiming* authority and jurisdiction over these Orders, it is expressly *disclaimed* by a permission, or rather a disinclination, to interfere with their rights and privileges as an independent Order, and this inference is strengthened by the article itself in declaring:—"That Ancient Masonry consists of three degrees, and no more," unmistakably indicating that the jurisdiction of a Grand Lodge, is confined to Ancient Craft Masonry.

Your Committee are also aware, that an opinion is prevalent among Knights Templars "that the Orders of Christian Knighthood are dependent upon Freemasonry for their cement, and that the principles that govern one, govern both," simply "because no man can become a Knight Templar who is not a Mason of the R. A. Degree."

* * * * *

Ancient Craft Masonry, had its origin in architecture, and maintained its operative character until the building of the Temple at Jerusalem, by King Solomon, when it assumed a speculative character, which it has ever since maintained. This change in the Institution, gave it the character of a "Sublime System of Morality, veiled in allegory, and illustrated by Symbols and Emblems"—a system in sublimity unequalled by any human Institution, and excelled alone by the Christian Religion. It has never claimed to be a Religious Institution, nor has it ever approached any nearer to Christianity, than to enforce the practice of moral and social virtues. Her doors are open to men of all Religions—the Christian, the Jew, the Turk, the Musselman, and the Mahomedan, have equal access to her sublime mysteries, requiring only from candidates for admission, a firm belief in the existence of a Supreme Being, the Ruler and Governor of the Universe; in short, it is the boast of Freemasonry that she unites in one common fold, men of ALL RELIGIONS. On the other hand, Christian Knighthood is essentially a Religious Order, founded upon the Christian Religion, and the practice of that system of Christianity established by the sufferings, the death and resurrection of the son of God. It was essentially Christian in its origin, and has maintained that character ever since. The doors of the Asylum ever have been, and ever must be, effectually closed to all, but the true and sincere believer in the Christian Religion and its Divine author, and yet it is contended that the principles that govern one Institution also govern the other—and that the Orders of Knighthood, which are founded upon, and identified with, the Christian Religion, are dependent upon Freemasonry for their cement—the idea is too absurd to admit of further argument.

REJECTED CANDIDATES—INTEMPERANCE.

TO THE EDITOR OF THE ASHLAR :

BROTHER WESTON—Will you be kind enough to inform me, and other members of the Craft, through the columns of your valuable magazine, how soon a candidate who has been rejected by a Lodge can again make application? To what extent must a Mason indulge in the use of intoxicating liquors, or how far must he be addicted to any vice, to render it necessary for his Lodge to take official action on the subject?

A reply to these inquiries would greatly oblige
Oct. 3d, 1855.

A BROTHER.

Our Brother will find an answer to his first question, (which we suppose relates to this jurisdiction,) in the seventh section of the fifth article of the Constitution, of the Grand Lodge:

No Lodge shall initiate a candidate who resides within the accredited jurisdiction of another Lodge, or who has been previously rejected by another Lodge, under the jurisdiction of this Grand Lodge, unless said candidate shall produce the written recommendation of the three highest officers of the Lodge in which he was rejected, or from whose jurisdiction he shall hail—nor shall any candidate be admitted a member of any other Lodge than that to which he first applied, within one year from the time of such application, without a written recommendation to that effect from seven members of the Lodge (including the Master and Wardens,) in which the same was rejected.

In the foregoing section, there are two distinct clauses. The first defines the right of Lodges to *initiate* a candidate under certain circumstances, and alludes to applications which have been rejected in one Lodge in this jurisdiction, and are then presented to another. The body, to whom the petition is presented in the *second instance*, may receive and grant it *at any period*, provided it is recommended by the Master and Wardens of the Lodge where it was previously rejected. But if the applicant cannot procure the endorsement of the "three highest" officers of the Lodge where he failed to gain admission, he cannot, according to the section we have quoted, be initiated. This, however, does not apply when he seeks to gain admission to the Lodge which rejected him. He may present his petition to that body again *at any time*, and they may take such action on it as they think proper.

The *second clause* relates to the admission of candidates as *members of Lodges*; by which we understand that a *Mason* who has

applied to a Lodge for membership, and has been rejected, cannot within one year from the time of such application, be admitted as a member of any other Lodge, without a written recommendation from seven members (including the Master and Wardens) of the Lodge which rejected him. The Lodge to which he first applied, may receive a second application at any time, as though the first had never been presented.

The second question proposed by our correspondent does not admit of a very definite answer. Each case of indiscretion or wrong doing on the part of a Brother differs in many particulars from every other case; and in deciding what course should be pursued by Lodges, we can do nothing more than to lay down a few general rules, the application of which must depend upon the good sense and judgment of the Craft when an emergency arises.

The principles and precepts of Freemasonry discountenance all vices—all immoral acts and bad habits. They especially inculcate *temperance*, and *rectitude of life*. He who disregards their teachings, fails to perform faithfully his Masonic obligations, and does injustice not less to himself than to the Institution. His conduct tends to bring the Order into disrepute, and to fix a stain upon it. For this reason, Masonry has often received more injury from its advocates than from its enemies. The former have the power, by being false to its principles, to wound it deeply; while the latter can only inflict a temporary blow by external attacks founded on misrepresentation and deception.

So closely connected and interwoven are the interests of the Craft, that whatever blame or praise is bestowed upon any portion of it, attaches to the whole Fraternity. It was in vain that Masons living thousands of miles from the State of New York, and ignorant of the facts in the Morgan excitement, declared their innocence and disapproval of the wrongs which were said to have been committed by their Brethren. The unpopularity and opposition which were experienced by Masons near the scene of action were forcibly felt by members of the Order in remote places. Every Lodge has a sacred and peculiar responsibility in guarding the interests and reputation of our ancient Society, and should therefore see that its members do not bring discredit upon the Institution by their actions. Whenever, therefore, a brother indulges in a degrading and vicious *habit*—such as intemperance or gambling—so far as to materially injure himself, or as to cast reproach upon Masonry, it is the duty of the Lodge to which he belongs to call him to account, and punish him by reprimand, suspension

or expulsion. It is proper and right that individual members should caution a brother, and give him good advice, when they see he is becoming addicted to any vice; and it is, in most instances, judicious for a Lodge to chose a committee to admonish him kindly of his errors, and ask him to turn from them, before proceeding to summary means.

With regard to the evil of intemperance, the Grand Lodge of Michigan has placed in its Constitution the following wise provision:

It shall be the duty of all Lodges under this jurisdiction to be particularly careful to admit no candidate of bad moral character or intemperate habits within their Lodges, and whenever that vice shall appear among their own members, it shall be the duty of the Lodges, forthwith, to appoint a suitable committee to wait upon such Brother and forewarn him or them of the evil consequences, and if not reclaimed, after a reasonable time, such Lodge or Lodges shall forthwith proceed to make out a summons for such offenders, to appear before the Lodge to answer for such un-masonic conduct, and unless such offender shall satisfy the Lodge that he will abandon those habits, (and in that case they may stay further proceedings until sufficient opportunity be given to test the sincerity of the promise) they shall proceed to suspend him for a limited time, and when that shall have expired, if not reclaimed, then they shall proceed to expel him from the benefits of Masonry.

The application of the foregoing clause, and the punishment of brethren for immoral conduct, must be regulated by the common sense and discretion of each Lodge, which should act for the best interests of the Craft, never forgetting that in order to be just, it should be prudent, and ever have regard for the chief virtues of our profession—*brotherly love and charity*.

REMOVAL OF A CORNER STONE.—In August last, while workmen were employed in making repairs to the foundation of the State House in Boston, they disturbed the original corner stone, and discovered a few copper coins, and a small leaden box which were deposited at the commencement of the erection of the building on the 4th of July, 1795. The ceremonies of laying the corner stone at the time were performed with considerable pomp by the Governor, Samuel Adams, assisted by Paul Revere, Grand Master, and other officers, and many of the Brethren, of the Grand Lodge of Massachusetts. On Saturday, the 11th day of August, 1855, just sixty

years and thirty-eight days from the date of the original laying of the corner stone, the deposits were replaced under a newly hammered Granite Ashlar, by the present Governor of the State, assisted by the officers and Brethren of the Grand Lodge. The following inscription, signed by the Commissioners of repairs, was engraved on the box containing the deposit: "The corner stone of the Capitol, having been removed in consequence of alterations and additions to the building, the original deposit, together with this inscription, is replaced by The Most Worshipful Winslow Lewis, M. D, Grand Master, and other officers and Brethren of the Grand Lodge of Massachusetts, in presence of His Excellency, Henry J. Gardner, Governor of the Commonwealth, on the 11th day of August, A. D. 1855, A. L. 5855."

NEW MASONIC TEMPLE AT PHILADELPHIA.

On the twenty-sixth day of September last, one of the most beautiful and magnificent Temples ever erected to Masonry, was dedicated in the city of Philadelphia, with becoming ceremonies. The fame of the elegance of the stately structure having spread throughout the land, the occasion brought together on immense concourse of the Craft. "A more uniform and respectable procession of Freemasons, we think," says an exchange, "never was seen, nor perhaps, were so large a number of Brethren congregated before for the purpose of dedicating a building devoted to the uses of Freemasonry, since the consecration of the first Temple on Mount Moriah." None were permitted to walk in the procession, or participate in the ceremonies, except those who were clothed in a full suit of black; dress coat and white kid gloves; and were furnished with the proper regalia.

A procession was formed early in the morning and marched to Independence square, where, among other services, an oration was delivered by Bro. JAMES KING, of Pittsburg. The line of march was again renewed, and the Brethren proceeded to the new hall, where the ceremony of dedication was appropriately performed. In the evening a banquet was prepared in the banquetting room, for the Grand Lodge of Pennsylvania, at which the Grand officers of other jurisdictions were invited guests. Nearly all the Lodges of the city

had each of them festivals at some appointed place, and the occasion was made one of festivity and universal Masonic rejoicing.

The above particulars are taken from columns of the *Mirror & Keystone*, as is also the following description of the new Hall:

"On the 14th of June, 1853, the architects commenced tearing down the old building, and on the 21st of November following, the corner stone was laid. Thus, a little over two years was occupied in the construction of the new Temple. It occupies the entire lot, having a front on Chesnut street of 101 feet 7 inches, by a depth of 178 feet, extending to Lodge street. The front is of brown stone, in the Gothic order, of the perpendicular style. The first floor is divided into four stores, extending the whole depth of the building, each being lit by a sky-light in the centre. The entrance is in the centre of the building, twenty-one feet wide, with a ceiling about fifty feet high. A wide stairway leads from the door to the second floor, with communication to each side of the building. The front eastern portion of the second floor is divided into two rooms, for the use of the Grand Master and Grand Secretary. The western portion is devoted to a conversation room.

The great feature of the building is the Grand Lodge room, which is 100 feet by 42, with a ceiling 32 feet in height. In the adornment of this room, the artist has surpassed anything ever seen in this city; the designs have been most beautifully executed in fresco. The ornaments are of the richest Gothic style. The prevailing colors of the walls and groined ceiling is blue, relieved by purple and pink. The ceiling is divided into two principal panels, in the centre of each is a gilt star, the rays of which occupy the field of the panel. From these are suspended two twelve-light chandeliers of entirely new design and exquisite workmanship, and surpass, in richness and appropriateness, anything seen in this country.

The fresco paintings, surrounding the panels, are in excellent taste, embracing groups of figures, representing Justice and Liberty, Strength and Silence, Temperance and Constancy, and Prudence and Fortitude. The panels between the windows, on the north side, are beautifully decorated, and on the south wall, the windows and paneling are faithfully represented in fresco. The east end is occupied by the Grand Master's chair and canopy, magnificently enriched with carving and statuary. The ceiling of the canopy is richly groined and painted in fresco, the prevailing color being pink. The centre niche, beneath the canopy, is occupied by an oaken chair, which has been carved with almost inimitable beauty.

The whole height of the canopy surmounting the chair is ten feet, all being carved in oak. The back is of open work, the arms being formed of griffins' wings, and the claws forming the feet of the chair. The carving exhibits a perfection seldom arrived at, and cannot be seen without admiring the skill and patient labor required for the completion for such a masterpiece. The niches beside the chair, on either side of the Grand Master's canopy, are occupied with the figures

of Charity, formerly adorning the Grand Lodge room, and five others, representing the various attributes of the Order — Faith, Hope, Strength, Wisdom and Beauty. The pinnacles above the canopy are exceedingly rich, and include four smaller figures.

On the southern wall is the Junior Warden's, and on the west the Senior Warden's station, each of which have canopies above them, enriched in the same style as that of the Grand Master's, though smaller in size. The settees and other furniture, have been made expressly for the purpose, in the Gothic style. The sittings are covered with blue damask. The floor is covered with Brussels carpet. This, and the other rooms, are heated and ventilated with the Chilson and Emerson apparatus, the registers of the ventilating flues being artfully concealed by the upper part of the niches, in which the statues before-mentioned, are to be located.

The Blue Lodge room is 30 by 56 feet, and is handsomely decorated with blue paneling, painted in fresco. The style of the ornaments is Gothic; but the canopies over the chairs, occupied by the Wor. Master and Senior and Junior Wardens, are supported by Ionic columns, which are preserved as relics, having formerly composed a portion of the adornments of the Grand Lodge room of the hall occupying the same site as the new temple, and also, in the Lodge room of the Third street Hall. Above the canopies of the Master and Senior Warden, are the carved figures of Hope, Faith and Charity, while that of the Junior Warden is surmounted by two cornucopias. All these, formerly, had a place in the Grand Lodge room, and are highly prized as being the workmanship of the great carver, Rush. The room is lighted by two six-light chandeliers and four brackets, of novel design, combining neatness and great effect. The carpet is Brussels, of a very handsome pattern, and the furniture dark walnut, with blue damask sittings.

Adjoining the Blue Lodge room is the banquetting hall, which is 78 feet long and 23 feet wide, the ceiling having a height of 22 feet. This is a light, airy room, but not so highly decorated as the other portions of the interior. To the east of it is located the Tyler's house; one portion of which is a spacious kitchen, with extensive arrangements for cooking. The parlor and chambers for the Tyler's family occupying the remaining portions of this section of the building.

The third floor is reached by the stairway, from the Conversation room, before referred to. It is divided into an oval Encampment room, 43 by 31 feet, with five connecting rooms, 21 by 12 feet, 16 by 12 feet, 17 by 12 feet, 12 by 11½ feet, and an ante-room 33 by 7 feet; a Chapter room, 30 by 7½ feet, having four connecting rooms, as follows: — 12 by 21 feet, 30 by 10 feet, 20 by 11 feet, and a closet 11 by 10 feet, together with a Regalia and Tyler's rooms. The Chapter room is very appropriately painted in fresco, with crimson panels. The ceiling is divided in sections by ribs of oak, resting upon corbels, grained in imitation of the same material.

The roof of the building is completely fire-proof, being supported by iron rafters, covered with corrugated iron. The roof of the tower, adorning the front, is covered with galvanized iron.

NUMBER II.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

The records of Zion Lodge, now extant, date back only to the 19th of December, 1794, the time of the organization under the warrant received from the Grand Lodge of Canada, which period we had believed was beyond question, the origin of Masonry in Michigan. In the year 1810, Harris Hampden Hickman delivered an oration before the Lodge, which was afterwards printed. A copy of that publication has been placed in our possession by Hon. B. F. H. Witherel, of Detroit, and contains the following lines, placed after the address, in an isolated position: "The first charter of Zion Lodge was obtained in the year 1764, from an authority in the (then) Colony of New York, and was renewed in the year 1806, by the Grand Lodge of the State of New York." We have taken some pains to ascertain the foundation for this statement, but without obtaining much additional light. No documents have been found to support it, and the records in existence show that it is incorrect in one particular. The dispensation which was granted by De Witt Clinton, in 1806—or probably in 1807—was entirely independent, and not a *renewal*, of anything which had preceded it. If it were certain that the sentence quoted was placed in the pamphlet by our late Bro. Hickman, who was an intelligent and talented lawyer, we should place some confidence in its correctness. By whatever authority published, there was probably some foundation for it. Forty-five years ago, many living could easily recollect the occurrences of 1764, and there might then have been documents and records which have since been lost or destroyed. Hon. James Abbott, who was made a Mason in Zion Lodge in 1804, and who is the only member of that date, beside Mr. Joseph Compeau, now living, thinks the statement which we have quoted, is correct, although his opinion is founded on nothing more than an indistinct impression resting on his mind. The phraseology of the quotation is peculiar—"by an authority in the (then) Colony of New York." What this "authority" could have been, it is difficult to determine. There was no Grand Lodge in New York till 1781. It is probable that if any Lodge was chartered in 1764, as asserted, it was an irregular body, and its members were clandestine Masons. On no other hypothesis, can we easily reconcile the allegation in the pamphlet with the facts of history.

To Hon. James Abbott, we are indebted for the following information respecting several members of Zion Lodge, mentioned in the first article of this review: "Br. Rulard" was a silversmith, and one of his sons is still living in Monroe; Askwith was a British merchant, as was also Patterson, whose descendants live near Toronto, in Canada; Rowe was a British lawyer, who came to Detroit in 1796; a grand daughter of "Br. Dodimead," Miss Dyson, now resides in Detroit. James May, renounced his allegiance to the English Government, and became an American citizen, about the year 1796. Immediately after the organization of the Territorial Government he was appointed Chief Justice of the Court of Common Pleas, which office he filled for several years. He was also Colonel of the Militia, and Justice of the Peace during a portion of his life, and held several offices of trust. The following narrative is taken from the "SKETCHES OF THE CITY OF DETROIT."

The compiler is indebted to Hon. Alexander D. Fraser, for the following very interesting sketch:

The following narrative was taken down from the lips of James May, Esq., my father-in-law, who died in January, 1829. He was an Englishman, who came to this place when a young man, in 1778. He was Chief Justice of Common Pleas, established here immediately after General Wayne took possession of the country, under Jay's treaty; was Colonel of Militia, &c. When the American Flag was hauled down by order of Gen. Hull, in 1812, at the time of the surrender, he got possession of it, and kept it until Gen. Harrison arrived, when it was again hoisted.

A. D. F.

My Note Book, 1826.

In the year 1778, after a passage of four days from Fort Erie, I arrived, by the brig of-war Gen. Gage, at the settlement of Detroit. No vessel, at that time, navigated upon the Lakes, on account of the Revolutionary war which then raged, excepting those of His Majesty — not even the smallest craft had this permission. Previous to that time, but few vessels ever visited the Lakes, and those very few were of an inferior class — indeed, no merchant vessel had as yet ploughed the waves of the Lakes.

The old town of Detroit comprised within its limits that space between Mr. Palmer's store (Conant Block) and Capt Perkin's house, (near the Arsenal building,) and extended back as far as the public barn, and in front was bordered by the Detroit river. It was an oblong square; and covered about two acres in length, and an acre and a half in breadth. It was surrounded with oak and cedar pickets about fifteen feet long. The town had four gates, east, west, north and south. Over the first three of these gates were block houses. Each of these had four guns, (six-pounders, each.) The first of these was in that space intervening between Palmer's shop, and Judge Door's house, (near Ives' corner.) The west block house was before the ground on

which Capt. Perkins' house now stands. The third block-house was at the north gate, which was inside a small bridge that is on the road to the fort, and near the public magazine, (Mr Austin's house, Congress street) There were besides, two six gun batteries fronting the river, and in a parallel direction with the block-houses. There were four streets that run east and west; the main street was twenty feet wide, and the rest fifteen feet wide. There were three cross streets, running north and south, from ten to fifteen feet wide. At that time there was no fort, but there was a citadel on the ground on which Perkins' house now stands, (N. W. corner of Jefferson avenue and Wayne street.) the pump of which still remains there. The citadel was picketed in, and within it were erected barracks of wood, two stories high, sufficient to contain ten offices; and there were barracks sufficient to contain from three to four hundred men; a provision store built of brick. There was also, within the citadel, an hospital and guard house.

In the town of Detroit, in the year 1778, there were about sixty houses, most of them of one story high, and a few of them a story and a half; but none of them were two stories. They were all of logs, some hewn and some round. There was also a building of splendid appearance called the King's Palace. It was two stories high. It was situated near the east gate, and stood where Conant's new building (Beecher's store) now stands. The pump which now stands behind that building, stood in the rear of the Government House. Attached to this house was a large garden extending towards the river, which contained many fruit trees. When I came here it was occupied by Governor Hamilton, for whom it was built. He was the first Governor commissioned here by the British Government, and was here about three years before I came. There were four companies of the Eighth Regiment, two companies of Butler's Rangers, and one company of the Fourth Regiment. The latter were under the command of Capt. Anbey, the former under Capt. Caldwell, and Eighth Regiment commanded by Major Leverault, who was also commanding officer of the post and its dependencies. All these constituted about 500 troops. There was a guard-house near the west gate, and another near the Government House. Each of these guards consisted of twenty-four, and a subaltern officer, who mounted regularly every morning between nine and ten o'clock. Each of these guards furnished four sentinels who relieved every two hours. There was also an officer of the day who did strict duty. All these gates were shut regularly at sun-set, and even wicket gates were shut at 9 o'clock regularly, and the keys were delivered into the hands of the commanding officer. They were opened in the morning at sunrise. No Indian whatever, or squaw was permitted to enter the town with any instrument, such as a tomahawk, or even knife. It was a standing order that the Indians should deliver these before they were permitted to pass, into the hands of the sentinel, and they were restored when they returned. No more than twenty-five Indians were allowed to come into town at the same time — they were permitted to come

in only at the east and west gates. At sun-set the drum beat, and all the Indians were compelled to leave town instantly. It was always the signal, strict search was made by the soldiers that none might be concealed; and if it was discovered that even a squaw was secreted but for a night, severe reprehension was sure to follow.

There was a Council House, for the purpose of holding council with the Indians. It was near the water side, rear of the Government House. There was a Roman Catholic Church situated where Payne's brick house now stands, (near the Masonic Hall.) The Priest was Peter Simple, an aged and infirm man, and adjoining it was the Priest's house, and burying-ground. The church was 60 by 40 feet, one story high, with two steeples and two bells.

The population of the town was sixty families, in all about two hundred males and one hundred females. They — the men — were chiefly bachelors. There was not a marriage in the place for a number of years until I broke the ice. Twenty of these persons were traders and kept retail stores. Of the population there were 30 Scotchmen, 4 Englishmen and 15 Irishmen.

The extent of the settlement up the Detroit River, reached about to Hudson's House, (now Fisher's) not a house above that place in this country, until you reached Michilimackinac where there was a small settlement. Below Detroit, it was settled on the banks of the River as far as Springwells, but not beyond that. These settlements were entirely confined to the bank of the River, and there was no settlement or improvement in any other part of this Territory than that in the immediate vicinity of Detroit. These settlers were all French Canadians, and the whole population of the settlement, exclusive of the Military, might be about 700 souls. It was at that time considered a journey to go from Springwells into the other extremity of the settlement.

The Indian trade was then excellent. There was much public money then in circulation here, for the troops and the Navy Department were then strong. This post was established by the British, to keep the Indians in check, of whom they were afraid, and this was the reason why the old town was built so compact, that they might, in case of emergency, be more able to defend it against the assaults of the Indians. The different tribes were Huron, Wyandotts, Chippewas and Pottawattamies, Taways and the Moravians. Frequently between 300 and 500 of these could be seen at a time during the revolutionary war. The civil department consisted of two Justices of the Peace, one of these was the late Thomas Williams, Esq., (father of the late Major John R. Williams) and the other was the Governor or Commanding officer for the time. The Orderly Sergeant was the Constable. The Justice kept the peace, and the commanding officer took cognizance of all cases under £10 York. For all sums above this, writs came from Montreal, addressed to Williams, who got his Bailiff to execute them. In case of small debts, on a complaint to the Commanding officer, he sent his orders to the debtor, requesting his immediate attendance before that officer. He would then hear

the parties and make his determination accordingly. If against the defendant, he would order him instantly to pay the money, or send him to the Guard House until he complied, and some times would give a little time to pay; there was no process or costs in these cases. If the debtor, however, had no property, the party was set at liberty. One Grauchin owed me a debt. I complained to Gov. Hamilton, who sent for him. He came, and being asked if he had any thing to say against the debt, he said no. He then ordered him to give me an old negro wench in payment, and she served me twenty-five years.

1779.—The Governor getting tired of administering Justice, proposed to the merchants to establish a Court of Trustees with jurisdiction extending to ten pounds Halifax. Eighteen of these Trustees entered into a bond that three of them should be a weekly Court in rotation, and that they should defend any appeal which might be taken to the Courts of Montreal. This court lasted for about eighteen months, and none ever appealed from it. It was considered as a court of conscience. They had certain forms of process,—they rendered judgment, and issued executions. They had a constable and a clerk, and imprisoned their prisoners in the Guard House.

Our goods were imported from Montreal. The only mode of conveyance was by the King's ship, who delivered them free of freight.

When an Indian committed a depredation on the Canadians, they generally rose in a body, and hung the Indian without any ceremony. The citizens depended principally for eatables on the Indians, who supplied them with the quadrupeds of the forest. A milch cow was then generally sold for one hundred dollars, and a pair of steers would sell for two hundred and fifty dollars.

The circulating medium in the country consisted chiefly of paper money, issued by the merchants, from sixpence to twenty shillings, and purported to be payable to the bearer. Permission was given by the Governor to strike off so much money in shin plasters as a person had property to redeem in that month. The property was valued by appraisers, or a bond was given with security to redeem. On the day of payment, each tender exchanged with him who had his bills, and this was found to answer every purpose of trade, and seldom or ever any loss accrued from this mode of dealing. At this time the Indians used to spear the fish, and sell them here for rum and whiskey.

The citizens all lived then like one family,—had Detroit assemblies where ladies never went without being in their silks. The people dressed very richly. Assemblies were once a week, and sometimes once a fortnight. Dining parties were frequent, and they drank their wine freely.

We find in the DETROIT GAZETTE of January 22d, 1829, which is in the possession of A. D. Frazer, Esq., the subjoined obituary:

Died, on Monday morning, 19th inst., at his residence below this city, Jas. May, Esq., aged 73 years. The deceased came to this Territory fifty years ago, and during his long residence in it, has enjoyed in a high degree, the confidence and respect of his fellow citizens. His

mind was of the first order, and his acquirements enabled him to discharge the duties of many honorable and responsible stations, in a manner creditable to himself and advantageous to the people. No man possessed a greater fund of anecdote and history respecting the "olden time" of Detroit and its inhabitants. His heart was warm and his sentiments liberal, and he hailed with joy the time when the British flag and British military regulation gave place to the "Star Spangled Banner," and to our republican institutions. He died full of years and full of confidence in the redeeming blood of our Saviour.

LETTER OF BENJAMIN FRANKLIN.

The letter which we give below is a very interesting document, and is copied from the Philadelphia *Keystone and Mirror*. It was furnished to that paper by W. Bro. Winslow Lewis, Grand Master of the Grand Lodge of Massachusetts, who copied it from the original in his possession. "It appears," says the *Mirror*, "from the reading of the letter, that there were other Lodges in existence in Philadelphia at this time, beside the one of which Bro. Franklin was Master, the warrant for which was granted by the Grand Lodge of Massachusetts about five months prior to the date of this communication; and that there was, in fact, a Grand Lodge meeting annually in the city of Penn., at the period referred to.

We have always been of the opinion, that the early history of Freemasonry in this country has been lost; perhaps there were no records kept by the craftsmen of their doings prior to the time of working under charters or warrants. The only records which have been preserved of the past, and the oldest records no doubt in existence of the meetings of Freemasons in the United States, are those now in the possession of Brother N. H. Gould, which contain the proceedings, and show that in the year 1658, fifteen families of Israelites came to Newport, Rhode Island, from Holland; that they brought the three degrees of Freemasonry with them, and that they met at the house of one of them and worked the degrees of the Order—these and their successors, until the year 1742. This Lodge is said to be in existence at this time, and is in a flourishing condition. This information is imparted by the historian, Bro. Peterson, in his *History of Rhode Island and Newport*, published by J. S. Taylor, New York.

The letter of Bro. Franklin gives evidence that he had, at that early day, an intimate knowledge of Freemasonry, which could not have been acquired in a few months; this will appear evident to all of our Masonic readers, from the language and sentiments contained in the communication."

For Mr. Henry Price, at the Brazen Head.

RIGHT W. G. MASTER AND DEAR BRETHREN:

We acknowledge your favor of the 22d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition, and we now, glass in hand, drink to the establishment of his health, and to the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true. and we heartily congratulate him thereupon; and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this province, (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodges their due weight,) to wit: a deputation or charter granted by the R. W. Mr. Price, by virtue of his commission from Britain, confirming the brethren of Pennsylvania in the privileges they at present enjoy, of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the brethren here, with full power and authority. according to the customs and usages of Masons, the said G. M. of Pennsylvania only yielding his chair when the G. M. of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also. we are confident, conduce much to the welfare, establishment and reputation of Masonry in these parts.

We therefore submit it to your consideration, and as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first deputation, and of the instrument by which it appears to be enlarged as above mentioned, witnessed by your Wardens and signed by the Secretary. For which favors, this Lodge doubt not of being able so to behave as not to be ungrateful.

We are, Right Worshipful Grand Master and Brethren, your affectionate brethren, and obliged humble servants.

Signed at the request of the Lodge,

B. FRANKLIN, G. M.

Philadelphia, Nov. 28, 1734.

GRAND LODGE OF INDIANA.

The annual communication of the Grand Lodge of Indiana was held at Indianapolis in May last. The following was the result of election for officers for the ensuing year: M. W. Grand Master, Alex. C. Downey; R. W. D. G. M., Colley A. Foster; R. W. S. G. W., Lewis Burk; R. W. J. G. W., Peter Q. Stryker; R. W. G. T., Chas. Fisher; R. W. G. S., Francis King.

Grand Master, Henry C. Lawrence, in his annual address, refers in appropriate terms to the decease of Past Grand Master, Elisur Deming, who died in February last. He says:

Brethren, I too, knew him well. For many years was he an intimate and cherished friend; much valuable instruction have I received from him; his rich treasure of Masonic love was thrown open to me, and he took great pleasure in often endeavoring to impress upon my mind much that he knew might be useful to me. And when I knelt by his bedside, as the immortal jewel was leaving the earthly casket, to be placed a bright ornament in the throne of the Supreme Grand Master, whose summons he fearlessly obeyed, I felt that I had not treasured those lessons as the teacher deserved. But I hope I also felt that I was then learning that he who has loved the Lord his God with all his heart, and his neighbor as himself, may not fear the hour of dissolution, but, sustained by the consciousness of having endeavored to do all things well, may trustfully and serenely pass from earthly labor to heavenly rest.

UNIFORMITY OF WORK.

There exists in Indiana a variance in the work and lectures of the lodges. The committee, to whom this subject was referred, says in their report, that they "feel their inability to cure the evil at once as our lodges are increasing in number, and each desiring to confer the degrees on all *good* men who make application to them for that purpose, and the limited means for getting the work correctly, renders it obvious to all Masons that strict uniformity cannot exist." It seems to us that the committee might very appropriately have recommended that no more dispensations or charters be granted till some system should be fixed upon, and the members of new lodges should be instructed in it. Such a course, though it would check the increase of numbers for a time, would tend to lessen the evil complained of, and would result in permanent benefit to the Craft. The plan proposed by the committee, and which was adopted, was that the lodges be divided into districts; the lodges in each district to elect one delegate, collectively; the Grand Lodge to appoint a committee of three, (one of them to be Grand Lecturer) who shall meet

the delegates and form a lodge of instruction—to remain in session till perfect uniformity of work and lectures is accomplished; each delegate on returning to his district to meet in convention delegates from each lodge under his jurisdiction, and impart to them the information which he has obtained.

One of the most interesting features of the proceedings of the Grand Lodge is the report, which was adopted, of the Committee on Foreign Correspondence. This document was drawn up by Bro. William Hacker who does not appear to be in the most amiable mood with the world in general, if he is on the best terms with himself. He says at the commencement that much of the report "has been composed and written whilst confined to a sick room—hence, should any remarks appear to any of our distant brethren a little acrimonious, we hope they will pass it over, and consider the source from whence it came."

There appears to be some mystification in Bro. Hacker's ideas on certain subjects. Referring to a remark of the Grand Master of Vermont about the "*interpolations of the Western States*," he vindicates the Grand Lodge of Indiana from the aspersions cast upon it, in the following indignant strain :

"We would here most respectfully remind our Worshipful Brother that in the place called the "*Western States*," the Grand Lodge of Indiana is located, and exercises authority over a very respectable portion of the same—that Masonry was introduced into the Western States by no less a person than Thomas Smith Webb, himself, and that many of her most skilful and most efficient master workmen, who are yet acting as "overseers of the work," received their lessons of wisdom from him—"Paul like, being brought up at the feet of Gan-al-iel." And if our Worshipful Brother means to insinuate that the Grand Lodge of Indiana tolerates what he calls "the frippery of cross," or the *interpolations of the Western States*," it is a slander hurled at her which she will always repel, let it come from what source it may. The Grand Lodge of Indiana tolerates nothing within her jurisdiction but the pure unalloyed Ancient York right, such as they have received from the venerable Webb himself, and none other.

This does not appear to correspond very well with the official action respecting the uniformity of work. If "the Grand Lodge of Indiana tolerates nothing within her jurisdiction but the pure unalloyed Ancient York" rite, why does the variance in work and lectures exist, and why was it necessary to adopt the resolution, which it did adopt, "that if such eight brothers (delegates) disperse, or adjourn their meeting, without agreeing to one system of work, and perfecting themselves in the same, they shall not be entitled to any

mileage or per diem remuneration?" By this, it appears very conclusively that a variance existed, and that the Grand Lodge did not itself decide what was the Ancient York rite, but put that matter in the hands of the district delegates to determine; and in case they could not agree, they were to receive no compensation for their labors. We do not mean to insinuate that just as pure and unalloyed work and lectures do not exist in Indiana, and are not as generally practiced there, as elsewhere, but simply to show that Bro. Hacker's statements need some qualification.

There are other portions of this report which we may refer to at another time when our space will permit.

The Craft in Indiana are engaged in the praise-worthy undertaking of establishing a school or college for the benefit of the orphans of Masons; and also to erect a monument "on the Tippecanoe battle ground to honor and perpetuate the memory of Daviss, Owen, Spencer, and all other heroes and patriots who fell in deadly conflict on this consecrated field of danger and of fame, on the 7th of November 1811."

The appendix to the report before us contains an address of the M. W. G. Master, H. C. Lawrence, and the answer of P. G. Master, Wm. Streets, on the presentation of a service of silver plate by the former, on behalf of the Grand Lodge to the latter. Both productions are highly creditable to their authors.

PROFICIENCY OF CANDIDATES.

We have in previous numbers of THE ASHLAR called attention to the importance of requiring of candidates a *certain degree of proficiency*, after taking a degree, before being advanced to the next. The subject is one of importance, and is too lightly considered by a great majority of the Craft. It is refreshing to read such sentiments as are expressed by the Grand Master of the Grand Lodge of California, in the following extract:

An evil much complained of in other jurisdictions, and from which our own is by no means wholly free, is the too rapid advancement of candidates for our mysteries. The length of time usually intervening between the conferring of degrees, certainly aids, though it does not ensure proficiency, as that is usually the result of a greater amount of industry and application than, we are sorry to say, is generally exercised. An examination in open Lodge is certainly a powerful incen-

12—VOL. I. NO. III.

tive to such industry, when properly conducted, as the candidate, through his more immediate associates, is generally fully apprized of that portion of the terms upon which his advancement depends, and exerts himself accordingly. But how frequently do we find it the case that the true design of such examination is overlooked, and the benefits to result to the candidate, and through him to his Lodge, and the Fraternity at large, are lost sight of in the too great anxiety to hurry on the work of the Lodge, and add to its numerical strength, regardless of the want of perfection of the work that has thus been so rapidly and carelessly turned off. As well might we expect a healthy digestion of the three meals of the day when forced into the stomach in rapid succession, as a proper disposal of the moral aliments of Masonry, when the three degrees are crowded in hot haste upon the candidate. The whole becomes a confused mass, the subsequent orderly arrangement of which is like bringing order out of chaos, and costs the neophyte who has the moral courage to undertake the task, infinitely more time and pains, than it would to have arrived at the same result by progressing only in accordance with his proficiency. A half dozen stereotyped questions, with their mechanical answers, are not a sufficient test. The examination should be thorough and searching, to carry out the true intent of the Grand Lodge, in the provision which it has made, with a view to remedy the evil complained of.

The magnitude of the evil complained of, is still further and greatly increased, where due regard is not had to the intellectual and moral qualifications of the candidate, and where his fitness is lost sight of in the inexcusable desire to replenish an empty treasury, or to gratify the wishes of some too heedless friend, who has probably gained admission in a similar manner. Thus it is that we often see rough and unsightly stones worked into the Masonic edifice, some of which have occasionally to be loosed from their inappropriate resting places, and cast without the precincts of the Temple; and many more of which ought properly to be thrown over among the rubbish. Better far that such should never have entered an institution upon which they reflect no credit, and the moral teachings of which are to them as the casting of pearls before swine.

Due regard should be had to his physical, as well as the mental and moral qualifications of a candidate for our mysteries. A defective physical organization, or memberial deficiency, the result of accident or other causes, if calculated to prevent a full and easy recognition, should, in our opinion, operate as a barrier to the conferring of the degrees on such an applicant. The ancient requisition that he should be "a perfect youth, having no maim or defect in his body *that may render him incapable of learning the art,*" should never be violated. These qualifications can be easily judged of, and when wanting no application should be made for authority to dispense with the rule, it not being within the province of Grand Master or Grand Lodge to remove this ancient landmark. The spirit of innovation should be constantly held in check. Like pent up waters, it requires

but a small outlet by way of commencement to secure eventually an inundation where the fountain head is capable of supplying the material. We have known of gross violations of the old regulations in this respect, and are therefore thus particular in cautioning against any act that might eventually lead to such results. We have seen a Mason in another jurisdiction who, we believe, was born blind. At all events, he was totally blind when the degrees were conferred upon him. We met with him some years since, whilst attending a communication of the Grand Lodge of Mississippi.

Whoever would be a Mason should know how to practice all the private virtues. He should avoid all manner of *intemperance* or excess, which might prevent his performance of the laudable duties of his Craft, or lead him into enormities, which would reflect dishonor upon the ancient Fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labor *justly*, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbor, and himself.

He is to seek and acquire, as far as possible, the virtues of *patience*, *meekness*, *self-denial*, *forbearance*, and the like; which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence; at the same time checking every disposition injurious to the world, and promoting that love and service which brethren of the same household owe to each other.

Therefore, to afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveler into the way, are duties of the Craft, suitable to the dignity, and expressive of its usefulness. But though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet, when a brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve him without prejudice, according to his capacity.

It is also necessary, that all who would be true Masons should learn to abstain from all malice, slander, and evil speaking; from all provoking, reproachful and ungodly language; keeping always a tongue of good report.

A Mason should know how to obey those who are set over him however inferior they may be in worldly rank or condition. For al-

though masonry divests no man of his honors and titles, yet in the Lodge, pre-eminence of virtue, and knowledge in the royal art, are considered as the true source of all nobility, rule and government.

The virtue indispensably requisite in Masons, is secrecy. This is the guard of their confidence, and the security of thier trust. So great stress is to be laid upon it, that it is enforced under the strongest penalties and obligations; nor is their esteem in any man to be accounted *wise*, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious and private affairs.—*Ancient Constitutions*.

ACACIA OR CASSIA.

The introduction of the word *Acacia*, or *Cassia* into Freemasonry, is differently explained by different learned authors. The Rev. G. Oliver says there is a difficulty in accounting for it. "Some say," he continues, "it originated in the Jewish custom of planting a branch of *Acacia Vera* (gum arabic plant) on the grave of a departed relative; others in the custom of mourners bearing a branch of it in their hands at funerals. But no writer of any authority mentions either of these customs, and it is doubtful whether they ever existed among the Jews. The Cassia is not indigenous of the soil of Palestine, and is only mentioned in Scripture as a fragrant herb or spice, the bark being used in unguents, and sometimes employed for embalming; and therefore if the legend refer to the branch of a real tree, it could be neither the cassia or acacia, and this has given rise to an opinion that the branch or sprig is analogous to that alluded to by Virgil, in his description of the mysteries and consequently was the olive. Others, again, doubt whether our acacia has any reference to a tree or shrub at all, but means the texture and color of the Masonic apron which those brethren wore who were deputed by Solomon to search—and simply refers to their innocence. If this conjecture be correct, they add, it corroborates the accuracy of the legend which says, 'they took a sprig of cassia in their hands (with them,)' rather than the version which marks the place of interment by it. I am rather inclined to think that the choice of the cassia, which is a kind of laurel, was founded on some mysterious reverence which it was supposed to possess, either mythological or symbolical." The same

writer also says: "About fifteen years ago a learned Brother, Dr. Arnott, published a botanical paper, a kind of *Flora Virgiliana*, in which he suggested that Virgil's plant was the mistletoe, the same as was used by the Druids. This flourishes in Greece, and is also a native of Palestine. But be that as it may, it seems clear that if a real plant was used, as we say in the legend, it must have been an evergreen. Now the accacia cannot be called an evergreen. I have said that the cassia was not a native of Palestine, nor even cultivated there; but there is a species of laurel which is called cassia, and is an evergreen. This grows in Palestine. The laural was sacred to Apollo, or the sun, whose astronomical death is alluded to in the mysteries; and it is perhaps in this way that we may come to a satisfactory conclusion respecting the introduction of the word cassia, corrupted since the Christian era, nay, since 1730, into acacia."

The word generally used in this country is *acacia*, with a reference which Bro. Oliver discards. Mackey, whose authority no one will lightly call in question on such matters, says *acacia* is "the ancient name of a plant, most of whose species are evergreen, and six of which, at least, are natives of the East. The acacia of Freemasonry, is the *Mimosa Nilotica* of Linnæus, a shrub which grew in great abundance in the neighborhood of Jerusalem. According to the Jewish law, no interments were permitted within the walls of the city, and as it was unlawful for the cozens or priests to pass over a grave, it became necessary to place marks wherever a dead body had been interred, to enable them to avoid it. For this purpose, *acacia* was used. Much of the Masonic history of the *acacia* is incommunicable, but it may be permitted to say that its evergreen nature, united to other circumstances, is intended to remind us of the immortality of the soul. The Greek word *akakia*, signifies 'innocence or freedom from sin;' and Hutchinson, who fancifully supposes the Master's to be a Christian degree, exemplifying the rise of the Christian dispensation after the destruction of the Mosaic, alluding to this Greek meaning of *acacia*, says that it implies 'that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where *innocence* survived, and under the banner of the divine lamb.' (Spirit of Masonry, p. 99.) Without adopting this heresy, we shall find abundant reason for admiring the propriety of the Greek meaning, as applied to him whose history is, in our order, most closely connected with the *acacia*. Coincident with the *acacia*, were the palm of the Egyptian mysteries, the myrtle of the Grecian, and the mistletoe of the Druids."

MASONIC NEWS.

ES The Lodges in New York city have been actively engaged in raising and forwarding means, for the relief of the Brethren at Norfolk, who suffered from attacks of the fever which has been raging in that place.

ES The Supreme Council of Sovereign Grand Inspectors General of the Ancient and Accepted Rite of England and Wales, and the dependencies of the British Crown, held a Convocation on the 29th of June, for the purpose of electing a brother to fill the vacancy caused in their body by the lamented death of the Ill. Sov. G. Insp. Gen. William Tucker, Sec. Gen. H. E., when the Ill. Bro. C. J. Vigne, of the 32d degree, was duly elected.

ES Thomas R. Spillman, heretofore expelled by Libanus Lodge, No. 80, Louisburg, Ohio, has been restored to all the rights and privileges of a Mason.

ES The corner stone of a New Town Hall was laid in Saco, Maine, on the 15th of August last, with Masonic ceremonies.

ES The Grand Lodge of Illinois met at Springfield on the first of October last.

ES Bro. Bela Coggs hall, Grand Lecturer, visited Detroit Lodge No. 2, on the 9th ultimo, and on the next day proceeded west on a tour through the State. During the year, he has been actively engaged in the discharge of the laborious duties of his office.

ES At Aspinwall, New Grenada, there is a lodge purporting to have received its charter from France. It has by-laws to the effect that the charter shall not be shown to visiting Brethren. This is not very Masonic.

ES The Grand Lodge of Kentucky held its 54th Grand Annual Communication, commencing August 20th last, and continued in session five days. We have not yet received the report of its proceedings.

ES The Grand Council of Illinois, recently in session at Jacksonville, have elected the following officers for the ensuing year:

Companions Levi Rusk, of Rushville, G. P.; Wm. Leffingwell, Muscatine, D. G. P.; Wm. H. Turner, Alton, G. P. I.; N. English, Jacksonville, G. O. W.; Thos. Shirley, Chicago, G. O. G.; Wm. McMurry, Henderson, G. T.; H. G. Reynolds, Knoxville, G. R.; Rev. J. B. Hubbard, Rushville, G. O.; A. R. Robinson, Springfield, G. Sen.

The following is a list of the officers elected for the Grand Chapter for the ensuing year:

M. E. Ira A. W. Buck, Aurora, G. H. P.; M. E. E. M. M. Clark, Rushville, D. G. H. P.; E. T. J. Pickett, Peoria, G. K.; S. T. Trowbridge, Decatur, G. S.; E. Rev. A. Clark, Rockford, G. O.; E. Wm. McMurtry, Henderson, G. T.; E. H. G. Reynolds, Knoxville, G. S. Companions H. S. Jacobs, Vermont, G. O. H.; Sylvester Stevens, Knoxville, G. P. S.; W. H. Turner, Alton, G. R. C.; J. B. Kyle, Macomb, G. M. 3d V.; Robert Keith, Keithsburg, G. M. 2d V.; Robert Gibson, Pekin, G. M. 1st V.; N. English, Jacksonville, G. Steward; A. R. Robinson, Springfield, G. Guard.

OFFICERS OF THE GRAND LODGE OF WISCONSIN.—M. W. Henry M. Billings, Grand Master; R. W. Gabriel Bouck, D. G. M.; Orlando Foster, G. S. W.; Haven Powers, G. J. W.; Peter Winter, G. T.; and Wm. R. Smith, G. S.

RAISED SINCE SEPTEMBER 10th.

In Zion Lodge No. 1, Detroit, Henry M. Whittelsey.

In Jackson Lodge No. 17, J. L. Videto, and Thomas Godfrey.

In Lansing Lodge No. 33, Van Rensselaer W. Tooker, and Daniel Sprague.

DEATHS.

In Jackson, on Tuesday, the 9th day of October last, Bro. Thomas Boyce.

Brother Thomas Douglas died at his residence in Jacksonville, Fla., on the 11th day of September last. The deceased had been Grand Master of the Grand Lodge, and Grand High Priest of the Grand Chapter, of Florida.


Forty-two Master Masons, of Buffalo, N. Y. attended the funeral of their Late Brother John G. Wheelock, at Lancaster, on the 26th of September last. He died at the advanced age of eighty-two years, having been a Mason in good standing for the last fifty-eight years.

Hon. Isaac H. Bronson, Judge of the United States District Court for the Northern District of Florida, and a distinguished member of the Masonic Fraternity, departed this life in August last, at Pulaski. The Brethren met at St. Augustine, and passed suitable resolutions to testify their respect for the deceased.

EDITOR'S TABLE.

AN INCIDENT.—The vitality of the ever-living principles of Freemasonry is beautifully illustrated in the origin of one of the most prosperous Lodges in this State. At the place to which we allude, a few brethren resided, where the Temple had for years lain in ruins; having been prostrated by the tempest which swept over the Order in 1826. In fact, Masonry was almost extinct in our Peninsula—extinct, as to outward form. The fact we have to narrate, proves that its principles still lived in the hearts of its disciples, and that Masons were to be found, though no Lodge Room gave an external indication of their existence. The cowan, who looked merely upon externals, might well at that time say that Masonry was a thing of the Past. Woe to the unfortunate in ten thousand instances, could he have truly said so. It happened that as a train of cars stopped at one of our flourishing interior villages, an aged, plainly dressed, but respectable looking man alighted for a drink of water. The train started as he remounted the platform—his feeble step faltered, and he fell to the ground much injured, and in imminent danger of being crushed. He was almost unobserved, but a cry of distress, which had a peculiar force to the initiated, brought prompt and *brotherly* assistance. He was at once at home, and among friends. Care was taken of him, until his recovery, and he was sent on his way rejoicing. But the hearts of these faithful brethren had become fired with new zeal. Measures were at once taken to re-build their deserted Temple, and to-day it stands, one of the first and most prosperous in the State.

CONVIVIALITY.—It was frequently the custom during the last century for Brethren in England who had a hall for their exclusive use, to furnish the vaults underneath their lodge room with a stock of wine, and other refreshments. The by-laws of the lodge of Lincoln provided that "The lodge shall be opened and closed at the appointed hours, so that there may be one examination at least gone through every lodge at night; and the person who neglects it shall forfeit *a bottle of wine*, to be drank by the brethren, *after the lodge is closed*, to make them some part of amends. Not fewer than three leaves of the constitution shall be read, &c., under the penalty of *one bottle of wine*, to be paid as aforesaid. No brother made in another lodge shall be passed Master in this lodge under half-a-guinea, to be paid for the entertainment of the Masters present.

 We are indebted to Bro. Robert Macoy, P. G. S. of the Grand Lodge of New York State, for two pamphlets—one containing a "Historical Address" delivered before Morton Encampment, No. 4, on the occasion of its Thirty-Second Anniversary in August last, by John W. Simmons, M. E. G. M. of the G. E. of the State of New York—the other containing testimony taken in London before Commissioners appointed by the Supreme Court of New York in the suit now pending in that Court, brought against the Grand Lodge by Isaac Phillips and others. We shall notice them in our next number. We have also received the "Proceedings of the Grand Annual Communication of the Grand Lodge of Wisconsin," held in August last.

CAPT. HARRIS AND THE PIRATES.—The following letter is one of interest as it brings home conclusive evidence of one of those remarkable facts in the history of Masonry, which has few parallels. We hope that Bro. Harris will be present at the next meeting of the Grand Lodge; doubtless, Brethren would take much interest in conversing with him.

LAFKER, Sept. 20th, 1855.

BROTHER WESTON:—I noticed in THE ASHLAR for September, an account of one of the many good things which come out of Masonry.

On the last page of THE ASHLAR is an account taken from the "New York Mercantile Advertiser," of 1823, of saving the life of Capt. Harris, of the brig Rueben and Eliza, which was captured by the pirates.

The evidence of the truth of that article, can be furnished to any who are skeptical, for the veritable Capt. Harris, whose life was saved, as stated in said article, is a resident of this town. He has resided some fifteen years with us.

He is a true man and Mason, and highly respected by all who have the pleasure of his acquaintance.

We intend, if possible, to have Capt. Harris attend the next session of the Grand Lodge.

Yours, fraternally,

N. B. ELDRIDGE.

ACACIA LODGE.—This youthful and flourishing body in Pontiac was spoken of in our last number as *under dispensation*. We really didn't mean to offend her, and beg a thousand pardons; she has as good a charter as there is in the State, and as warm hearted Masons as can be found on the face of the earth. May she never fall into "the sear and yellow leaf," but like the Acacia, ever retain her freshness and vigor.

Objection is often made by the ladies because they are not admitted to our Lodges. Let them read the following, which assigns a reason for their exclusion, and they will admit there is some truth as well as poetry in it:

"Tho' shut from our Lodges by ancient decree,

In spite of our laws, woman here bears her part,

For each Mason I'm sure will tell you with me,

That her form is enshrined and reigns in his heart.

'Twas wisely ordained by our Order of old,

To tile fast the door spite entreaties or sighs,

For once in our Lodge, she would rule uncontrolled,

And govern the Craft by the light of her eyes."

OUR FIRST EXCHANGE.—The first exchange which has reached us is the ACACIA, a monthly magazine published at Natchez, Mississippi. Bro. Wm. P. Mellen, the editor, had the kindness to forward it in advance of the receipt of the first number of our work. To Bro. M. we tender our thanks for his editorial welcome, and his kind wishes for our success. His fraternal greeting will long be remembered.

OFFICERS OF THE GRAND LODGE OF NEW YORK.—M. W. Joseph D. Evans, G. M.; R. W. John L. Lewis, Jr., D. G. M.; R. W. Finlay, M. King, S. G. W.; R. W. Jas. Hyde, J. G. W.; R. W. Jas. M. Austin, G. S.; R. W. Chas. L. Church, G. T.; R. W. Salem Town, G. Chap.; R. W. Jas. H. Perry, G. Chap.; R. W. John Gray, G. Chap.; R. W. D. H. Van Sice, G. Pursuivant; R. W. Sewall Fisk, G. Tiler.

A DAY IN JACKSON.—On the 11th day of August last, we visited Jackson, for the purpose of spending a day among the Brethren of that place. We arrived just in the midst of the excitement of the County Fair—and *fair* it was in every respect. We have seldom seen a better display of animals or agricultural productions than were on exhibition there. Many of the articles in the department of "Fine Arts" were really beautiful and deserving of a favorable notice. Not a few of them were the handiwork of the ladies of Jackson, and gave evidence of intelligence and cultivated tastes.

The Fair was held on the extensive grounds of the County Agricultural Society, near the State Prison, which are well adapted for the purpose. A spacious and permanent building has been erected, with suitable apartments for the exhibition of manufactures of various kinds, and agricultural productions. At times, when there was a sprinkling of rain, the crowd in this structure was so dense, as to amount to a perfect jam; once in the midst of it, one's *free will* as to locomotion was gone—he could only give himself up to the will of the majority—and a more fickle majority we never saw; it carried a person in all directions, squeezing him and elbowing him without mercy. However, it was a jolly and good natured crowd, and had so many pretty faces, that we were very contented with our company.

We must thank the Brethren for their kind welcome. To Bros. D. Gibson, J. R. King, and R. S. Cheney, we are indebted for personal attentions. In the evening, we attended a regular communication of Jackson Lodge, No. 17. Two candidates were raised. Bro. B. Porter, Jr., presided, and we need not say that his work was square work, and correct in every respect. The accuracy and readiness which he exhibits in giving the lectures cannot fail to attract the attention and interest of every Brother who has made any considerable degree of proficiency.

We desire to meet our Brethren in Jackson again soon, but can hardly anticipate as much pleasure as we experienced during our late visit.

BOOK NOTICE.—We have received from Messrs. E. D. Elwood & Co., Jefferson Avenue, Detroit, a copy of a new book just issued by Phillips, Sampson & Co., of Boston, entitled "Letters to a Young Physician just entering upon Practice." The author of the work, James Jackson, M. D., is well known as one of the oldest and best physicians in the country. The book contains much valuable information, which he has gained by experience, and is imparted in the form of familiar letters. It treats of "Conduct in the Sick-room," "Nervous System and Head-ache," "Neuralgia," "Apoplexy," "Cholera," and a large number of other diseases which afflict human nature. It is interesting to the general reader as well as the medical student. It contains three hundred and forty pages.

When the Grand Lodge is opened by the Grand Master, it is said to be opened in "*ample form*;" when by the Deputy Grand Master, it is in "*due form*," and when by any other officer, it is "*in form*."

A. L.—Masons usually date from the time of the supposed creation of the world, calling it "*anno lucis*" (in the year of light) which is abbreviated thus—**A. L.** This is done not because Freemasonry is really so ancient, but with symbolic reference to the light of Masonry.

THE ASHLAR.



VOL. I. DETROIT, DECEMBER, 1855. NO. IV.

SPURIOUS DEGREES.

When we look back a few hundred years into the past, we are filled with wonder by the momentous changes which have taken place. That period presents one long catalogue of metamorphoses. Empires, nations and dynasties have arisen in rapid succession, many of which have fallen or passed away, and live now only in history, while whole races have become almost extinct. England, France, Germany, and Italy of to-day are not the England, France, Germany and Italy of the fourteenth century. Since then, manners, customs, laws and rulers have changed. Since then, this vast continent has been peopled by civilized men, before whose rapid march its mighty forests have been levelled, and the native Indian, who has been so unfortunate as to survive his once numerous and powerful race, has been driven beyond the Rocky mountains to the hunting grounds near the great waters of the far west. In science, philosophy, and every branch of learning, facts, before unknown, have been brought to light, and made

subservient to the improvement of mankind. Taking a retrospect into the past more distant and dim than that which we have contemplated, changes of still greater magnitude are apparent. The nations of Asia, of whom sacred and profane histories treat, and the remnants of whose handiworks are found by the curious antiquarian;—the inhabitants of Egypt whose vast monuments and cunning work are now exhumed from the bowels of the earth;—the Greeks and Romans—the crumbling ruins of whose architectural structures, and the productions of whose orators, poets, and philosophers, still remain to attest their greatness;—where are they? Obliterated from the face of the earth; and even the languages of some of them are now classed among the *dead*, being spoken only by a few learned linguists. Such considerations may well lead us to doubt the stability of human institutions.

Amid the general wreck caused by the whirlpool of Time, how has Freemasonry fared? Unable to escape the tyranny and attacks of pretended friends, it has sometimes greatly suffered and fallen into disrepute. Such depression has only been temporary; the principles of the Order have sustained it in every hour of trial, and aided by the exertions of faithful brethren, have carried it through successfully. It is now acknowledged even by enemies, to be the oldest institution on the face of the earth. What greater praise could be bestowed! What better evidence could be demanded of its purity and usefulness! The chief causes which have at certain periods obscured its brightness, and weakened, if not entirely destroyed, its influence, can be plainly seen and easily understood. They have died away or disappeared only to spring up under novel forms and carry on the war with renewed vigor. One term will define them—they are all comprehended in the word, *Innovations*. This direful foe, which no other establishment or system, reared by human skill, has been able to withstand, assuming every shape, has attacked Freemasonry, under the patronage and influence of kings, princes, and potentates. In some parts of the world, she has been made to yield, which has consequently brought upon her reproach; and thus, indeed, she suffers at the present day.

The principal innovations that have effected injuriously the interests and progress of symbolical Masonry, are new degrees which have been invented and engrafted to the three ancient ones of the Blue Lodge, as now conferred in England and this country. Other changes—such as relate to the words of the lecture, or the language of the work—bad as they may have been, have had but a compara-

tively slight influence on the essentials of the Order. It is the attempt to fasten upon it wholly modern inventions, which tend to uproot, or bring into disuse, old forms and ceremonies sanctioned and hallowed by ages, that has wrought the most injury. This, the record of the past clearly proves.

It is not necessary for our purpose, to determine how many of the degrees, which are now generally recognized in this country, belong to ancient Masonry; we shall refer to those which are beyond dispute of recent origin, and are not recognized by the masonic world at large. That the three symbolical degrees, which have come down from time immemorial, were in active operation in England during the fifteenth and sixteenth centuries, is established beyond doubt. Through that period, Masonry was harmonious and flourishing; Charles II. was initiated, as well as many other illustrious persons, and frequently attended its meetings; its brethren worked together in unison and brotherly love. Indeed, this prosperity continued till the revival of the Order in 1717. Subsequently, says Oliver, "we find innovation piled upon innovation, till the pure and holy system based on religion and the love of God, became a babel of confusion, diverging by gradual steps from purity, until it degenerated to a system of words and names, of contention and dispute." The foundation of this state of things was laid by the followers of James II., who established a new degree in France, which they called the Chevalier Macon Ecossais. This created a taste for novelties, and new degrees became abundant, many of which had a political character inconsistent with pure Masonry. In 1725, the "learned, pious and polite" Chevalier Ramsay, an admirer and advocate of the House of Stuarts, invented and introduced three new degrees to promote the interests of the Pretender. Immediately after, ardogynous degrees were contrived, and female lodges were established. In 1743, the Masons of Lyons manufactured a degree called Elus, that met with great success, and gave rise to many others which finally became so numerous, that they were divided into three classes—symbolical or blue, capítular or red, and philosophical. As the last volume of the yellow covered literature of the present day administers to a perverted taste, and creates a stronger desire for other issues of the same kind, so each new degree only augmented the unhealthy appetite for novelties, and created a hankering for burlesques that were disgraceful to the Fraternity—

Th' invention all admir'd, and each, how he
To be th' inventor missed.

Men of ability, or who fancied themselves superior to their fellows, strove to bring into vogue systems that should bear the impress of their inventive faculties, till the degrees conferred by our Order must have amounted to many hundred, if not to several thousand. As these innovations crowded upon each other, the original degrees lost their importance and influence: the natural result followed. The lodges degenerated into theatres of amusement, or schools of declamation where the foolish found entertainment, and the crafty sought opportunities to impose upon their credulity. Peace and harmony could not long prevail. Schisms and dissensions arose, till the Fraternity stood before the world nothing but a society of discordant members; the pure principles and precepts of the Order were disregarded by the Brethren who sought new lights and worshipped at new and strange shrines. So great became the strife and confusion, that the Grand Lodge of France entered into an investigation of all the innovations, and finally rejecting them, sanctioned only the three symbolical degrees. This gave rise to more contention. The advocates of the new systems immediately established a Grand Lodge of their own, and issued charters for new Lodges. This state of affairs brought the Association into general contempt on the continent of Europe, and caused its proscription. The States of Holland issued an edict forbidding the meetings of Masons under heavy penalties. Then followed the prohibition of Louis XV., the bull of Pope Clement XII., the edict of the Council of Berre, and the act of the Associated Synod of Scotland.

During the period to which we have referred, the Craft in England escaped in a great degree the moral pestilence which swept over the Order on the continent. Few innovations were established in Great Britain, and consequently we find the Fraternity in that country were comparatively free from dissensions, and were held in high respect, and that Masonry exerted a very beneficial influence, restraining the passions of men, and cherishing the virtues of brotherly love and charity.

The foregoing remarks have a practical application which should be brought home to the mind of every brother. We are indeed dull scholars if we study not the lessons of the past, and guilty Masons if we do not profit by their teachings. This age has its follies, and still seeks to make the institution of Masonry support systems invented by vain and foolish men for their own aggrandizement, or the accomplishment of some selfish end. In France, a large number of the new degrees still exist, and find favor among the Fraternity, to their

discredit, and the injury of the Craft. The evil has extended to this country, and is exerting a baneful influence. We refer to the *side degrees* as they are called, and those of an androgynous character. There is no sensible Brother who believes them to be a part of ancient Masonry, and yet they are conferred by members of the Order—aye! by officers of lodges, in our lodge rooms; and thus our time honored institution is used to prop up and support these spurious systems—to give them life and vitality. Those who pursue such a course fail to place a proper estimation upon the antiquity of our Association, and the necessity of rigidly adhering to old landmarks. The influence of their acts, as far it extends, is to bring Masonry into disrepute; they are trifling with a sacred legacy which they should regard with the utmost reverence, and preserve unimpaired and free even from the appearance of evil. We fear there is a growing tendency in this country to confer the spurious degrees, which, if unchecked will produce inconvenience, and perhaps mischief.

No danger may be perceived or felt now. Small beginnings often lead to momentous consequences; a spark will kindle a mighty fire which defies human efforts to quench it. We should guard against and discountenance approaching evil. The conferring of side degrees may appear harmless, and may be practiced as a matter of amusement, but its influence is pernicious. It tends to create a levity unbecoming the Craft, and to lower the estimation in which the symbolical degrees are held. This is certainly the case when they are bestowed on a newly initiated candidate. After going through the forms and ceremonies of the Blue Lodge, he is invited to receive other degrees bearing names which are entirely new to him. He accordingly takes them, thinking they are of practical benefit, and leaves the lodge room with his mind confused as to the genuine and spurious Masonry, and often attaching too little value to the former, or too much to the latter. By frequently witnessing the side degrees, and assisting in their performances, Masons begin to associate them with the generally received system of the Order, and acquire a desire to obtain novel ones that shall astonish their brethren, and afford them fresh amusement. And here lies the great danger—it is the taste which the evil practice fosters for new degrees, and consequently for changes in the work of the lodges—in fact, for innovations generally;—a taste and hankering for the new, which cause brethren to forget that the *only security and safety* for Freemasonry are a firm and unflinching adherence to *ancient landmarks*.

These sentiments cannot be too seriously considered. Undoubt-

edly innovations cannot be carried to so great an extent in this country, as they have been in Europe; the constitution and character of our people would prevent it, but they may be fostered till an injury is inflicted on the institution, which will last for years. The human mind is prone enough to seize upon the new, and introduce change, without being encouraged in so doing; and the only safe course to pursue in a society like that of Masonry, whose future prosperity depends upon the preservation of its ancient rites unimpaired, is to discountenance and ignore all extraneous inventions or systems which seek to support themselves by clinging to the skirts of the Order. This is the only safe course, which every brother, who desires to perpetuate the blessings of Freemasonry, should strenuously pursue.

REMINISCENCES OF WASHINGTON—THE MASON.

There is a mysterious power in association of ideas which must be experienced before its force and power can be fully estimated. The sight of an article of clothing which was frequently worn by a friend now dead, or any material object which he was accustomed to use, will often produce upon our minds the most vivid recollection of the deceased. On the same principle, objects which we know were associated with great men or momentous events possess a peculiar interest. Anything relating to the "Father of his country" cannot fail to secure the attention of every intelligent person in the Union; but especially do reminiscences of that great and good man, as a mason, excite in the breasts of the initiated, feelings of reverence and admiration. We are thankful and proud that Masonry, exalted as it is above all men, can record in the long line of its illustrious supporters, the name of George Washington—that synonym for all the virtues which ever adorned human nature. We doubt not our readers will peruse with interest the following extracts taken from a letter written by a Brother a few years since, who was then residing in Washington:

By the invitation of the W. M. of "Alexandria Washington Lodge" in the city of Alexandria, with whom I had previously been made acquainted, I visited that Lodge on Thursday evening last, in company with several other brethren from the Lodges in this city. The Lodge meets every Thursday, but the particular work for this evening

was the conferring of the third degree upon the Hon. B. G. T., M. C., from Louisiana, and it was performed in a manner well befitting the best days, and the most expert workmen, of the Order. Indeed, I can say of it that it was as well done as I have ever seen it in your own Lodge, [Zion] which is certainly a high compliment, and one which I can pay to no other in which I have sat since I left Michigan.

However satisfactory and interesting the foregoing facts may have been to a stranger, they were entirely subordinate to the incidents to which I am about to refer, connected with the Lodge itself. It was founded by WASHINGTON in the year 1788, and of course bears even date with the formation of our present constitution. The warrant was granted by Edmond Randolph, G. M. of the Grand Lodge of Virginia, and it was then styled the "Alexandria Lodge"—subsequently to the death of its founder, the name was changed by adding "Washington" as given in the first instance above, and of course a new charter was issued. Of this Lodge W. was the first W. M. The building is the same in which the Lodge first met, and my friend Steele now most worthily fills the oriental chair which the "Father of his country" presented to the Lodge, and in which he himself discharged its highly responsible and beneficent obligations. In form, it is nearly a counterpart of that used by Bishop Lefevre in the Church of St. Ann's, Detroit, and although sixty years have elapsed since it was first occupied by Washington, it is in as good a state of preservation as ever. The remaining furniture of the room is in a style of plain elegance. The seats of the M. and W's. are canopied and draped. It has a fine chandelier in the centre, and the walls are decorated with cases containing many relics of the Order, of Washington and of the Lodge itself. The floor, of course, is handsomely carpeted, and the brethren are seated in *chairs*, which is a very great improvement.

Having arrived at Alexandria but a few moments before the Lodge opened, and having to return to this city (seven miles) after its close, and partaking the elegant and lavish, but *strictly* temperate, hospitality of the Lodge, I had but little opportunity to examine with minuteness the Masonic treasures it contains, and which I desired to do. I will, however, apprise you of so much as I can recall to recollection, and will give you when I have leisure, a more particular detail, as I intend to visit it again on Thursday next, at an early hour, for the purpose of taking more particular notes. On the right of the W. M., is a full length portrait of Washington in the clothing of a

R. A. M. On the left, a fine length, of La Fayette, with the collar, apron, and jewels of a Templar. Over the oriental chair there is a half length, or rather bust of Washington, (a portrait in crayon of the ordinary size) showing clearly that it was taken about the period of his decease, and wearing the *collar* of a R. A., and the *sash* of a Master Mason. The S. W.'s seat is surmounted with a half length portrait of La Fayette, taken at about twenty-three years of age, in the uniform of a Major General of the Revolutionary Army. One of the cases which adorn the walls contains the apron worn by Washington, and which was presented to him by Mad. La Fayette, by whom it was made. It is fringed with gold bullion, and richly embroidered with suitable masonic emblems. This case also contains his Master's sash, and a very great variety of interesting relics. Another case contains in perfect preservation the mantle or blanket worn by the infant Washington at his baptism. It is of straw colored silk, and trimmed with crimson of the same material. I was also shown a staff (evidently that of an ancient pilgrim) from the Isle of Patmos, having at the top a finely carved head of St. John the Baptist, on the back of which are engraved many Masonic emblems. My attention was also directed to the richly encased charters of the Lodge, several autographs of Washington, &c., all of which I intend hereafter to transcribe and send you.

Who would not desire to be a member of "Alexandria Washington Lodge?" and what Mason would not be fired with a laudable ambition to occupy and preside in the chair which was once graced by the manly form and pure mind of the Hero—an honor more dignified and elevated than that of the "*Golden Fleece, the Roman Eagle, or Star and Garter.*"

I will only add at this time, that the gavel used by Washington when discharging the duties of the chair, is in the possession of "Potomac Lodge," at Georgetown.

A clandestine lodge is a body of Masons uniting in a lodge without the consent of a Grand Lodge, or although originally legally constituted, continuing to work after its charter has been revoked, —and its members are called Clandestine Masons.

NEW TEMPLE IN PHILADELPHIA.—We are pleased to learn that the new and beautiful Masonic Temple in Philadelphia is an object of especial notice. The *Keystone & Mirror* says it "attracts the attention of the Freemasons who visit the city of 'Brotherly Love,'" and the Lodges are nightly filled with brethren from abroad, who are anxious to see for themselves the interior of this magnificent structure. It is conceded by all who have enjoyed the privilege of being admitted within its walls, that the Grand Lodge room of this new Temple is the most splendid and gorgeous they have ever seen. We have conversed with those who have visited all the Masonic Temples of any note on the Continent, and also those of the United States, and they agree in saying that the Temple in Philadelphia far surpasses in splendor and magnificence any other on the globe.

The new Temple will, no doubt, be an attraction for all brethren from a distance to visit, and in behalf of the craft in Philadelphia, we can bespeak for all those who can prove themselves, a hearty welcome. To all such the doors of our Lodges swing on oiled hinges, and a cordial greeting will be extended by the brethren to those who are admitted into the sanctum of the new Temple."

INCIDENTS OF ANTI-MASONRY—HOW POLITICAL ANTI-MASONRY BEGAN.

The Anti-Masonic excitement of 1826 and a few of the subsequent years, is yet fresh in the minds of those who lived at that time in what was then called "the infected" district. The intensity of feeling, the bitterness towards Free Masons have not been forgotten. The very foundations of society were broken up. The hands of the father was raised against the son, and the son was arrayed against the father. Families were divided, churches broken up, and it seemed as if the Demon of discord and mischief had been let loose, to have uncontrolled power over the passions of men.

The writer of this article, though but a boy of sixteen at that time, can well recollect many most amusing, as well as ludicrous incidents of that memorable excitement—how the good old dames of Caledonia met in grand and solemn conclave, and under the influence of divers cups of a strong decoction of Young Hyson, did then and there solemnly resolve that their daughters should not "keep company with, or marry a Free Mason or a "Mason's Jack" under any circumstances whatever," and how the daughters a few days after held a meeting at which they set maternal authority at defiance, by resolving that they

would not "receive the addresses of any one, or marry any one, unless he be a Free Mason, or a Mason's jack." Or how old Sammy D—, of L—, one night saw the ghost of Morgan, which complained of being cold, and wet with the waters of Niagara; and how Old Sammy arose from his bed (to which he had but recently retired in a state of *spiritual oblivion*) and led the ghost into his bar-room, and comforted him with copious draughts of "*spiritual fluid*," of which Sammy also partook freely, and how the next morning both Sammy and the ghost were found stretched upon the floor, folded in each others loving embraces, while sundry empty bottles near them, furnished undisputed evidence that "the Spirits" had been there, and Sammy and the ghost (old G.) were both oblivious to ghosts, and Free Masonry, for many hours afterwards. Neither has he forgotten how Thurlow Weed plucked the whiskers from the face of Moran, at Oak Orchard Creek, declaring that he was "a good enough Morgan till after election"—or the Anti-Masonic celebration of the fourth of July, 1828, at L—, when Solomon S. delivered an oration, three hours long, in which he demonstrated the fact that he belonged to the *genus assinus*, and how the Anties drank toasts, fired salutes, and how certain mischievous boys thrust a tom cat into the mouth of the cannon just before it was discharged, and how sundry Anties immediately after found their "Sunday best" sadly bespattered with unsolicited portions of said tom cat. All these things are yet fresh in the mind of the writer, and would time permit, he might relate many equally as ludicrous, but he will only mention one more which shows how Anti-Masonry came to be made political.

In the spring of 1828, in the town of L—, in Western New York, an Anti-Masonic ticket for township officers was put in nomination. The leaders had exhausted all of their eloquence to get up a little excitement, but had thus far failed. Sunday morning had come, and Monday was election day, and no feeling had been created for the Anti-Masonic ticket. Something must be done immediately. There was no time to be lost. *Eclat* must be given to the Anti-Masonic ticket *then* or all would be lost. The leaders knew, and felt this, and accordingly went into R.'s counting room, to consult. R— was a renegade Mason, and his only redeeming trait at that time, was, that he kept *good liquors*, and for that reason the Anties made his store their "head quarters." After much consultation, and much breaking up of "original packages," their plans were perfected and all hands left to put them into execution; but the secret was confined strictly to the leaders. About four o'clock in the afternoon, and just at the time the

people were returning from church, a horseman with his horse covered with mud and foam, came riding at full speed into town swinging his hat, and shouting the startling intelligence that "*over three thousand Masons* were assembled in the town of O—ville, in the south part of the county, and were that night to make a descent upon L—, to kidnap, murder, and exterminate the Anti-Masons, ravish their wives and daughters and burn and destroy their property." Such astounding news of course aroused the Anties who were prepared to believe any report, however absurd, and produced all the excitement necessary to carry out the design of the leaders. They flew to arms, and old muskets, rifles, shot guns and rusty swords, and more rusty bayonets, were soon in requisition, to repel this anticipated midnight attack, and assassination. Such a scouring up of old fire arms, swords, bayonets, and oiling of gun locks, the writer's young eyes never before witnessed. All things being ready, and the Anti-Masonic army being by this time quite strong, at sundown guards were stationed around the outskirts of the village, and sentinels in all the principal streets which they constantly patrolled; and all had strict injunction to fire an alarm gun on the first appearance of an enemy. Having seen to all these arrangements, the leaders retired to "head quarters," where report said much wine and strong drink were consumed on that eventful night. The writer and a friend named P— had been duly observant of all these preparations for mortal combat, and enjoyed the fun hugely; for, they regarded it as a ridiculous farce, and would as soon have believed that there were three thousand Arabs assembled at O—ville, as three thousand Masons. Seeing fun ahead, it was not strange that two boys of sixteen should like to participate in it. At all events, they resolved to enjoy the sport, and if opportunity offered, to add their quota to the general stock.

Among the sentinels was one G., a tall, lank, gaunt specimen of a down east yankee. G. was the most boastful of all that Anti-Masonic army. To hear him brag how he would "shoot, run through, and transfix all the 'bloody Masons' who fell in his way," one would think him the soul of valor, but the truth was G. was a most consummate coward, and the boys well knew it, and therefore determined to make him the object of their fun. G. was armed with a long musket, on the end of which was a bayonet of proportionate dimensions. G's route was along the principal street of the village, by the side of which for many rods was a very high and tight board fence. This was the spot selected by the boys as the best calculated for their fun. Having each provided himself with an old English musket, ob-

tained, no matter how, an unthought of difficulty presented itself. They had no powder, and their guns would not make a noise without it. It was Sunday night, and the shops were all closed, and even if they were not, they could not purchase powder at a time of such excitement, without creating suspicion. This obstacle was soon overcome, and the boys *did* procure some powder, of which they poured into each musket at least "four fingers," upon the tops of which they put ample wads, well "rammed home." They then crept unobserved behind the fence, the night being dark and rainy. Selecting a spot within a yard of which G. must pass, on his patrol, they cocked their guns, and placing the butts of them firmly on the ground, "lay low" and patiently waited the approach of their *game*. At last the loud, and regular sound of his footfall was heard approaching. Nearer and nearer it came, till it was about opposite the concealed enemy. Poor, valiant G! What were his thoughts at that moment? He might have been thinking how he would like to *spear* a Freemason, just for the fun of the thing; or he might have been thinking what deeds of his own valor he could relate to his sweetheart the next time he met her; but whatever his thoughts were, it is certain they were disturbed just at that moment by two loud and fearful explosions, close to his ears. Believing himself assassinated, murdered, "done for," by the "bloody Masons," he threw his gun high into the air, gave one unearthly cry of MURDER, and fled as fast as his long extremities could carry him to "head quarters." Bursting into the room occupied by the leaders, he interrupted them with his vociferous cries of "O! O! I am shot, my brains are all blowed out. I feel 'em running down my pants. I am killed dead by the bloody Masons. O dear! O dear!!" A brief examination of G., satisfied his friends that what few brains he had, were undisturbed, and that he had escaped without mortal injury.

The denouement was too much for the sensitive mind of poor G. He *left*, and was never seen in those parts again; but whether he ever indulged in the luxury of *spearing* a Freemason, the writer is uninformd. The alarm was great for a short time, but when its effects upon G. were known, a loud and general laugh was the result. Who the culprits, who had caused all this alarm, were, was ever a profound secret in L—.

The trick, absurd as it was, had the effect the leaders anticipated. The steam was thoroughly up, and the next day the Anti-Masonic ticket was elected by a large majority, and this was the begining of political Anti-Masonry.

THOU DYING YEAR FAREWELL!

[SELECTED.]

Farewell, thy destiny is done,
Thy ebbing sands we tell,
Blended and set with centuries gone—
Thou dying year, farewell!

Gifts from thy hand—Spring's joyous leaves,
And summer's breathing flowers,
Autumn's bright fruit and bursting sheaves,
These blessings have been ours.

They pass with thee, and now they seem
Like gifts from fairy spell,
Or like some sweet remembered dream—
We bid those gifts farewell!

Though frail the fair, rich things of earth,
Must *mind's* bright hopes be frail?
And those pure thoughts that owed their birth
To thee—thus with thee fail?

Not if the Soul but gird her might,
Her treasures guard with care,—
The storm swell'd stream that sweeps the height,
But lays the rich mine bare.

The high resolve, the holy fear,
Waked by the passing knell,
O, take not these, thou dying year!
We bid not *them* farewell.

A NEW ENCAMPMENT.—On the 22d day of September last, an Encampment of Knight Templars was organized at Altoona, Blair Co., Pa., by authority of the Grand Encampment of Pennsylvania, the body holding allegiance to the General Grand Encampment of the United States. The Encampment was instituted by the M. E. Grand Master, C. E. Blumenthal, assisted by the M. E. Past Grand Master, W. W. Wilson, and a number of Sir Knights from Carlisle and other places.

The officers installed were Rev. Sir A. B. Clark, G. Commander; Sir H. Sellers, Generalissimo; W. Patton, C. G.; Rev. Sir Baker, Prelate.

The Encampment has already twenty members, composed of the best material. It is named "Blumenthal Encampment," in honor of the present talented and erudite Grand Master.

INTERESTING TESTIMONY.

We give below the testimony of Wm. H. White, Grand Secretary of the Grand Lodge of England, who was sworn and examined on the 11th of July, 1855, at London, England, by virtue of a commission, issued out of the Supreme Court of New York, in relation to the suit pending between the Grand Lodge of New York and those who seceded in 1849 :

In answer to the first two interrogatories, the deponent says that he is upward of seventy-seven years of age, and resides at 18 Artillery Place, Finsbury, in the county of Middlesex ; that he is a Freemason ; is a member of the Grand Lodge of England ; the name and style in full of the said Grand Lodge is " The United Grand Lodge of Ancient Free and Accepted Masons of England ; " first became a member thereof in the year of our Lord, 1800 ; hold the office of Grand Secretary in said Grand Lodge ; was first appointed to that office in the year 1810, and held the said office for forty-five years last past.

Int. 3—During the time that you have been Grand Secretary, or a member of the Grand Lodge of England, has it ever claimed or exercised any jurisdiction or authority over the Grand Lodge of the State of New York, or within that State ?

Answer—That there having been from the year 1752, until December, 1813, two bodies, each calling itself " The Grand Lodge of England," he declares as to the one body to which he (the deponent) belonged, that no such jurisdiction or authority has been claimed or exercised during the period of his membership, and that he verily believes that none was claimed or exercised by the other during the same period, and none has been claimed by the united body since the union.

Int. 4—During the whole of that time, in what relation have the Grand Lodge of England and the Grand Lodge of the State of New York stood to each other ? Have they held the relation of superior on the one hand, and provincial or subordinate on the other ; or have they held the relation of independent sister Grand Lodges ?

Answer—That during the time named, and, in fact, ever since the time of the recognition of the independence of the United States, the Grand Lodge of the State of New York and the Grand Lodge of England have occupied the position of independent Grand Lodges.

Int. 5—Which, if either of the two bodies claiming to be the Grand Lodge of the State of New York, does the Masonic Government of

England, including the Grand Lodge of England, recognise as the true Grand Lodge?

Answer—That the Grand Lodge of the State of New York, of which John D. Willard was Grand Master in 1849 and 1850, (at the time of, and subsequent to the outbreak of the schism between the two bodies claiming that title,) is the one which has been practically recognized by the Grand Lodge of England, although no formal act of recognition has ever taken place, further than such as appears in the report, of which a copy is annexed to the reply to the sixth direct interrogatory, and in that reply itself.

Int. 6—Has any report upon the subject of Masonic differences in New York been prepared, under the direction of the head of the Masonic fraternity of England, and received the sanction of the Masonic government; if so, state the circumstances connected with the directing, presenting and sanction of that report, and annex a copy thereof to your deposition?

Answer—That on the 4th day of June, 1851, the Grand Master of the Freemasons in England, appointed a committee to frame a report in regard to the Masonic differences in New York; that this report was made by the said committee, and presented to the Grand Master on the 11th day of August, 1851, and by his commands laid before the Grand Lodge, on the 3d day of September, 1851, and that the said report received the sanction and approval of the Grand Master and of the Grand Lodge, and that a copy of said report and a statement of the proceedings connected with it are hereto annexed in a paper marked "A."

Int. 7—Were you, or not, a member of the Grand Lodge of England at the time of the union in 1813, of the two Grand Lodges, which had existed in England for a considerable time previous?

Answer—That he was a member of the Grand Lodge of England at the time of the union, in 1813, of the two Grand Lodges which had previously existed in England.

Int. 8—What, before the union, was the name or style of each of these bodies?

Answer—That before the union of the Grand Lodge, of which the Duke of Sussex was Grand Master, at the time of the union in 1813, styled itself "*The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, under the Constitution of England,*" and that the Grand Lodge, of which John, Duke of Athol, had been Grand Master, and of which the Duke of Kent was Grand Master at the time of the union, styled itself "*The Grand*"

Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, according to the Old Institutions."

Int. 9—Was either of those bodies, the Grand Lodge of which John, third Duke of Athol, was at one time Grand Master?

Answer—That one of those bodies was the Grand Lodge of which John, third Duke of Athol, was at one time Grand Master.

Int. 10—State the mode in which those two bodies were united into one Grand Lodge. If there were any articles of union adopted, state whether they were adopted by the votes of the respective Grand Lodges so uniting, or how otherwise?

Answer—That the two bodies referred to, were united in one Grand Lodge by agreement between themselves, and that the articles of union were agreed to and adopted, first by the votes of the respective Grand Lodges, and afterwards by a joint vote of the two bodies assembled in joint session, on the 27th of December, 1813, at which time the joint body elected the Duke of Sussex Grand Master of the one Grand Lodge thus constituted.

Int. 11—Did either of those articles provide or determine what persons should compose the United Grand Lodge? If so, set out that article at length.

Answer—That one of the articles of the union did provide and determine what persons should compose the United Grand Lodge, and that a true copy of said article, and a brief statement of certain preliminary proceedings is hereto annexed, marked "B," and subscribed by this deponent.

Int. 12—What, immediately preceding, and at the time of the adoption of said articles of union, was the regulation and composition of each of those two Grand Lodges, with reference to Past Masters of subordinate Lodges being members thereof?

Answer—That of that Grand Lodge of which the Duke of Sussex was Grand Master in 1813, no Past Master of any subordinate Lodge was, or ever had been a member in that capacity; but that of the Grand Lodge, of which the Duke of Kent was Grand Master, in 1813, (and of which the Duke of Athol had previously been Grand Master,) Past Masters of subordinate Lodges had been members, under certain conditions, and with limited powers, having been admitted members by a vote of the Grand Lodge, in the year 1766, of which vote and of the proceedings therewith connected, a true copy is hereto annexed, marked "C," and subscribed by this deponent; and that the paper, so marked "C," is a true and accurate extract from the records of said Grand Lodge.

13—To the thirteenth interrogatory he saith :

That there hath been some slight changes, since 1813, as to the persons who should compose the Grand Lodge of England, or rather some additions to its existing members or officers ; and that these changes have been made either by vote of the Grand Lodge or by nominations of the Grand Master, sanctioned by vote of the Grand Lodge.

14—To the fourteenth interrogatory he saith :

That he has given much attention to the principles and history of Freemasonry, during the whole time that he has been a Freemason, and has therefore a considerable knowledge of such principles and history.

15—To the fifteenth interrogatory he saith :

That the union of the two Grand Lodges in 1813, was "the healing of a schism which had existed in the Masonic Fraternity of England, for a time previous," and that the exact date of the commencement of such schism can not well be defined, as it had arisen gradually, but that the creation of a rival Grand Lodge, (originally styled a "Grand Committee,") first took place in the year 1752, first assuming the title of a "Grand Lodge," in December, 1753.

16—To the sixteenth interrogatory he saith :

That, according to the best of his "historical, traditional and other knowledge," the year 1765 was the earliest date at which Past Masters were admitted as voting members of any Grand Lodge in the world.

17—To the seventeenth interrogatory he saith :

That in respect to allowing Past Masters of Lodges to vote in Grand Lodge, the practice is not absolutely uniform, but with the exception of the Grand Lodges of England and Ireland and some of the American Grand Lodges, the deponent believes that few, if any, of the Grand Lodges throughout the world allow Past Masters of subordinate Lodges to vote in Grand Lodge.

[To be continued.]

CAUTION.—It was formerly the custom to bestow upon an entered Apprentice, on his initiation, a new name, which was Caution. The custom is now very generally discontinued, although the principle which it inculcated, should never be forgotten.

MACKAY.

EXAMINATIONS.

The West is a great thoroughfare for travellers who pass along the lines of our railroads, stopping at the principal cities and towns. Many of them are distant from home, and among strangers in a strange land. Whence they came, and whither they are going, is not known. They are here to-day, and gone to-morrow. Not a few of this vast roving body of men present themselves at the doors of lodges, and demand admission as masons. Some are good and true brothers, who readily give indubitable evidence of the fact; some belong to that class in the Fraternity who seldom visit a meeting of the Order when at home, and take so little interest as not learn the ritual; while others are barefaced, impudent impostors. Under these circumstances, our duty is plain. No visitor, not vouched for by some member who has sat in a lodge with him, should be admitted to our meetings, unless he can pass a strict examination. To disregard this rule is not only foolish and rash, but eminently dangerous. It is neither safe nor reasonable, on obtaining satisfactory evidence that the applicant has a correct knowledge of part of the essentials, to conclude therefore that he has known, or does know, the rest.

It is too often forgotten that *no stranger is to be presumed to be a Mason, till he has proved himself to be such*. When an unknown person desires admission, he should be treated politely, as a man and a gentleman, but he should be proceeded with cautiously, as though he had not the slightest knowledge of Masonry. The examiner should "commence at the beginning," and draw forth the desired information in the same order in which it was received. No reliance, whatever, *to prove a man to be a Mason*, should be placed upon diplomas—for that purpose, they are not worth one straw. Every worthy brother should carry the evidence of his membership in his head.

We have thought it necessary to call attention to this subject again, because such a general laxity prevails in examinations, and such erroneous opinions prevail respecting them. Many who undertake them, know not how to conduct them; and some even who have a requisite knowledge of the lectures, travel out of the record, and resort to a course which is un-masonic. Especially is it the habit of many to carry on a rambling desultory conversation with the applicant while examining him. If the Lodges in the West are to be sufficiently guarded, more strenuous rules must be adopted, and strict care must be exercised in every case. Otherwise, cowans will succeed in passing the portals, and gaining admission even to the sanctum.

GRAND LODGE OF IOWA.

It is seldom that we have perused the report of the proceedings of a Grand Lodge, with more interest and satisfaction, than we have experienced in reading that which we have received from Bro. T. S. Parvin. Iowa is one of the largest and most beautiful States of the West, and possesses natural advantages that will, at no distant day, enable her to exert an extensive influence in the Union. Her soil is remarkably rich and fertile; her eastern boundary is washed by the Mississippi which affords an easy means of communication with the Atlantic ocean, while railroads connect her with all the large marts of trade in the country. While the resources of Iowa are fast developing, and the number of her inhabitants increasing, we are pleased to see that the institution of Masonry is every year extending its roots deeper and deeper within her borders, and extending its branches higher into the heavens, sending forth new shoots, displaying flowers of beauty, and fruits of holiness.

The Grand Lodge met at Keosauqua, in June last, and appears to have had a harmonious session. The address of the Grand Master, J. L. Hugin, is short, but instructive and interesting.

NON-AFFILIATED MASONS.

The 17th section of the general regulations of the Grand Lodge enjoins the Masters of Lodges to require all non-affiliated Masons in their jurisdictions, to pay Lodge and Grand Lodge dues, and declares that in default of such payment, the delinquent brother shall forfeit all the rights and privileges of Masonry in the jurisdiction of Iowa. The Grand Master says he believes this regulation to be salutary, and has ordered all Masters to strictly conform to it.

The following wise and sensible suggestion is made in the address :

"I earnestly advise every brother Mason in this jurisdiction to subscribe for some Masonic periodical, as I deem Masonic literature absolutely necessary, not only in order to enable us to work intelligently, but to enable us to understand, appreciate, and practice the ennobling tenets of our ancient Order."

INCREASE OF THE CRAFT.

The Grand Master speaks of the rapid increase of the order, and wisely cautions the Fraternity against the evil which may follow :

"Twenty-four new Lodges have been organized in this jurisdiction since the last communication of this Grand Lodge. It is possible that the great accessions made to the population of our growing State

by emigration during the last year, may justify this rapid increase in Lodges, but I have entertained the opinion for years, that the rapid increase of Lodges or members is injurious rather than beneficial to our ancient fraternity. I earnestly admonish brethren to be well satisfied upon the following points, before they petition for a Dispensation: First, that there is the proper material in their jurisdiction of which to erect their Masonic temple; and that they have that material without interfering with a Lodge already organized. Second, that they have among them, brethren qualified to fill the respective offices. Third, that they have a suitable room. Lodges should be equally well satisfied upon these essential points, previous to recommending brethren for a Dispensation. Let every brother Mason, previous to signing a petition for a new Lodge, be well assured that he is acting for the good of Masonry; if not, it is his duty as a Mason to refuse to sign a petition, although it may be at the sacrifice of his own convenience. The initiation of applicants is equally important. In proposing applicants for initiation, every Mason should be satisfied that the applicant is qualified to understand and practice the true principles of ancient Freemasonry, that he firmly believes in the eternal God, and renders unto him that worship due from the creature to the Creator. If he has not these requisites, he should not be proposed, and if proposed, and there is a single member who is not satisfied upon these points, it is his duty to reject him. In casting a ballot, either for or against an applicant, a true Mason will discard all partialities or prejudices. The prosperity of each Lodge and of Masonry, is materially benefitted or injured, by the manner in which the outer door is guarded. My brethren 'guard well the passes into the sacred portals of the temple.'"

The Grand Lodge of Iowa has taken one important step which is deserving of the highest commendation, and worthy of imitation. It has procured a Masonic library, which contains a large number of valuable books. This is constantly increasing, and ere long will be one of the largest collections of Masonic literature in the world. This movement entitles our sister to a conspicuous position. Surely the sons are wiser than the fathers! One hundred and thirty-four dollars were appropriated for the library the current year—seventy-five dollars to be expended in the purchase of new books.

By the report, we judge that the work of the Lodges in Iowa is not, generally, such as meets the approbation of the intelligent Masons of that State. The statement of the Committee on Work, shows that there is yet much to be done to correct errors and bad practices.

The report of the Committee on Foreign Correspondence, written by a young man and a young Mason, is a highly respectable document. The remarks of its author, however, are, sometimes too sweeping and unguarded, and a spirit of confidence and self-satisfaction is

manifested, which would have been better if tempered with a little more modesty.

He says at the outset :

"It has been the custom in this Grand Lodge to consider the report on Foreign Correspondence with a view to its adoption, and to adopt it. Your Committee is very clearly of the opinion that this is a bad custom, for reasons which we will not tarry to consider, and here would beg leave respectfully to suggest that this report is not written with a view to, or even hope of, its adoption. Those topics which may be considered of sufficient importance to demand your definite action will be embodied in Resolutions appended to this report."

We think the view here taken is correct. It is impossible for a lengthy report of Committee on Foreign Correspondence, discussing, and expressing opinions on, various matters of Masonic jurisprudence, to be thoroughly understood by a Grand Lodge on any investigation that can be instituted at its ordinary sittings. We hope the day will soon come when this sentiment will prevail, and that all opinions of Grand bodies will be given in the form of resolutions.

We have room to make only one more extract from the report at this time. We select the following sound remarks as worthy of attention, since we often see the evil spoken of, manifesting itself in our Lodges :

"Your Committee has frequently been pained at the ignorance, or, perhaps, disregard of Masonic principle in this matter of balloting, by seeing intelligent Masons utterly indifferent as to whether they discovered their ballot or not, and in fact, some times evidently discovering it purposely. This proceeding is as much as to say 'gentlemen, I want you all to know that if this candidate is rejected the responsibility shall not rest on me.' How often, here in Iowa, have we seen the brethren gather in little clusters when the Lodge is called off or closed after a rejection, and express their surprise at the result, wonder how many black balls there were, &c. Bro. A. says, 'there is not a better man in the whole community, and I know *one* that didn't throw a black ball. 'I know another,' and I know another,' says B. and C. Bros. D. and E. join in, declaring that 'no man would cast a black ball against the applicant unless he was actuated by some personal pique; and the Mason who will suffer any personal feeling to influence him to such an extent as to cast a black ball, is *no* Mason.' Bro. F. quietly remarks, 'now here are six of us that we know didn't cast a black ball, and there were only nine present; I'll find out which of those three it was before twenty-four hours.' Thus the brother who exercised nothing but his inalienable right, is hunted down as an offender, and heart-burnings, difficulties and disasters, never fail to follow such a course."

There are now seventy Lodges in Iowa, embracing about seventeen hundred members.

MASONIC BODIES IN OHIO.

We have received a copy of the Cincinnati Gazette, containing a long article from the pen of Bro. John D. Caldwell, respecting the Fraternity in Ohio, from which we gather the following information :

The degree of Royal and Select Masters was introduced into Ohio, in 1827-28, by E. Barker, and by 1829 five Councils of this degree had been established in the State.

On the 6th day of January, 1830, delegates from these Councils, on the recommendation of Cincinnati Council No. 1, assembled in Convention at Worthington, Franklin county, and organized the Grand Council of Ohio.

At the last meeting of the Grand Council on the 18th of October last, the following persons were chosen officers :—T. I. G. Puissant, John M. Barrere ; D. I. G. P., Geo. Kiefer ; G. T. I., Gotleib Steinman ; G. Prin. C. W., J. M. Parks ; G. Capt. G., W. N. Foster ; G. Treasurer, Isaac C. Copelen ; G. Recorder, John D. Caldwell ; G. Chaplain, Rev. L. N. Freeman ; G. Steward, H. Sulzbacher ; G. Sentinel, Joseph B. Covert.

New Councils have been chartered this year, as follows :—Lebanon, O., Horace M. Stokes, G. Master ; Indianapolis, Ia., Francis King, G. Master ; Shelbyville, Ia., William Hacker, G. Master.

The following select committee was appointed to report at the next annual meeting means for securing uniformity of work in the jurisdiction of the Grand Council of Ohio, viz. : John M. Barrere, W. B. Thrall, Joseph Hildreth, and G. L. Shinnick. Adjourned to meet at Zanesville, on the Thursday preceding the third Tuesday in October next.

ENCAMPMENT.

The Grand Encampment of Knights Templars was established in 1843. At its last annual session in October, officers were elected as follows :—G. M., C. F. Hanselmann ; D. G. M., Benj. F. Smith ; G. Gen., Geo. W. True ; G. Capt. Gen., Platt Benedict ; G. Prelate, Robt. H. Sedwick ; S. G. Warden, F. G. Phillips ; J. G. Warden, Geo. W. Williams ; Grand Treasurer, Isaac C. Copelen ; Grand Recorder, John D. Caldwell ; Grand Standard Bearer, George D. Martin ; Grand Sword Bearer, Charles C. Kiefer ; Grand Warden, Jonas Ward ; Grand Sentinel, Joseph B. Covert.

A dispensation was authorized to be issued for a new Encampment, at Lima, Allen county.

GRAND CHAPTER.

The Grand Chapter of R. A. Masons of Ohio was constituted in 1816. New officers were elected on the 19th of October last, at the annual *meeting*:—G. H. P., Horace M. Stokes; D. G. H. P., Kent Jarvis; G. King, Platt Benedict; G. Scribe, Ezra Griswold; G. Treasurer, Isaac C. Copelen; G. Secretary, John D. Caldwell. Charters were granted to seven new Chapters.

PAST MASTER'S DEGREE.

A motion prevailed instructing the delegates from this G. Chapter, to the next triennial session of the Gen. Grand Chapter, to request the Gen. G. C. to omit the Past Master, in its list of constitutional degrees, and restore it to the exclusive control of G. Lodges.

An important project was introduced, designed to bring about an uniformity of work among the subordinate chapters. A committee of ten was appointed, of which the G. H. Priest is one, to investigate the different systems of work, and agree on the work which they may consider the best and most in accordance with the ancient work, and report to the Grand Chapter in Zanesville, in 1856.

The committee consists of H. M. Stokes, Lebanon; Jacob Graff, Cincinnati; John M. Barrere, New Market; C. C. Kiefer, Dayton; Matthew Gaston, Cambridge; Mark Lowdan, Zanesville; E. G. Morgan, St. Clairsville; J. Y. Cantwell, Mansfield; L. V. Bierce, Akron; T. B. Fisher, Marion—with power to each committeeman, if unable to attend, to select a competent person to serve in his place.

GRAND LODGE.

This body, consisting of three hundred men, all of them of the moral portion of the inhabitants of the State, and many of them of high standing and position, held a session of four days, in October last. The newly elected officers are as follows:—Grand Master, William B. Dodds, Cincinnati; Deputy G. Master, Benj. F. Smith, Mt. Vernon; Senior G. Warden, Meredith D. Brock, New Salem; Junior G. Warden, Barton S. Kyle, Troy; Grand Treasurer, F. G. Phillips, Georgetown, Brown county; Grand Secretary John D. Caldwell, Cincinnati. Twenty new lodges were chartered.

During the session of the Grand Lodge, a voluntary contribution was taken up among the members, in aid of Alexander Montgomery, of Tarlton, Ohio, an aged and intelligent Mason, but who has become totally blind. One hundred and seven dollars and fifty cents were put in his purse.

The Grand Lodge having heretofore adopted and declared the decisions of Past Grand Master Hubbard as Masonic Law in Ohio, the resolution was rescinded at this session.

W. B. Thrall, of Columbus, was appointed a committee to have, with the consent of the relatives, a suitable inscription placed, at the expense of the Grand Lodge, on the tombstone of P. G. M. Brush.

O. A. Lyman, of Dayton, from a select committee, to which that portion of the annual address of G. M. Dodds was referred, which proposed a new mode to bring about an uniformity in the work among Subordinate Lodges, reported back the plan, with a recommendation that it be adopted. The recommendation is as follows :

"That the State be divided into——districts, in each of which shall be appointed a District Deputy Grand Master, to hold his office for——years, except in the first appointment, which shall be arranged that one of said deputies shall go out of office each year, to be determined by lot. That it shall be the duty of these deputies to meet at such time and place as they may determine, and in a spirit of compromise to agree upon a ritual for the first three degrees of Masonry, which the Grand Lodge shall consent to adopt, provided it is consistent with all the ancient landmarks of Masonry.

That every new deputy so appointed shall immediately perfect himself in said work, and that all of them shall annually, at the communication of the Grand Lodge, rehearse such work in the presence of the Grand Master, who shall correct all deficiencies and discrepancies among them.

That after this work has been agreed upon and adopted by the Grand Lodge, these deputies shall proceed to communicate the same to the Subordinate Lodges in such manner as shall be most convenient.

That these deputies shall also have immediate supervision over the Subordinate Lodges; all complaints shall be in the first instance communicated to him, and if he shall be unable to reconcile them, they shall be referred to the Grand Master.

Also, all petitions for new Lodges to be first referred to him, for examination as to their correctness, before being sent to the Grand Master. All questions of Masonic jurisprudence in the vacation of the Grand Lodge to be decided by him, subject, however, to the approval of the Grand Master.

All derelictions of duty in Subordinate Lodges coming under his notice to be reported by him to the Grand Master, unless the same shall be corrected by the Lodge."

An ineffectual attempt was made to have the report indefinitely postponed; a motion to lay it on the table and print it, with the proceedings, was adopted.

The Committee on Masonic Jurisprudence were directed to collect and report under appropriate heads all such questions heretofore decided by the Grand Lodge, and also to report for decision all such questions of Masonic law or usage, as in their judgment requires its action, and present the same to the next meeting of the Grand Lodge.

The sessions of the Grand Lodge heretofore have never been more harmonious than the past one.

BE SURE THAT ALL PRESENT ARE MASONS.

We have on more than one occasion warned our readers against the baneful results that may accrue from a want of due diligence in guarding the meetings of the lodges. So many instances of neglect in this respect have come to our knowledge lately, that we cannot but regard them in the most serious light. An important duty at the meeting of the lodge is to ascertain that all present are Masons, and belong to the degree on which it is designed to open. When the Craft is called, after an intermission, to labor, due vigilance should be exercised to see that no cowans have gained admission. We ask every Master to seriously consider this point, as it is one which we cannot publicly discuss and illustrate as fully as we should have the right to do privately. Are sufficient precautions taken now to prevent the possibility of an eavesdropper being admitted during the sitting of many of our lodges? We will state two facts: A Lodge was opened on the second degree, and called from that to the third, for the purpose of raising a candidate. Just as the ceremony was about to commence, one who was acting as Junior Deacon, arose and stated that he was not a master mason. Under similar circumstances in another lodge, a Fellow-craft saw part of the ceremony of raising before he left the room. These are facts, and teach a serious lesson—they teach us that as a journalist, whose object is to promote the interests of our ancient and glorious institution, we should raise a warning voice, and call upon masters and members of lodges to faithfully perform one of the most sacred duties of Masons—that of guarding the meetings of the Order against the intrusion of cowans.

To remedy the evil, which has been noticed, is especially incumbent on the master. He should enforce the usages and regulations which are necessary to keep out the uninitiated. If he do not, the responsibility must in a great degree rest on his shoulders. The subject is one over which he has unrestrained authority that he is bound, by the most sacred ties, to exercise judiciously. Nor is the matter difficult to understand or manage. Certainly every person who is elected to the East, possesses a requisite knowledge to prevent the evil complained of. He need only exercise decision and energy in enforcing the requisite rules, and obliging the Craft to observe them. We sincerely hope this will be done, and that a repetition of such instances as we have enumerated, will be prevented.

BALLOT TO BE HAD IN THE THIRD DEGREE.

BRO. WESTON:

Will you be kind enough to inform me, through the columns of THE ASHLAR, whether a ballot can be taken for candidates in a Lodge, except it be opened on the third degree? This question has been somewhat mooted in our neighborhood lately, and different opinions seem to be entertained.

Yours Fraternally,

Nov., 1855.

D. S.

The question of our correspondent has created very spirited controversies among learned Masons who have taken entirely different views of the subject. Many arguments of weight have been presented on the affirmative and negative, which it is not necessary for us to review or consider in answering the proposed interrogatory, since the Grand Lodge of Michigan has taken official action on the subject. In 1852, it adopted the following:

Resolved. That no ballot, either for candidates or degrees, shall be had in any but a Master's Lodge, and that no ballot shall be had for more than one degree at the same time.

We think all Lodges in this jurisdiction should act in accordance with this requirement.

NEW GRAND LODGE IN CANADA.

Our readers are aware that there has long existed among the Brethren in Canada, a strong desire to sever the bonds which connect their lodges, as subordinates, with the Grand Lodges of England, Scotland, and Ireland. As this desire has finally ripened into *determination* that has led to bold action on the part of a large portion of the Craft, a slight sketch of the movement will not be uninteresting.

No Grand Lodge has exercised exclusive jurisdiction over the territory of the Canadas. The various lodges there have acted under the authority of the Grand Lodge of England, that of Scotland, or that of Ireland. Those holding allegiance to the Grand Lodge of England, have, with the sanction of that body, held Provincial Grand Lodges—one in Upper, and the other in Lower, Canada—which were amenable to their superior in the old country, and the Masters of which were appointed by the Grand Master in Great Britain. Numerous inconveniences and evils, long experienced by our Canadian brethren, have now increased in number and magnitude, till they have become a burden. They were the natural result of circumstances. The distance between the parent and the offspring; the long and tedious delays in transmitting communications and receiving answers; the ignorance of the Superior as to the condition and wants of her dependents; the contributions paid to the Grand Lodges across the Atlantic;—these, and many other adverse circumstances injurious to their interests, created a serious and sad discontent among the Canadian Masons. The proposition for an independent Grand Lodge was promulgated, and met with general favor, but in what manner the desired object should be accomplished was a difficult question to settle. The Grand Lodges of Scotland and Ireland were amicable to the change, but that of England would not give her consent.

In May last, the Provincial Grand Lodge of Canada West, Sir Allen Napier Macnab, G. M., held a "half-yearly communication" at London. At this time, V. W. Br. W. M. Wilson, Master of Norfolk Lodge, Simcoe, gave notice, "that at the next communication of this Grand Lodge, he will move that a petition be forwarded to the Grand Lodge of England, praying that R. W. Body to divide Upper Canada into three Masonic Divisions, establishing a Grand Lodge in each Division, and also that at said meeting a delegate be appointed to proceed to England for the purpose of attending to such matters as may be entrusted to him by this Grand Lodge." A resolution was then adopted requesting the R. W. D. Master (who was presiding)

to summon a lodge of emergency to be held at an early day, for the purpose of acting on the above. A special communication was accordingly held at the Clifton House, Niagara Falls, in July. We quote the following from the records :

It was duly moved and seconded—"that a meeting of delegates from all the lodges in the Province, under all jurisdictions, be invited to meet at an early day, to take the necessary steps for communicating with the Grand Lodges of Great Britain and Ireland, for the purpose of forming an Independent Grand Lodge." This motion was put to the vote and lost.

On motion it was resolved : "That the Provincial Grand Secretary do forthwith write to the Grand Secretary of the Grand Lodge of England, that it is the earnest and respectful desire of this Provincial Lodge, that an answer be returned to the prayer of the petition of this Provincial Grand Lodge, sent to the Grand Master on the 1st December, 1853—which answer, if returned forthwith, will tend to allay that intense excitement already too prevalent in this Provincial Grand Lodge—and that the Secretary do send a copy of this resolution to the Grand Secretary."

On motion, it was resolved—"That W. Br. R. H. Townend, of London, be appointed the Special Agent of this Provincial Grand Lodge, and requested to use his best endeavors to obtain an answer to the Petition of this Provincial Grand Lodge, and that he be invested with all powers to act in the matter."

Br. Henry Crouse, Senior Warden of Norfolk Lodge, Simcoe, gave notice—"That if our Petition for a Canadian Grand Lodge does not meet with a favorable reception at the Grand Lodge of England, Norfolk Lodge will again bring the subject up to be disposed of in such a manner as may be deemed proper."

Immediately after the adjournment of the Grand Lodge, the representatives of the various subordinate lodges, held a meeting, and issued a call requesting the several Lodges in Canada to send delegates to a convention to be held in Hamilton, on the 10th of October, for the purpose of considering the expediency of establishing a Grand Lodge for Canada. The convention met agreeably to appointment, in Masonic Hall. The following named lodges—comprising a little more than half the whole number in Canada—were represented by over one hundred delegates :—Brockville Lodge, Brockville ; Niagara Lodge, Niagara ; Union Lodge, Grimsby ; Norfolk Lodge, Simcoe ; Nelson Lodge, Cerenceville ; St. Andrew's Lodge, St. Andrew ; Golden Rule Lodge, Stanstead ; St. George Lodge, Montreal ; Zetland Lodge, Montreal ; Barton Lodge, Hamilton ; Dorchester Lodge, St. Johns, C. E. ; Provost Lodge, Durham ; St. George's Lodge, St. Catharines ; Str. Observance Lodge, Hamilton ; Amity Lodge, Dunville ; Composite Lodge, Whitby ; St. George's Lodge, London ; King Solomon Lodge, Woodstock ; St. Lawrence Lodge, Montreal ;

Great Western Lodge, Windsor; Acacia Lodge, Hamilton; Shefford Lodge, Waterloo; Hoyle Lodge, Lacolle; St. John's Lodge, Hamilton; Independent Lodge, Quebec; Social and Military Virtues Lodge, Montreal; Wellington Lodge, Dunville; Hawsbury Lodge, Hawsbury; St. John's Lodge, London; King Hiram Lodge, Ingersoll; St. John's Lodge, Cayuga; St. Thomas Lodge, St. Thomas; Brant Lodge, Brantford; Vaughan Lodge, Vaughan; Wellington Lodge, Stratford; Harmony Lodge, Binbrook; Brighton Lodge, Brighton; St. Andrew's Lodge, Quebec; King Solomon Lodge, Toronto; Prince Edward Lodge, Picton; Thistle Lodge, Amherstburgh.

Chas. Magill, W. M. of Barton Lodge, at Hamilton, and Mayor of that city, was chosen presiding officer. A committee was appointed to draft and report resolutions for the consideration of the meeting. They submitted the following:

Whereas, The existence of Lodges of Free and Accepted Masons in this Province, hailing from their several Grand Lodges, is a system productive of much evil to the Craft—creating a diversity of interest and allegiance, an absence of harmony in action and working, perpetuating local and national feelings, and thus estranging the affections of brethren, whose Order knows no country, and is confined to no race; and

Whereas, The benevolent funds of Canadian Freemasons, small as they are, are constantly taxed to relieve needy brethren from Europe; while those funds are doubly drawn upon by contributions to the Grand Lodges of England and Ireland, and to the Provincial Grand Lodges of Canada, thus creating a constant drain upon those funds in a direction from which but little return can ever be expected; and

Whereas, The distance between Canada and the Grand Lodges of England and Ireland, and Scotland, presents a very serious difficulty, in regard to the necessary correspondence, as well as the prompt receipt of warrants and certificates, which have been delayed for months, and in some cases, for years, greatly to the inconvenience of the Fraternity in Canada; and

Whereas, Important communications, and even remittances of money, have been suffered to lie for years in the office of the Grand Secretary of England without the least acknowledgment of their having been received in due course—brethren being often compelled to leave the Province before they could receive from England the certificates for which they had long previously paid; and

Whereas, The communications of the Provincial Grand Lodges of Canada to the Grand Lodges of England, though respectfully and Masonically expressed, especially when in the form of petitions or remonstrances, have been treated with silent contempt—their very receipt remaining unacknowledged; and

Whereas, The Provincial Grand Masters of Canada and their deputies are not appointed by, and are entirely irresponsible to, the Freemasons of Canada, being the mere nominees of the Grand Lodges in Europe, the members of which can know but little of the state of the Craft, or the Masonic position of individual brethren in this Province; and

Whereas, While the Provincial Grand Lodges of Canada are thus rendered irresponsible to, and independent of, the Craft in Canada, experience has shown that they are unable to receive from the parent Grand Lodges that attention and respect which are due to their position; therefore, be it

Resolved, That in order to apply a remedy to these evils, to form perfect fraternal union, establish order, ensure tranquility, provide for, and promote, the general welfare of the Craft, and secure to the Fraternity of Canada all the blessings of Masonic privileges, it is expedient, right, and our bounden duty, to form a Grand Lodge of Canada.

It was moved in amendment that the following words be added to the resolution : " And that the same be now organized, but the working thereof be held in abeyance until the action of the Grand Lodges of England, Ireland and Scotland, be made known on the subject." The motion was decided in the negative by a vote of thirty-eight lodges to three. The original was then adopted with only one dissenting voice. The member who would not yield acquiescence, says the *Hamilton Gazette*, " desired it to be understood that his dissent was caused from the absence of full instructions in his Lodge ; he individually expressed his concurrence in the resolution."

It was then unanimously resolved, " that the Grand Lodge of Ancient, Free and Accepted Masons of Canada, be, and is hereby, formed upon the Ancient Charges and Constitution of Masonry." A committee was then appointed to prepare rules and regulations for the Grand Lodge ; after which the convention proceeded to elect the officers of the new Grand Lodge, with the following result :

Col. Wm. M. Wilson, of Norfolk Lodge, Simcoe, Grand Master ; A. Bernard, of St. George's Lodge, Montreal, D. G. M. ; W. B. Simpson, of Brockville Lodge, D. D. G. M. M. D. ; W. Eaden, D. D. G. M. E. D. ; Richard Bull, Sen. G. W. ; James Daniel, Jun. G. W. ; Rev. Dr. Lundy, G. Chaplain ; Wm. Bellhouse, G. Treasurer ; T. B. Harris, G. Secretary ; Rev. G. Scott, Ass. G. Chaplain ; George L. Allan, Sen. S. D. ; Thomas Perkins, Jun. G. D. ; J. H. Isaacson, A. G. Secretary ; Thomas Duggan, G. S. of Works ; J. Osborne, G. D. of Ceremonies ; V. W. Br. G. E. Fenwick, A. G. D. of C. ; J. W. Haldimand, G. S. B. ; Wm. Thomas, G. Organist ; George W. Powell, G. Persuivant ; J. Morrison, G. Tyler ; J. B. Holden and C. Butler, G. Stewards.

Immediately after the election, the convention adjourned, and its members were entertained with refreshment at the City Hotel, by the Lodges of Hamilton.

On the 23d day of October, the Provincial Grand Lodge of Canada West met at Toronto. The Grand Secretary read to the Lodge " a letter from the M. W. Br. Joseph Evans, G. M. of the G. L. of the State of New York, to R. W. Br. Ellicott Evans, D. D. G. M., residing in Buffalo, in reply to an application made by certain Masons in Canada (who had formed a convention at Hamilton, on the 10th inst., for the purpose of forming an Independent Grand Lodge for Canada) for assistance from certain Grand or Past Grand officers in said State of New York, in installing the officers of said

Canada Grand Lodge, of which letter the following is a true copy."

*Office of the Grand Lodge of Free and Accepted Masons
of the State of New York,*

NEW YORK, October 17, 1855.

DEAR BROTHER:

Your esteemed favor of the 15th inst. is just to hand, submitting the inquiry whether it would be proper for the Most Wor. Bro. Randall to install the Grand Officers of the newly formed Grand Lodge of Canada, which has been organized without the consent of their supreme head, the Grand Lodge of England, and submitting whether there would not be utility in promptly extending to them the hand of encouragement, and a full recognition of their Grand Lodge as a legitimate organization. This is not your language, but embraces your ideas, as I understand them. I have telegraphed M. W. Bro. Randall that it would be improper for him to do so, certainly so, if by the act our Grand Lodge will be either directly or indirectly identified as a party to this contemplated movement of our Canadian brethren, of violently severing their connexion with the author of their Masonic existence, and that too without the express consent of their own Provincial Grand Lodge. I have not yet seen our Official Brethren who are in the city, and may not do so in time to give you their views—with this—on the subject, but will do so the first opportunity that offers.

The subject involves too grave and important a principle for us hastily to consider and determine it, otherwise than to withhold our participation in the proposed organization. Our Grand Lodge above all others, should not for a moment countenance rebellion—or, if you prefer a modified phrase, a severance by violence from a Grand Lodge to which they are bound by the most solemn obligations. We are appealing year after year to our sister Grand Lodges to assist us in putting down rebellion in our own jurisdiction. To this end we have virtually appealed to the Grand Lodge of England for its countenance and support in maintaining us in our lawful position against "hereay and schism;" and now, under these circumstances, even if there was no vital principle involved, for us to give encouragement to rebellion in her jurisdiction, would be the very height of ingratitude, and would display a most unenviable disposition, in the total want of moral principle. We, however, concur fully that the separation would be attended with the most favorable advantages to them in every particular, both as Lodges and as individuals, and that they should have a separate and distinct organization—a Grand Lodge of their own, independent of a Grand Lodge located in a foreign land, which, from its inaccessibility, cannot afford readily the facilities necessary for a healthful existence in its subordinates. Entertaining these views, we would most cheerfully—were it not too late—proffer our services as mediator, to the full power of our influence and persuasion, that the desire of our Canadian brethren may be gratified in this particular, but beyond this intercession we cannot go.

Inasmuch as the Grand Lodges of Ireland and Scotland have given their consent to their subordinates in Canada to institute a grand Lodge, independent of them, we will most readily render to them every assistance in our power in giving them a place among the independent Grand Lodges of America. We can greet such with our most hearty congratulations, and receive them with open arms to our warmest sympathies and brotherly affections.

I sincerely hope our estimable and beloved brethren of Canada, under the jurisdiction of the Grand Lodge of England, will not persist in their present course, and that they will never tire in their endeavors to obtain the consent of their Mother Grand Lodge to their Independence, until they have exhausted fully and completely the means they possess of accomplishing the end. The foregoing is written, predicated upon the present condition of affairs; circumstances may assume a different phase by June next; but until they do so, it will be very impolitic for us to hazard an adventure so unpropitious and baneful in its tendencies.

Yours fraternally, and with the highest regard,

JOSEPH D. EVANS, Grand Master.

Rt. W. ELLICOTT EVANS, D. D. G. Master, Buffalo.

Since writing the foregoing, our Grand Secretary has been in my office, and wishes me to say that he concurs fully and entirely with me. J. D. E.

The Grand Lodge then adopted a resolution of thanks to Bro. Evans for his "admirable and truly Masonic letter." A communication from Norfolk Lodge was then read, stating that it had thrown off its allegiance to the Grand Lodge of England. A resolution was passed prohibiting all communication with Norfolk Lodge, or its members as Masons. Officers for the ensuing year were then appointed and enstalled.

In accordance with preparations which had been made for that purpose, the installation of the officers of the Independent Grand Lodge of Canada took place on the 2d day of November last, at Hamilton. The ceremony was performed at 7 o'clock P. M., in Masonic Hall, by Hon. Henry T. Backus, Past Grand Master of the State of Michigan, who was present by invitation for that purpose. After the close of the performances, the members of the new Grand Lodge, and invited guests partook of a sumptuous entertainment at one of the hotels, where eloquent and enlivening speeches were made by Past Grand Master Backus, Grand Master Wilson, and others.

The step taken by our Canadian brethren is a bold one. The consequences lie hidden in the future. Undoubtedly, the movement, unless the Grand Lodge of England sanctions it, which is hardly probable, will lead to an interesting and instructive controversy. It is our sincere desire that the matter will be amicably arranged. We shall have occasion to notice it again soon.

BEHAVIOR.—You are to salute one another in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction, as shall be thought expedient, without being over-seen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason; For though all Masons are as Brethren upon the same Level, yet Masonry takes no Honor from a Man that he had before; nay, rather it adds to his Honor, especially if he has deserved well of the Brotherhood who must give Honor to whom it is due, and avoid ill-manners.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age—no Bondmen, no Women no immoral or scandalous men—but of good report.—*Ancient Constitutions.*

THE ASHLAR.

AUTUMNALIA.

171

[SELECTED.]

The tints of the summer are fading fast,
And the sere leaves are falling with every blast;
And I think at the close of each shortening day,
That another bright summer has passed away!

It has pass'd, like the rest, with its hopes and its fears,
Now brightened by smiles, now bedimmed by tears.
It has pass'd like the rest, with its pleasures and pain—
And, like them, it must never return again.

The fast falling leaves, and these withering flowers,
Are an emblem of man and his fleeting hours;
For he basked for a while in the sun's bright ray,
And the summer of life has passed away.

And the autumn of life is chill and drear,
When like leaves of the forest our hopes appear,
As they droop one by one from the withering spray—
And the autumn of life has pass'd away!

And the winter of life is sad and cold,
When the feelings are dull and the heart grown old,
And we long for the rest that the weary shall have
In the silence and gloom of the passionless grave!

But the grass of the grave can new flowrets send forth,
And the soul of the just hath a refuge of worth;
And the spring of eternity blossoms for aye;
And its leaves never fade, nor its blossoms decay.

THE GRAVE OF BARNEY.

The memory of John Barney is held in high respect among the Masonic Fraternity, especially in the Western States, which were for many years, the field of his labors. Such was the estimation placed upon his authority in matters pertaining to the ritual, that the work and lectures as taught by him were generally designated by his name. To-day the Barney work flourishes in the West, and in some jurisdictions, is recognised by official action of the Grand Lodges. The following account, taken from the Review, describes the resting place of the good Mason:

While spending a day at Peoria, Illinois, recently, a friend volunteered to show us the grave of the venerable John Barney, who, in other years, was the Grand Lecturer of the Grand Lodge of Ohio. We walked out to the suburbs of the city, where is a grave-yard *owned by the Craft*, and we found the grave of our former friend. The Grand Lodge of Illinois has erected over it a neat monumental stone,

consisting of an upright slab of white marble, firmly morticed at bottom into a substantial pedestal. On the front of the slab is a circular shield with the following inscription:—"John Barney, P. G. L., Died June 22d, 1847, aged about 70 years." Above this inscription is a death's head and cross bones, a triangle enclosing a mitre, and a Past Master's Jewel. On a pannel near the bottom of the slab is the following: "Erected by the Masonic Grand Lodge of Illinois." On the top of the slab is a cap of white marble, and on it is chiselled an open Book, on which rest a square and compasses, and beside it a mallet. The whole monument is singularly chaste and appropriate, and does equal honor to the memory of the good old man whose ashes rest beneath, and the Grand Lodge which caused it to be placed there.

Nearly twenty years ago Bro. Barney was the Grand Lecturer of the Grand Lodge of Ohio, and we received from him our first lessons in Masonry. He afterwards removed to Michigan and finally to Illinois, where he died. He was a kind hearted, good man, and devoted all his time and attention to the rituals of the Order. He had been, we believe, from early life engaged in this business. In the "work" he differed slightly from some other eminent instructors, but upon the whole he was "sound in the faith." He "fell at his post" while engaged in the work he loved so well. He sleeps in peace in the beautiful cemetery at Peoria, and his memory will long be cherished by thousands of the Craft all over the great West.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER III.

In the early days of Masonry in this jurisdiction, it was customary, —as is seen by the extracts which we presented in number one of this series of articles,—for the Craft to celebrate St. John's day by attending a "feast." The last one which was mentioned, was on the twenty-fourth day of June, 1795. The next meeting took place on the 6th of July following. An Entered Apprentice's Lodge was opened, "when," says the record, "the petitions of John Cornwall and Reuben Tucker were read over, they praying to become members of this honorable society, and are ordered to lay over until the next monthly meeting. Master Mason's Lodge being opened, Bros. Carpenter, Goodrich and Howard, received the sublime degree of Master Masons; and by the unanimous consent of all, it was agreed that all Brethren should pay for their dinners on St. John's day, whether absent or present. Bro. Whitten became a member of this Lodge."

At the next meeting on the third of August, "John Cornwall and Reuben Tucker were balloted for and passed, and approved unanimously." Another communication was held on the 7th of September, but nothing of importance transpired. The record of the next meeting, which took place on October 5th, '95, shows that the "good harmony" of the lodge was again interrupted. It says: "From certain information among the Brethren the third of August, it was agreed that should Brother James Mungus attend, or when he did attend, from certain unbecoming conduct, should he be expelled from the lodge with an exhortation for some time not limited, until he should give proof and satisfactory instance of his better conduct to entitle him to be received. On this night, the fifth of October being regular lodge night, Brother James Mungus, intending to quit this place, applied for a certificate, but from the former period, and his never having attended, the Brethren having not seen sufficient instance of his amendment, it was unanimously agreed by ballot that he was not entitled to have a certificate from the lodge; but should yet be received after sufficient amendment." If rules, as stringent as those observed in former days, were adopted now, we fear that some Brethren, whose countenances are not very familiar in our lodges, would not fare better than did Bro. Mungus.

At the "regular lodge night," Nov. 22d, "in consequence of their leaving the place, certificates were granted from the Body to Bro. Campbell, Bro. Douglass, and Bro. Marshall, they declaring off from this date."

The next meeting possesses so many features of interest, that we quote the record entire:

DETROIT, Dec. 7th, 1795.

"Zion Lodge, No. 10, under the sanction of the Grand Lodge of Lower Canada, met in due form at the house of James Donaldson. Brethren present: Brother James Donaldson in the chair; Bro. Rowe, S. W.; Br. Johnston, J. W.; Br. Bryan, Past Master; Br. Howard, Sec.; Br. Goodrich, S. D.; Wm. Ruland, J. D.; Br. Miller, Tiler; Br. Cornwall, Br. Sutherland, Br. McNiff.

"The Worshipful Master opened an Entered Apprentice Lodge, at which time Br. Sutherland and Mills were received into the Body by ballot, unanimously. This, according to custom, being the regular night of electing officers, the Worshipful Master was re-elected. The Senior and Junior Wardens were also re-elected; Bro. Johnston elected Treasurer, Bro. Howard re-elected Secretary, Bro. Goodrich, Senior Deacon, Bro. Ruland, Junior Deacon, and Bro. Mills, Tyler.

The petitions of John Cornwall and Reuben Tucker, which were balloted for the third of August last, were reconsidered; they not having attended. That of John Cornwall was accounted for by sickness, etc., until this night, when no reason was assigned for his non-attendance. Agreed that it should lay over until the first Monday in January next. That of Reuben Tucker was withdrawn, and unanimously agreed for good reasons not to make or admit him. The petition of John Armstrong, balloted for the 2d of November, and admitted, was also withdrawn, (he not attending) and for good reasons resolved not to Hail him from a Modern to an Ancient Mason. The petitions of Sanford and Harper lay to the first Monday in January next.

"The Lodge closed at ten o'clock in perfect love and harmony, and adjourned to the 27th inst., being St. John's day; and unanimously agreed to hear Divine service and a sermon from twelve o'clock, and to dine together agreeable to custom.

"N. B. St. John's day falling on a Sunday, it is agreed to postpone dining together until Monday, the following day."

St. John's day was celebrated agreeable to ancient custom, as the record shows :

DETROIT, 28th Dec., 1795.

"Zion Lodge No. 10, under the sanction of the Grand Lodge of Lower Canada met in due form at the house of James Donaldson. Present, Bro. James Donaldson in the Chair; Bro. Rowe, S. W.; Bro. May, J. W.; Bro. Boyce, P. M.; Bro. Howard, Sec.; Bro. Goodrich, S. D.; Bro. Ruland, J. D.; Bro. Mills, Tiler; Bro. Sutherland, Treas.; and Bro. McNiff. Bro. Dunovan, visitor from No. 7 ant. Masons, Upper Canada. Bro. Swieninger, visitor, No. 9, Registry of England.

"The Worshipful Master opened an E. Apprentice Lodge, when, according to custom, proceeded to Divine service and heard a sermon. After dinner, the new officers were installed, and non-attendance of Bro. Diodmead was considered—when it was unanimously agreed that his note of the sixth of July was not sufficient as declaring off—that a special summons should be sent to him to attend the Lodge the first Monday in January next, being regular Lodge night; and that a committee of three old Masons should sit and inquire into his reasons, and report accordingly.

The Lodge closed at 10 o'clock," &c.

Bro. Didomead's case was duly considered at the meeting in January, as well as those of other brethren who did not walk masonically. "The Worshipful Master," says the record, "opened a Fellow Craft

Lodge when a note sent by Bro. Didomead, (he refusing to attend agreeable to the summons duly sent him,) was considered; and it was resolved that his note did not purport what was sufficient reason, and his requesting his name might be erased from the Books, must be attributed to some reason unknown, which he would not reveal—the generality of the Body knowing his circumstances not to be necessitous, agreed unanimously, that he should stand excluded from the Body, and be regularly reported to the Grand Lodge.

“The petitions of Cornwall, Harper, and Sanford, (they not attending,) were allowed to lay over till the first Monday in February next, but if not then attending, their petitions to be deemed absolute and to be dropped. Bro. Swigner, No. 9, Registry of England, and Bro. Dunovan, No. 7, antient Masons, Upper Canada, applying to the Body, were balloted for and unanimously admitted.”

MEETING OF THE GRAND LODGE—DUTY OF SECRETARIES.

The next annual communication of the Grand Lodge of Michigan, will be held at Masonic Hall, Detroit, on the 9th day of January next. From information which we are receiving daily, we have reason to believe the attendance of the brethren will be unusually large, and that the session will be marked by some features of peculiar interest. We shall make arrangements to lay before our readers, in THE ASHLAR of February, a full and accurate account of all important transactions which we are at liberty to publish.

It is to be hoped that the Secretaries of the various Lodges in the State, will remember and properly discharge their duty in making returns to the Grand Secretary. The 11th section of article 5, of the Constitution of the Grand Lodge, is as follows:


“It shall be the duty of the Secretary of each Lodge (in addition to his other duties) to transmit to the Grand Secretary, at least two weeks before the annual meeting of the Grand Lodge in each year, a return of the officers and members of his Lodge, and also, all resignations, withdrawals, or deaths which may have taken place since the preceding return, in conformity with the forms hereto annexed, and keep on file a duplicate thereof.

The return should be written in a clear and distinct hand, that the names of members may be legible, and filled out with care and accuracy.

MISCELLANEOUS.

IMPOSTERS.—Bro. James M. Austin, Grand Secretary of the Grand Lodge of New York, writes to the editor of the Masonic Review: "A person calling himself Silas Butterfield, *alias* S. C. Butterfield, *alias* Chas. Butterfield, and claiming to hail from "Doric Lodge No 280," in this city, [New York] has been travelling through the western part of this State, [New York] during the past year and a half, and obtaining money from Lodges and brethren in the way of a loan, representing that he is a travelling agent of some mercantile house in New York, and has got out of funds. He usually borrows from twenty to thirty dollars, promising to return it as soon as he arrives in New York. This, it is needless to say, he never fulfils. No such person is a member of said Doric Lodge No. 280, nor is he at all known in this city, at least to the Fraternity here."

The said Butterfield is slight made, about five feet five inches in height, with a slow, plausible address." Should he appear in the northwest, let not members of the Fraternity be deceived by him.

 The following description is given by the Cincinnati Review of one of that class of unprincipled pretenders, which seems to be increasing every day:

"A man representing himself as Dr. Jules Ribot de Mont Ceil, a Past Grand Master of Belisaire Grand Lodge of Algeirs, in Africa, made his advent into this city some time since. He was vastly genteel, in dress and manners; had been a surgeon in the French army in Africa—'and all that.' He was liberally provided with letters from eminent Masons in the East and South-east, and used these letters for *begging purposes*. He was not satisfied, either, with small donations, but insisted upon such sums as corresponded with his high character and elevated standing. In some cases he *declined* small sums, and *received greater*—for when did a foreign pretender fail to gull the American public."

We are informed that he received considerable sums in this city and elsewhere, and induced one or more kind hearted but credulous brethren to become surety for him for large sums,—which they will have to pay. Having secured all he could here, he left suddenly, and it is supposed he has gone south—probably to New Orleans. We are requested to caution our brethren abroad to be on the look-out for him, and give him *such a reception as he merits.*"

ES Bro. A. G. Mackey, of South Carolina, delivered a course of lectures in New York last month, on the "Origin and Design of Freemasonry as a science of Symbolism." Bro. M.'s reputation as a learned Mason is well known; his productions must have afforded our New York brethren a rich treat. We should like very much to see Bro. Mackey in this region, and doubt not he would meet with a warm reception.

ES Bro. Leonard: we shall notice "Lights and Shadows of Freemasonry" in our next number.

RAISED.

In Elmira Lodge No. 72, Sault Ste. Marie, from 10th January, 1855, to 10th Oct., 1855: B. F. Madison, L. Dickens, S. R. Woods, Alba Jones, J. H. Dodge, John Hassall, Jas. H. Anthony, Oren B. Lyon and Capt. John Spaulding.

In Lansing Lodge No. 33, from 10th Oct. to 10th Nov.: Newton Whitney.

In Macomb Lodge No. 64, from 10th Sept. to 10th Oct.: Albert Lincoln, J. T. Murry and J. A. Maber.

In Butler Lodge, from 10th Sept. to 10th Oct.: Alonzo Mead.

In Saginaw Lodge, U. D., from the 1st of August to the 1st of Sept.: Norman Little, W. L. P. Little, W. L. Webber, Chas. B. Mott, Seth Willey, Jas. P. Hayden, Chas. W. Grant, Willard Packard, Geo. G. Hess, Jerome H. Gotee and Chester B. Jones.

MARRIED.

At the house of the bride's father, on Tuesday, November 13th, 1855, by the Rev. O. W. Knickerbacker, Bro. S. P. Mead, to Miss Armanda H. Barker, all of Lansing.

By the Rev. Mr. Cobb, Oct. 14th, 1855, Bro. Alonzo Mead of the town of Butler, to Miss Upthanasia Sherman, of Girard, Branch county.

DEATHS AND OBITUARIES.

DIED.—In Jackson, on the evening of the 24th October, Comp. Cyrus F. Smith, a Royal Arch Mason, in the 49th year of his age. At his request, he was buried in the village of Niles, with Masonic honors, by the Lodge in that place. His remains were accompanied to Niles by eight members of Michigan Lodge No. 50, (of which the deceased was a member,) as pall-bearers. Comp. Smith had truly a *Masonic heart*, being one of the most benevolent men in this community, and his loss will be severely felt. T.

Jackson, Oct. 30, 1855.

In Tompkins, Jackson county, on the 21st October, Bro. Burwell Cranson, aged about 32 years. Bro. Cranson was a Master Mason, and a member of Jackson Lodge No. 17. At the request of the deceased, he was buried with Masonic honors, on the 23d, by members of the two Lodges in Jackson. He had established a high character for respectability, and was beloved by all who knew him. His remains were followed to the grave by a large circle of mourning relations and friends, the procession being half a mile in length. Peace to his ashes! T.

In Bloomfield, Michigan, on the 6th day of September, 1855, Bro. Joseph Parks, a very worthy member of Birmingham Lodge No. 44, in the 68th year of his age.

At a regular communication of Birmingham Lodge, on Thursday, September 20th, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the Almighty Ruler of the Universe, in his goodness and mercy, to remove from among us, after a long and painful illness, in the midst of his years of usefulness to his family, his country and Lodge, our worthy brother, Joseph Parks; and

Whereas, Although gone from among us, he is not forgotten; those with whom he associated will ever remember his kind and pleasant manner; and we will think of him, and cherish his name when the world will have forgotten him; and when in council for the welfare of those who yet live, he will be remembered by us, and cherished as one who set an example worthy of being followed. Therefore,

Resolved, That in the death of our beloved brother Parks, the Fraternity has lost a worthy member, the wife a kind and tender husband, the family a loving and affectionate father, and the community an upright and good citizen, one who regulated his life by the *plumb line of justice*, and squared his actions by the *square of virtue* and we hope and trust that he is now in the Grand Lodge above, where the Supreme Architect of the Universe presides.

Resolved, That this Lodge tender to the afflicted family of brother Parks their sincere sympathy in this dispensation of Providence, trusting and believing that their and our loss is his gain.

Resolved, That the foregoing preamble and resolutions be entered upon the records of this Lodge, and a copy thereof, be transmitted to the family of the deceased.

At Barrancas Barracks, on the 20th of October, 1855, Bro. Francis Woodbridge, Major in U. S. Army, aged 38 years.

Bro. Woodbridge married a daughter of the late B. B. Kerchival, of Detroit, who, with two children, survive to lament his sad and early death. Br. W. was a member of Union Lodge of Strict Observance No. 3, which, at a communication, held on the 5th of Nov., passed a deserved tribute to his memory, by unanimously adopting the following resolutions, reported by a committee, consisting of Bros. O. B. Dibble, E. M. Clark, and Thos. Hurst :

Whereas, It has pleased the Great Architect of the Universe to remove a perfect ashlar from our Masonic edifice, to that Spiritual Temple above where, by the benefit of the pass, he will be received as a just and upright Mason.—Bro. Maj. Francis Woodbridge, of U. S. Army, a member of this Lodge, resigned the jewel of life, at Barrancas Barracks, Florida, on the 20th day of Oct., A. L., 5855, aged 38 years. Death loves a shining mark—the young, the noble, the brave, the loved and the respected are alike subject to this inexorable fate. This Lodge mourns a brother. Therefore,

Resolved, That this melancholy intelligence comes to us with peculiar force. We have lost a brother who loved our institution, who patronized our assemblies, who loved to meet with us on the level, and who joined heart and hand in promoting the principles and welfare of the Order; whose heart was ever open to the calls of distress, and whose hand was ever ready to give relief.

Resolved, That to the bereaved widow and orphans, and to the relations and friends of our deceased brother, we offer our sincere condolence. May He who said "let there be light, and there was light," "who tempers the wind to the shorn lamb," "be the father of the fatherless, and the widow's God."

Resolved, That these resolutions be entered among the records of this Lodge, and published in THE ASHLAR; and that the Secretary transmit a certified copy to the family of the deceased.

In Detroit, Nov. 6th, Wm. Kelly, aged about 40 years. At a special communication of Zion Lodge No. 1, of which the deceased was a member, held on the 8th of Nov., the following resolutions, reported by a committee, consisting of Bros. John A. Kerr, Martin Becker, and Edward Batwell, were unanimously adopted :

Whereas, It has pleased the Almighty Father of the Universe to call from our midst, our worthy brother William Kelly, be it therefore,

Resolved, That we, as Masons, truly sympathise with his afflicted wife and family, and mourn with them, the loss of him, who is no more to be with us on earth, remembering his many virtues, and social qualities, which are deeply rooted in our hearts, to remain until we are ourselves called to our rest.

Resolved, That we attend his funeral, and resign his body to the earth, whence it came, and offer up to his memory, before the world the last tribute of our affection, thereby demonstrating the sincerity of our past esteem and our steady attachment to the principles of the Order.

Resolved, That a copy of these resolutions be forwarded to his afflicted wife and family, and also sent to THE ASHLAR for publication.

After the adoption of the resolutions, the Lodge immediately formed a procession and followed the remains of our departed brother to his last resting place, where the Masonic ceremonies were conducted by W. M. Wm. Brodie, M. D.

EDITOR'S TABLE.

BRING IN SUBSCRIBERS.—Our list of subscribers may be greatly increased in some localities, by a little exertion on the part of our agents and friends. We would esteem it a special favor if such Brethren would procure the names of new patrons, and bring or send them to us at the next meeting of the Grand Lodge. A few from a place, although apparently of little importance by themselves, will *help* to make a large number. Will Brethren oblige us in this matter?

☞ There are some subscribers in different localities who are indebted to us. We desire that such Brothers will not fail to pay the amount of their subscriptions to our agents, before the first of January, that it may be forwarded to us by the time of the next meeting of the Grand Lodge.

☞ We would state to those subscribers who have not received the first number of *THE ASHLAR*, that the delay has been unavoidable. The first number was exhausted some weeks ago, and we have been obliged to have it printed again. We shall be able probably by the issue of this, or immediately after, to supply all our subscribers, and shall have several hundred in reserve for future patrons.

BIOGRAPHY OF THE LATE GEN. E. J. ROBERTS.—We received several weeks since a very finely executed steel plate engraving of the late Gen. E. J. Roberts, which we expected to place before our readers in this number, with the commencement of Bro. Shearman's biography. We are obliged to withhold it till a future issue. The delay is unavoidable, as will be seen by the following extract from a letter of Bro. Shearman, dated Nov. 5th, 1855: "I find it impossible as yet to procure certain details which I would very much like, and feel to be important, connected with the biography of Gen. Roberts, and for this reason am compelled to delay the transmission of the manuscript to a further period than I had originally intended. You will readily see the propriety of the delay when you consider the difficulty of supplying material connected with the history of the masonic fraternity at the period when Gen. Roberts was editor of the *Craftman* at Rochester. There is other information, I desire to have access to—not necessary now to explain at length. Your readers will doubtless excuse the delay, which I am in hopes will not be beyond another number after this month's issue."

☞ We acknowledge the receipt of several pamphlets, to wit: "*Proceedings of the G. Encampment of Knights Templars of Conn.*," and "*of the G. Council of Select Masters*," and "*of the G. R. A. Chapter*," of Conn.; "*Proceedings of the G. Council of Royal and Select Masons of Vermont*," and "*of the Grand R. A. Chapter*" of the same State, and "*Transactions of the Grand Chapter of Iowa*." We shall endeavor to notice them in future numbers.

VISITS AMONG BRETHREN.—Since the publication of our November number, we have had the pleasure of meeting a large number of the Craft in different localities, and are highly gratified to learn that they are enjoying an unusual degree of prosperity, and that harmony and brotherly-love prevail.

St. Clair.—We were welcomed here by Bro. S. B. Brown, Worshipful Master of Evergreen Lodge, who is an active and well-informed mason. His efforts have been the means of advancing the interests of the Craft in his locality. Among other faithful Brethren, we met Bro. M. H. Miles, whose heart is big enough for all St. Clair. The lodge room in this place, which is also used for the Chapter, is large, and very beautifully fitted up.

Port Huron.—There are two lodges in this place, Pine Grove and Port Huron. Bro. A. E. Fechet, M. D., Master of the former, whose zeal for the Institution is not surpassed, laid us under obligations by his attentions and kindness. His experience and stock of masonic knowledge place him in the foremost rank of the Fraternity. To Bro. Miller, Master of Port Huron Lodge, and to Bro. H. J. Bockis, we would return thanks for disinterested favors. The Craft in this place numbers about one hundred.

Port Sarnia.—We had but an hour to spend in this thriving place, but were able in that time to see many members of the Order. The lodge here has lately fitted up a new room, and is progressing well.

Lexington.—We found ourselves perfectly at home, with such Brethren as A. W. Hand, W. M., John Divine, Walter P. Brown, M. D., John L. Bell and Jacob Buel, whose labor and energy are rapidly advancing the interests of the Institution. The Lodge in this place, under the influence of such brethren, is rapidly advancing, and will undoubtedly keep up with the growth of the place, which is making rapid strides in the path of prosperity.

Flint.—Our sojourn in this place was short, but long enough to learn that there are energetic and zealous Brethren there, whose efforts to give their lodge a high and honorable position, are worthy of success. Bro. J. B. Hamilton, W. M., is deserving of much praise for his efforts in behalf of the Craft. An accurate knowledge of the work makes him eminently useful. We found Bro. A. B. Witherbee active and energetic, and disinterested as usual.

East Saginaw.—After a cold and tedious ride we reached this place at 12 o'clock in the night, where we landed at a very poor hotel, and went to bed with no very favorable impressions. Our feelings were quickly revolutionized the next morning when we were grip and grip with such Brethren as M. B. Hess, Jo. A. Large, and a dozen others whose zeal shines through them. We have not seen an active interest in the Order more generally manifested than it is here. Every mason in the place is free from luke-warmness, and is ready at a moment's notice to attend a meeting. A special communication was called the day that we were there, for the purpose of raising two candidates, and a large number were in attendance. The lodge room in this place is one of the most beautiful and attractive we have ever seen. It is very large, and is elegantly furnished, with entirely new furniture. The floor is covered with a beautiful woollen carpet, with an appropriate figure; the stations are fitted with neatly carved chairs, and the East is decorated with costly drapery and cornice, which gives a very fine finish. The regalia is rich and magnificent. The expense of furnishing the room was about six hundred dollars. What a praise-worthy example is here set! Saginaw Lodge is still under dispensation, having been in existence

only six months. One, who has been most active and energetic in building up the lodge, and placing it on its present basis, is Bro. Hess, W. M. His time and money have been freely expended. Would that there were more such members! Saginaw Lodge is doing a large amount of work, and when in a short time its members shall have obtained a more thorough knowledge of the ritual, it will not have a superior in the State.

Pentonville.—We were disappointed in not seeing Bro. Patterson, W. M., during our short stay. We would acknowledge the attention of Bro. C. G. Young. The Craft in this place is progressing, and is composed of men of ability and intelligence.

Chicago.—This is a great city, and its people are emphatically a busy and business people. Its streets present a constant scene bustle. There are few drones in the hive. We found the Craft energetic, and filled with a desire to advance the interest of the Institution. We had the pleasure of meeting Br. W. B. Herrick, M. D., Grand Master of the Grand Lodge of Illinois. He has just commenced his official career, and we doubt not that under his guidance the Order in his jurisdiction will suffer no check in its prosperous course. His ability and masonic intelligence eminently fit him for the exalted station which he occupies. Among other Brethren to whom we are indebted for acts of kindness, we have only room to mention P. B. Ring, Dr. L. P. Cheney, Dr. Bird, Dr. J. H. Hahn, E. J. Higgins, and W. H. L. Wilbour. The Craft in Chicago have just completed a new and magnificent building containing halls for their meetings. It has a lodge room in the third story, and a room for the Chapter and Encampment in the fourth story. They are not yet fitted up, and of course do not present the elegant appearance which they will, a few weeks hence. We shall give a full description of the building in a future number.

There are five lodges in Chicago, all which are flourishing, and doing a large amount of work. We had the pleasure of attending the communications of four of them, and witnessed the conferring of all the degrees, which was conducted in a manner worthy the high reputation of the Chicago Masons. We trust we shall have the pleasure of meeting our Brethren of the Garden City again soon.

BROTHER WESTON:—On the first appearance of "The Ashlar" on our table, we were so well pleased with its beautiful form and perfect finish, that we gave it a hearty greeting, and wished it "God speed" in its mission of Love, in assisting us and our cotemporaries in the dissemination of Masonic information. We also, with pen in our hand, placed "The Ashlar" on our mail book, and we are sure that the "Mirror and Keystone" has been mailed regularly to the address of our cotemporary since the 26th of September last. That there may be no mistake, we have mailed **DUPLICATE** numbers from that date.—*Keystone and Mirror.*

Thanks, Bro. Hyneman, for your words of commendation and encouragement at the commencement of our difficult enterprise; your courtesy and kindness will not be forgotten. In your own success, we find an incentive for exertion. Fortunate, indeed, shall we be when **THE ASHLAR** shall have attained as high a position as the *Keystone and Mirror* now occupies in the world of Masonic literature.

Your periodical has reached us regularly, and is always a welcome visitor on our table. We have mailed an exchange each month.

MASONIC CONSTITUTIONS.—We have received from T. S. Parvin, G. S. of the G. Lodge of Iowa, a small neatly bound volume of about two hundred pages, entitled "The Book of Constitutions, and The Constitution, By-Laws, and General Regulations of the Grand Lodge of Iowa, to which are added a collection of Masonic Forms, reprinted by the Grand Lodge of Iowa." We regard this as a valuable book, and an evidence of the good sense and intelligence of the Craft in Iowa.

UNIVERSAL MASONIC RECORD.—Bro. Leon Hyneman, of Philadelphia, is about to publish a work containing the NAME, BUSINESS, PROFESSION and RESIDENCE of those whose names are published; also, the name of the LODGE, CHAPTER or ENCAMPMENT to which each one is attached, the position held, and the degree attained in the Order. It will be confined exclusively to members of the Masonic Fraternity in good standing. This will be a valuable work a few years hence, and every mason should be desirous to see his name in it. To do this it is necessary that he should subscribe for the book, which will be printed on good paper with new type, and will be handsomely bound in cloth, with the name of the subscriber in gilt letters on the side of the book which he receives. Price one dollar. Extra binding in gilt and ornamental covers, two dollars.

Those who are desirous of being registered in the RECORD will forward their names, with their particular address, business, &c., and the money, at the earliest opportunity, stating which kind of binding they wish to have, as it is desired to have the book published as soon as possible. No name will be recorded unless the money is received. More than five thousand names have already been registered.

MASONIC LITERATURE.—The first volume of the "Masonic Library," published by Bro. Leon Hyneman, of Philadelphia, has been issued. It contains the following valuable works: 1. The antiquities of Freemasonry, by Dr. Oliver. 2. Constitutions of the Ancient Fraternity of Free and Accepted Masons, published by order of the Grand Lodge of England in 1723; the first re-publication since that time. 3. Dr. Oliver's edition of Preston's Illustrations of Freemasonry, which gives the history of the Order in England down to the year 1841. 4. The Book of the Lodge, by Dr. Oliver. 5. A Short View of the History of Freemasonry, by Wm. Sandys. 6. Freemason's Pocket Companion, containing a brief sketch of the history of Freemasonry, &c., by a Brother (Mant) of Apollo Lodge, 711, Oxford.

The second volume will be published with all possible despatch. The library, when completed, will be a very valuable work.

THE GREAT SECRET OF MASONRY REVEALED.—Bro. Geo. Oliver, D. D., the learned Masonic writer, has boldly revealed the great secret of Masonry to the uninitiated. He says:

"Freemasonry is a triangle placed in the centre towards the rising of the sun; checkered with the opus greganicum, circumscribed with scroll work, par-meating through the Sephiroth and graduating to a perfect heptad."

THE GOLD HUNTER.—This is the title of a poem, printed in a pamphlet form, which is the production of Bro. Sam Lawrence, Editor of the *Signal & Journal*, a Masonic periodical, published at Marietta, Georgia.

THE WHOLE FRATERNITY RESPONSIBLE.—In the time of the Morgan excitement, just before an Anti-Masonic State Convention in New York, Judge N., who was one of the delegates, called on his neighbor C., a wealthy farmer, and urged him to join in "putting down the Masons," who, he averred, were "destroying our religion," and gave him one of Priest P.'s thanksgiving sermons. Mr. C. asked the Judge what hurt the Masons did that made him so anxious about them. The Judge answered in the common language of the day, "they murdered Morgan." Mr. C. inquired if the Judge supposed the Masons on the Mohawk River had any hand in the murder of Morgan. The usual reply was quickly given; "Some Masons have murdered him, and therefore, they are all implicated." "Then," said Mr. C., "why don't you condemn and hang all the Dutchmen on the Mohawk River?" "For what?" asked the other. "Because," said Mr. C., "a Dutchman murdered Huddleston, up in old Schoharie county; and all the Dutchmen, on your principle, ought to be hung."

THE PENINSULAR JOURNAL OF MEDICINE.—We have received the November number of this work, which is published at Detroit, under the editorial charge of Zina Pitcher, M. D., A. B. Palmer, M. D., Wm. Brodie, M. D., and E. P. Christian, A. M., M. D. The work is well gotten up, and printed on good paper and clear type. Besides articles of ability from the editors, it contains several elaborately written communications, among which we notice one from the pen of our friend Dr. Ed Batwell, of Detroit. We are pleased to see this work re-invigorated under its present auspices, and doubt not it will receive the support which it merits.

GRAHAM'S MAGAZINE.—The November number of this valuable periodical has reached us. It is one of the best miscellanies of the day, and is always filled with interesting and instructive matter. It is published at Philadelphia. Price \$3 per year.

THE LETTER G.—The old lectures contained some doggerel verses on this subject, which have been expunged:

In the midst of Solomon's Temple there stands a G,
A letter for all to read and see;
But few there be that understand
What means the letter G.

Q.—My friend, if you pretend to be
Of this Fraternity,
You can forthwith rightly tell
What means that letter G.

A.—By letter *four*, and science *five*,
This G aright doth stand
In art and due proportion.
You have your answer, friend.
The sciences are well composed
Of noble structures vast,
A point, a line, a superfluous,
But solid is the last.

With more zeal than knowledge, some have asserted that our primordial parent was a Mason. Tailors have a strong reason for placing him at the head of their profession, for we are told he was a *coner of leaves*, while no mention is made of his skill as a *layer of bricks*.

THE ASHLAR.



VOL. 1. DETROIT, JANUARY, 1856. NO. V.

MEETING OF THE GRAND LODGE—CONDITION OF LODGES—GRAND LECTURER—PROFICIENCY OF CANDIDATES.

A few days after this shall reach the eyes of our readers, the Grand Lodge of Michigan will assemble. Its duties will be important, and its labors, arduous. To guard the sacred trust committed to its charge, and legislate wisely for the advancement of the Craft, are not easy tasks; they require wisdom, discretion, and severe application. The annual convention of the representatives of the lodges, although affording an opportunity for pleasant social intercourse and fraternal greetings, is not a mere pastime. Questions of magnitude are to be considered, which would tax the powers of the greatest intellects; and decisions are to be made, that will materially effect the interests of the Institution. The work of the session should be approached with a seriousness and a sense of responsibility which we

doubt not will be experienced by those who shall be honored with the character of delegates.

It is not our province to anticipate the action of the Grand Lodge, to allude the many and various questions which will arise, or to dictate any specific course of action; we propose simply to briefly consider a few of the glaring evils which now retard the progress of the Fraternity, and offer some suggestions for their removal. During the past four months, we have travelled over a large portion of Michigan, and visited many lodges. The following remarks, therefore, will be founded on facts gathered by our personal observation.

The rapid increase of the Craft and of lodges in this jurisdiction during the past year, has been a theme of general remark. Is it evidence of prosperity? or is it an unhealthy growth like that of the plant which, sustained by a soil too highly enriched by man's cultivation, early blossoms, and basks in the sunshine only to sicken and decay, and bears no palatable fruit? Whatever opinion may be entertained on this subject, we would suggest no plan for the purpose *merely* of checking the rapid advancement of our numbers: the present condition of affairs should cause us to realize the necessity of maintaining at all times proper safeguards; if with these firmly established and adhered to, the augmentation continues, no apprehension need be entertained for the result.

There is no State in the Union where a greater uniformity in the ritual prevails, than in Michigan. As far, therefore, as our lodges obtain a knowledge of work, they tread in the beaten track. But the difficulty is, that many of them do not make a proper proficiency, and are without the light essentially necessary to impart a proper understanding of the "ancient and honorable" Institution of Masonry, maintain its dignity, and impress upon the minds of candidates the wise and serious truths which it inculcates. There are new lodges and old lodges, whose officers cannot confer some of the degrees, and in many, the forms and ceremonies are conducted in such a blundering, spiritless way, and in such miserable and poorly fitted rooms, that indifference or disgust may well take the place of zeal and energy. A small dirty apartment dimly lighted with smoky candles, without a Master's carpet, without pillars, with stations consisting of common chairs and tables, with ante-rooms wholly unfit for the uses for which they are designed—officers clothed in regalia of cotton cloth and tin jewels—what Mason, who has travelled in this jurisdiction, has not seen such! and what Mason when he has seen them, has not felt that Brethren have met in a temple unworthy the Order and its great and

beneficent objects! The evil, resulting from these things, is serious. The first impression made upon the mind of a candidate is of the utmost importance. If he sees at once the moral beauties of Masonry, his interest and zeal are awakened; he eagerly presses forward to gain further light respecting an institution which has survived the lapse of time, the ruthless hand of ignorance, the devastations of war, and has come down to us from remote generations with its most excellent tenets unimpaired; he manifests a laudible ambition to obtain an accurate knowledge of the lectures and work—the means of unlimited usefulness. He who fails on his initiation—through the ignorance or carelessness of those who conduct the ceremonies, on account of the miserable equipments of the lodge room, or from any other cause—to appreciate the lessons of morality which are inculcated, becomes, too frequently, a drone in the hive, and a useless member of the Order—yea, more, he is a dead weight, and by his indifference before the world, tends to bring discredit upon the Fraternity. As the number of such persons increases, dangers of greater magnitude are to be apprehended. There is but one course for wise men to pursue. Take time by the forelock, check the evil, and prevent it in future if possible, and not wait till it has grown too powerful to be overcome.

The best interests of the Institution demand that those Lodges which have not members competent to properly perform the work, should be prohibited conferring the degrees, until the officers have acquired the knowledge which the discharge of their duties demands. No new lodge should be permitted to initiate a candidate before the Master and Wardens have given conclusive evidence that they are correctly and thoroughly instructed in the ceremonies of all the degrees, and are competent to conduct them. The provision which now exists in reference to this matter, has not accomplished the end for which it was designed. Either it should be more rigidly enforced, or some new rule should be adopted. Every subordinate body should also be obliged to meet in a *safe* and convenient room, and procure for the same, suitable equipments; and each new lodge should be compelled to comply with the requisition previous to commencing its work. This course may at first appear too stringent, but a careful consideration will, we confidently believe, produce the conviction that it is demanded by the best interests of the Craft.

A compliance with the above suggestions might lead to an investigation, or—if we may be allowed the expression—an *overhauling* of the affairs of the Fraternity in the State. We can see no harm in such an examination; on the contrary, we believe it would result in

much good. Never was there a better time to institute it. The rapid advancement of the Order and the constant increase of our numbers, are evidence that the Institution would speedily progress under any salutary rules, however strictly enforced. Any scrutiny which could be observed, and any reform to which an enquiry might lead, would but refine and purify the Association—separate the wheat from the chaff—the pure gold from the useless dross.

It has been suggested that the proposed changes may be realized through the instrumentality of the Grand Lecturer. We feel that we are now approaching one of the most important subjects on which the Grand Lodge will be called upon to act. The restrictions and regulations which surround the Grand Visitor, cripple his action, and render his efforts in a great degree powerless for good. His compensation is so arranged that he receives an incompetent salary unless he attends meetings of almost all the lodges in the jurisdiction. The resolution regulating this matter says his remuneration shall be "the proportion for each lodge visited, as twelve hundred dollars bears to the whole number of lodges in the State." If he visits only half the whole number, he is entitled to six hundred dollars—if only a third, to four hundred dollars. Under such circumstances, a man of proper standing and accomplishments, who is fitted to properly discharge the important duties of the office, can ill-afford to lay aside his private business and become Grand Lecturer, unless he can include in his circuit all the subordinate bodies. During the past year, Bro. Coggs shall has been present at a meeting of every lodge but one in the State. This is no small labor, when we take into consideration the wide spread territory of Michigan. It is impossible for any person, whatever may be his ability and acquirements, to faithfully perform the work of Grand Lecturer when constrained to pursue such a course. Many of the subordinate bodies, it is well known, do not need any assistance: the time therefore spent with them, is uselessly expended. Besides this, the large number which claims his attention, prevents the Lecturer devoting the requisite time to any one lodge that requires his instruction. The result is, as far as we can judge, that little information is given to those who are most in want of it, and the officers of many lodges are unable to properly superintend or conduct the work, while some cannot confer the degrees. Common sense would seem to dictate that this state of things should be speedily changed.

We regard the office of Grand Lecturer as necessary, and eminently useful under proper regulations. It has not generally been held in

the high estimation which it deserves. To fulfil its duties, a person should possess not only a thorough knowledge of the ritual, but should be conversant with the history of the Order, and versed in Masonic jurisprudence. He is looked up to by many as the light and the guide, and is constantly consulted on questions of moment. For one, we desire to see the office clothed with proper dignity—to have its sphere enlarged—and to attach to it a liberal salary that will remunerate a competent Brother for the devotion of his whole time to its labors. Let him take a general superintendence of the Craft; let it be his specified duty, beside imparting a knowledge of the lectures and work, to inspect lodge rooms and their equipments, and inquire into the manner in which their business is generally conducted; and when he finds anything seriously objectionable, let him report the same to the Grand Master. Let it be his duty to visit all new lodges, and before they can initiate, give a certificate that they have complied with the requisitions of the Grand Lodge, and are competent to work. It may be thought that many, if not all these things, come properly within the scope of the Lecturer's duty now. We desire to see them made *imperative*, to place more responsibility on the Visitor, and not permit lodges to work, as some of them are now doing, with incompetent officers, in unsafe rooms, and with cotton and tin regalia. Obligated to perform the duties, and clothed with the rights, specified, the Grand Lecturer could give all his time and energies to the Craft, and direct his labors into those channels where they are most needed. Instead of visiting lodges which are well informed, he could devote himself to the uninstructed. Then, he could as well afford to spend a week or fortnight in a place, as he can now afford to spend a day.

The evils which are so conspicuous, and which have been alluded to, arise not from any fault of the Grand Lecturer, or of Masters or officers of lodges; they are the natural result of the present system. Bro. Cogshall has shown a commendable zeal in giving as much attention to those who would profit by his instructions, as circumstances would permit; and Masters who are uninformed have displayed a corresponding desire to receive his teachings. Neither the one nor the other has been suited; the Lecturer has frequently been compelled with regret to forego his desire to accept invitations for repeated visits, and the officers of lodges have experienced chagrin and mortification at his absence, thinking, perhaps, that their interests were neglected. We cannot put shackles upon a man and expect him to run as briskly as though he were clothed merely in his ordinary ap-

parel; nor can we place conditions, like those which now exist, around the Grand Visitor, and expect him to devote to many lodges the time which may be necessary to properly instruct them. Bro. Cogshall is now thoroughly acquainted with the condition of each lodge in the jurisdiction, and knows in what places the services of the Lecturer will be needed during the coming year. Would it not be well, therefore, to permit that officer to direct his labors in a great degree, as his judgment shall dictate?

The compass of this article will not permit us to enlarge upon the subject under consideration, and present our views more at length. The remarks which have been made are designed more for the purpose of suggesting thoughts, and leading others to reflect, than to enforce the necessity of any specific plan. We have confidence that the Grand Lodge will act wisely, and for the highest advancement of the Craft.

Before closing, we feel constrained to allude to a topic which should claim the attention of the Grand Lodge. It is a fact well known to the most casual observer among Masons, that a knowledge of the lectures—indeed of the essentials—is possessed by a very limited number of the Fraternity. This is wrong. A provision exists in the constitution of the Grand Lodge which is designed to remedy the defect, but is little better than a dead letter. It is a requisition of much importance, and yet is generally disregarded. We have on a previous occasion given our views respecting this matter, and need not here repeat them. The degree of proficiency required of candidates is now regulated by the judgment of each Master, and may differ materially in different lodges. Would it not be well for the Grand Lodge to decide *what proficiency* shall be made by those who wish to take the second and third degrees? By doing this, and making it imperative on Masters to see that the rule is complied with, a source of much indifference would be removed, and a great benefit would be conferred.

ES Wherever the superior body of the Masonic Institution is situated, that place is called the Grand East. London, York, Dublin, Edinburgh, Paris, Vienna and Amsterdam are Grand Easts. Each State in this country has a Grand East. The meaning and application of this term will be easily understood by Masons.

For The Ashlar.

REGALIA.

At the last session of the Grand Lodge of Michigan, in accordance with the recommendation of the Grand Master, a committee appointed for the purpose, reported an amendment to the constitution, relative to regalia. The amendment is in the shape of a new article, and may be found at length in the printed proceedings of the communication referred to. Upon this amendment the Grand Lodge will be required to act at the coming session.

There can be little doubt but that a large proportion of the Fraternity recognize the propriety of securing by constitutional enactment a general uniformity in the clothing of the Craft in this jurisdiction.

Wherever the writer of this article has met his Brethren in the lodge room, or in Masonic procession, the sad want of a standard of regalia has forced itself upon his attention. He has noticed aprons of many shapes, and all conceivable devices—some of them certainly so novel and exceedingly ugly as to surpass anything in the line of aprons from the fig leaf of our first parents, down to those worn by the present generation. The collars also form an admirable study for lovers of the curious and unique.

Such a state of things should not be. We exult in the fact that the Masonic Institution has come down long centuries of time, unchanged—that throughout the world its lessons are taught, and its lectures given, materially the same, and yet, in no two Lodges of this State, can be found the same style of regalia. If in all else they agree, why should they not in this respect?

It may be said in opposition to placing anything upon the constitution in this regard, that "the lambakin or white leather-apron" is the badge of a mason. True, it is—but you seldom find the plain, white apron unadorned by ornament or symbol, and what is desired is, that the Grand Lodge should say *what particular ornament* and *what particular symbol* (if any) shall be worn by each particular officer or craftsman according to degree.

In no State of the Union is the writer aware that any such action as is now proposed has ever been had; but the Grand Lodge of England have incorporated in their constitution an article which, in his opinion, would fully meet the want existing here. It is that article in the main which has been submitted by the committee to the Grand Lodge of Michigan, and to which this communication is designed to call attention.

The Grand Lodge of England and its provincial Grand Lodges with their subordinates conform to the standard proposed, and no objection on the ground of taste or propriety can be urged against its adoption in this jurisdiction. On the contrary, it cannot but be admired as giving a significance to the shape of the apron that will be readily understood by Masonic eyes.

Any person who has been favored with a view of our Canadian Brethren in a body, cannot have failed to admire the uniformity in clothing, and to draw a contrast between them and the Masons of this country in that particular.

The committee on foreign correspondence in the Grand Lodge of Indiana, has been pleased to pronounce the report made to the Grand Lodge of Michigan, as "*balderdash*." The learned Brother who penned that report will doubtless be made easy when assured that the old parent *Grand Lodge of England* originated the standard he condemns, and not the "three intelligent Masons of Michigan." The only difference between them is, that the Michigan committee make it optional with the Fraternity to wear "linen" or "leather," while the Grand Lodge of England compels them to wear "leather." The word "linen" will probably be struck out by the Grand Lodge of our State.

As an evidence of the necessity of some provision upon this subject, the writer will state that in at least one of the Lodges of northern *Indiana* the officers wear red collars trimmed with blue. One would suppose that Indiana would rather *approve* the report of our committee than censure it. However, not having a copy of the constitution of the Grand Lodge of England in his possession, the Grand Secretary of that State probably presumed it original with the "three intelligent Masons" of Michigan, and was opposed to so young a Grand Lodge taking the initiative in the matter.

It must be conceded that some action on this subject by the Grand Lodge should be had. If that Grand body do no more, let them assert the plain leather-apron to be the regalia to be worn in our Lodges, and that no other will be tolerated. Only give us *uniformity*, and put an end to the impositions practiced by venders of all sorts of aprons and collars upon the members of our Order! Let it be so that by our dress we may be known, and not that we may be taken for Odd Fellows, Templars, or United Americans.

While to many, the proposed reglia may commend itself on account of its plain beauty, its significancy, and its origin, to others it may seem unsuitable. Let the delegates to the Grand Lodge consider the matter, but let us at least *have some standard adopted*.
R.

From the Mirror and Keystone.

SPIRIT BREATHINGS.

BY SAMUEL D. PATTERSON.

Who has not felt upon the spirit fall,
 The soft, undying memory of the past,
 Endued with power its fond dreams to recall—
 Dreams that were far too sweet and bright to last?
 Aye, back they come—the years departed, gone,
 Each bearing in its train some treasure fled—
 Each telling of some pleasure once our own—
 Some joy we long have mourned as faded, dead.

And there, too, are the fair ones early lost,
 Called 'mid the anguish of our tears, away,
 Ere yet the troublous waves of time had tossed
 Their feeble frames with fierce and angry sway;
 In youth's fair morn they to the grave were given,
 Ere sin had power their purity to stain;
 Immortal angels now, they dwell in Heaven,
 Eternally exempt from grief and pain.

And there are they, the chosen and the dear,
 Whose natures with our own were intertwined—
 Who made life lovely, while they tarried here—
 Departing, left no joy for us behind!
 Again, their spirits, hovering o'er us, bend,
 And breathe a sacred blessing on our hearts:
 Holy and bright the influence they lend,
 And sweet the calm their message kind imparts.

They whisper—'tis but in their bodies only,
 That from us they, the precious ones, have fled;
 A guard and watch about our spirits lonely,
 They hold, and heavenly light upon them shed,—
 Beloved and gentle guides. O! may our feet
 Be taught the perfect path of life to take,
 That, in bright realms of glory, we may meet
 With you, whose love death hath no power to break!

OUR BRETHREN—THE JEWS.*

DEDICATION OF LODGES.—In continuation of our review of the Report in the Grand Lodge of Massachusetts in 1851, on the petition of Bro. Jacob Norton, and six other brethren of the Jewish persuasion, we will now offer some remarks on what we characterized in concluding the article in our last number, the more difficult subject of the dedication of Lodges.

* From "The Aencis."

Lodge halls are dedicated to *Masonry, Virtue and Universal Benevolence*. How should Lodges be dedicated? In America, and under the Grand Lodge at London, for an uncertain period prior to 1813, they have been dedicated to one or both of the *Sta. John*. The petitioners objected to this dedication. The Committee to whom this petition was referred, answer this objection: that it is a landmark; that such has been the dedication of Lodges in Massachusetts since the first was opened in that State, in 1833; that they knew no other *Masonry* than that which they have received, and *that* they must impart.

* * * * *

If landmarks relate to usages and ceremonies, then we lay down as the incontrovertible rule that, those only can be landmarks whose origin is coeval with the Institution, or supposed to be so, knowing nothing to the contrary. If a time can be shown when they had an origin by legislation of Grand Lodge, a General Assembly, or otherwise, then they are still subjects of legislation by General Assemblies or Grand Lodge. Now, whether Lodges were dedicated originally to God, or to Solomon, it is quite certain that they were not to both or to either of the *Sta. John*. There was a time when a change was made, and that time was, comparatively speaking, more or less modern. If our rule be true, then, the dedication of Lodges is a matter of pure regulation. * * * * *

The length of time, according to some authorities, pleads strongly for the retention of the dedication to one or both the *Sta. John*; but there is a strong argument in opposition, viz: the tendency which such a dedication has to introduce errors and innovations. This has already been done. The allusion to the Christian character and services of the *Sta. John*, commenced in the latter part of the last century, and, in some jurisdictions, may be found at the present day. That it would have been better to have continued the old dedication, whatever that may have been, we cannot doubt. But for the evil of which we have spoken, there would be no complaint, however, except perhaps, the calling our patrons *Saints*. No Jew—in Mississippi, at least—has any other cause of fault finding, if that should furnish one. A travelling lecturer, a few years ago, introduced the innovation relative to the *Sta. John*, but we are happy to say that it has been rejected by authority. Let us trace back, if we can, the history of the dedication of Lodges. From the variety of opinions expressed by writers on the subject, and the lack of record evidence, the task is one

of much difficulty. The Massachusetts committee refer to history. They state in substance:

The first Lodge on this continent was opened in Boston in 1733, the charter having been obtained from the Grand Lodge of England. A charter was granted to St. Andrew's Lodge in 1752, by the Grand Lodge of Scotland. The committee would go back to these dates, and ascertain how it was at that time with the Grand Lodges of England and Scotland. They appear to take it for granted, and it may be true, that in 1733 and 1752, Lodges were dedicated to the Sts. John in Boston, and their first enquiry is into the practice in 1733 in England. *With the practice in England now, they say they have nothing to do.* They think that Masonry was pure and unchanged at the revival in 1717, and give an extract from old lectures, as they say, by Anderson, as follows: "Q.—From whence came you?" "A.—From the holy Lodge of St. John."

And this they consider unequivocal testimony that Lodges, under this revived system, were dedicated to St. John. And as further testimony, they quote a law of the Grand Lodge of England, [London] of 1721, requiring that Lodges, in or about London and Westminster, should hold an annual communication on the anniversary of one of the Sts. John; and that the Grand Lodge of New York, in the time of Elizabeth, more than two hundred and fifty years ago, when she sent her officers to break up the Grand Lodge, held its meetings on St. John the Evangelist's Day. This custom has existed from time immemorial, say the Committee, according to Dr. Oliver who derived his information from the old Gothic Constitutions, a copy of which was produced at a grand festival, on St. John's Day, in the year 1663:

"In a formula *used a little later than the middle of the last century*, called '*the Old York Lecture*,' the Sts. John occupy a prominent situation. A parallel is drawn between them, and one is said to have finished by his learning what the other began by his zeal, and hence the dedication to them. The Sts. John occupy their places *as the patrons* of Masonry, according to Oliver, in the lectures compiled by Sayer, Payne and Desaguliers, and improved by Anderson, Desaguliers and Cowper; in the reviewers of Dunckerly and Martin Clare, twice repeated, and in the extended rituals of Hutchinson, Preston and others, which were in use down to the union in 1813."

In Scotland, (they quote Oliver,) the Kilwinning system may be traced back to the 12th century, and is called St. John's Masonry, and the Grand Lodge of Scotland has, among its present laws, that no Lodge shall confer more than three degrees, E.: A.: F.: C.:, and

M. M., denominated St. John's Masonry. The Committee also copy from Bro. Oliver, but without credit, the following:

"In a formula used a little later than the middle of the last century, which was called 'the Old York Lecture,' the two Sts. John occupy a prominent situation—the following is an extract:

Q.—'To whom were the Lodges dedicated under the Christian dispensation?' A.—'From Solomon the patronage passed to St. John the Baptist.' Q.—'Why were Lodges dedicated to St. John the Baptist?' A.—'Because he was the forerunner of our Saviour; and by preaching repentance and humiliation, drew the first parallel of the Gospel.' Q.—'Had St. John any equal?' A.—'He had: St. John the Evangelist.' Q.—'Why is he said to be equal to the Baptist?' A.—'Because he finished by his learning what the other begun by his zeal, and thus drew a second parallel to the former; ever since which time, Freemasons' Lodges, in all Christian countries, have been dedicated to the one or the other, or both, of these worthy and worshipful men."

In 1721, Dr. Oliver states,* it was thus: "God's good greeting be to this our happy meeting. And all right worshipful brothers and fellows of the right worshipful and holy Lodge of St. John."

Q.—"Why do you denominate it the holy Lodge of St. John?" A.—"Because he was the forerunner of our Saviour, and laid the first parallel line to the Gospel."

In another formula, continues Bro. Oliver, which was introduced by Bro. Dunckerly, the parallelism is still more intelligibly enunciated:

"In all regularly constituted Lodges, there is a point within a circle; the point representing an individual brother; the circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him, on any occasion. This circle is embroidered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels in Christianity as well as in Masonry; and upon the vertex rests the book of the Holy Scriptures, which point out the whole duty of man. In going round this circle, we necessarily touch upon the two lines, as well as on the Holy Scriptures; and whilst a Mason keeps himself thus circumscribed, it is impossible that he should materially err."

In the four formulas which have been quoted, we have one of greeting, one touching the dedication and parallelism together and the two other the latter alone; the last considerably "*improved*" by Bro. Dunckerly. Dr. Oliver speaks of the "Old York Lecture," *the one which was in use in the latter part of the last century*. It was probably the Lecture of Grand Lodge of the *Ancients*, which Bro. Oliver

* Mirror for the Johannite Mason, Letter III.

calls the "Old York Lecture." Bro. Randall does not give the whole lecture as given by Bro. Oliver, and as some of our readers may learn something new, we will give all which Bro. Oliver publishes :

Q.—Our Lodges being finished, furnished and decorated with ornaments, to whom were they consecrated. A.—To Noah, who was saved in the ark. Q.—And by what name were Masons then known? A.—They were called Noachidae, Sages, or Wise Men. Q.—To whom were the Lodges dedicated during the Masonic dispensation. A.—To Moses, the chosen of God, and Solomon, the son of King David, King of Israel, who was an eminent patron of the Craft. Q.—And under what name were Masons known during that period? A.—Under the name of Dionysiads, Geometricians, or Masters in Israel. Q.—But, brother, as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian dispensation? A.—From Solomon, the patronage of Masonry passed to St John the Baptist. Q.—And under what name were they known after the promulgation of Christianity? A.—Under the name of Essenes, Architects or Freemasons. Q.—Why were Lodges dedicated to St. John the Baptist? A.—Because he was the forerunner of our Saviour, and by preaching repentance and humiliation, drew the parallel of the Gospel, &c., as above."

"In the ritual practiced by the Lodges in the *north* of England, a *little later in the century*," says Dr. Oliver, "we find the following passage: 'Our Lodges are untruly said to be dedicated to St. John, because the Masons who engaged to conquer the Holy Land chose the Saint for a patron. We should be sorry to appropriate the Balsarian sect of Christians to St. John, as an explanation of this principle. St. John obtains our dedication as being the proclaimer of that salvation which was at hand by the coming of Christ; and we, as a set of religious men assembling in the true faith, commemorate the proclamations of the Baptist. In the name of St. John the Evangelist, we acknowledge the testimonies which he gives, and the divine Logos which he makes manifest.' * * * "Our beauty is such as adorns all our actions; is hewn out of the rock, which is Christ; raised upright with the plumb-line of the Gospel, and squared and levelled to the horizontal of God's will, in the holy Lodge of St. John, and as such becomes the temple whose maker and builder is God."

Again, Dr. Oliver: "The old lectures [no authority given] distinctly explain the origin of their appropriation in the following words, which are but the extension of a ritual already cited :

"After the flood the Masons were called Noachidae, and from the building of the tabernacle, the Lodges were dedicated to Moses. From the building of the first temple at Jerusalem to the Babylonian captivity, Freemasons' Lodges were dedicated to King Solomon; from

thence to the coming of Shilo, they were dedicated to Zerubbabel, and from that time to the final destruction of the temple by Titus, they were dedicated so St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft, held at Jerusalem, it was observed that the principal reason for the decline of Masonry, was the want of a Grand Master to patronize it; they, therefore, deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time, Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that, though well stricken in years, yet having been, in the early part of his life, initiated into Masonry, he would accept the office; thereby completing by his learning what the other St. John had begun by his zeal; and thus drew what Freemasons term a line parallel; ever since which, Freemasons' Lodges, in all Christian countries, have been dedicated both to St. John the Baptist *and* to St. John the Evangelist."

We italicise the word *and*. Again we are indebted to Dr. Oliver:

"In a system of Masonry used, as it is confidently affirmed, in the fourteenth century, the following passage occurs in the O. B.:

'That you will always keep, guard and conceal,
'And from this time you never will reveal,
'Either to M. M., F. C., or Apprentice
'Of St. John's Order what our grand intent is.'"

By whom this system of Masonry was used, on what authority it is stated that these doggerel lines were either said or sung five hundred years ago, our Brother does not inform us. Until further enlightened, we are bound to reject this testimony as without authority.

[To be continued.]

IS "The fair fabric of Masonic splendor was planned and reared and finished for durability. It has withstood the shocks of time, the revolution of ages, the concussions of empires, and the convulsions of hostile contending nations. While everything unsolid in nature falls; while kings and kingdoms are lost in the vortex of revolutions; and thrones crumble into ruin, and totter and fall from their basis. Masonry towers above all that is awful and ruinable in nature's realm, stands unmoved as the mountain rock. She has passed safely through the dark ages of superstition and bigotry, when wars and commotions convulsed the world to its centre, and when change seemed to sway a sceptre of universal empire."

"REFRESHMENT" IN THE SEVENTEENTH CENTURY.—"One evening, as these choice spirits sat round the table after supper—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge—Brothers Lamball, Sorrell, Beloe, Ware, Madden, Villeneuve, Noyes, Cordwell, Salt, Goston, Senex, Hobby, Mountain, and a few others being present with the W. M., all celebrated Masons, whose names are all well known to the Craft, Bro. Lamball, who was an incorrigible laugh, and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse-laugh. Bro. Madden rose with much gravity, and addressing the chair, said—"R. W. Sir, did you ever hear a peaceful *lamb bawl* (Lamball) so vociferously?" "No," said Bro. Desaguliers, "but I've heard a mad'un (Madden) make an ugly *noise* (Noyes)."

"Oh!" rejoined Bro. Sorrell, "let him ride his hobby (Hobby) quietly, his lungs will be no worse for *wear* (Ware)."

"Aye," Bro. Ware snapped in, "particularly if the color of his *hobby* be sorrel (Sorrel). Ha! ha! ha!"

"The lamb had better go to *sea next*, (Senex) and then he may *bellow* (Beloe) against the roaring of the *salt* (Salt) waves as they dash upon the mountain (Mountain)," shouted Bro. Hobby.

"Well," replied Bro. Lamball, "I shall never quarrel with any Brethren who hold the *cord well*, (Cordwell—*cable tow*) for this or anything else, provided he does not call me a villain O! (Villeneuve) Ha! ha! ha!"

"I shall not Brothers and fellows," responded Bro. Villeneuve, "question your good faith, although you carry on so briskly a *Pan-ic war*."

"A truce to your wit," Bro. Madden interposed, "I thirst to mend my simile."

"Nay," said the W. M., "if Bro. Madden *thirsts*, why there's an end of it."

"Oh! no!" echoed Bro. Noyes, "if a *pun is meant*, I move that we inflict the usual *punishment*."

"Why then," says the chair, "we will replenish the glasses, and try to quench Bro. Madden's *thirst* with a *toast*."

Now all this may appear very puerile to you, sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the higher nobility and gentry of the land.—*The Revelations of a Square, by Dr. Oliver.*

For The Ashlar.

HOW A CATTARAUGUS MAN GOT THE "REAL
MASTER MASON'S GRIP."

All old masons in western New York will remember Major J—— G., who formerly resided in L., but for the last twenty years he has been a resident of Michigan. The Major, it will be remembered, was one of the few masons who withstood the shocks of anti-masonry in 1827 and 1828. For many years the Major was the object of the malevolence of the anti-masons, and many were the bitter invectives, and vile calumnies heaped upon him. He was a man below the medium size, but remarkably muscular, and those who have experienced the *grip* of his hand will not soon forget its power. It was like a vice, and he could always graduate it to suit circumstances—an instance of which we will relate. It was during the year 1827, while the anti-masonic excitement was high, that a party of masons among whom was Major G., was one evening assembled at the "Eagle Tavern" in L., spending a few social hours, when a tall, lank specimen of humanity entered the room, and in a loud voice exclaimed, "Gentlemen, do any of you know Major J—— G.? I have heard that he was a man who could give the masonic grip, and I have come all the way from Cattaraugus county to get it. I want the *real Master Mason's grip*." At this, the Major stepped forward, and said, "I am Major G., and if you want the masonic grip, I suppose I can give it to you as well as any other man." Suiting the action to the word, the Major took the fellow's brawny hand in his own, and applied a moderate degree of pressure, to which the man from Cattaraugus manifested considerable uneasiness; said his curiosity was satisfied, and desired to be released, but the Major very playfully told him that this was only the Entered Apprentice's grip, and that he had two degrees more to take before he could obtain the Master Mason's grip. The Major then applied *more* pressure, which brought Cattaraugus upon the ends of his toes, groaning and writhing with pain. In vain did he implore to be released; in vain did he protest that he had got enough of Masonry—his hand was in the inexorable grasp of the Major, and escape was impossible. "You have got the Entered Apprentice's, and Fellow Craft's, grip, it is true, but you wanted the Master Mason's, and you must have it. You have come a long way to get it, and it would be wrong for me to let you go home without it. Yes, you *must* have the 'real Master Mason's grip.' There," said the Major, at the same time exerting his great muscular power

upon the hand of his writhing victim, which made the bones fairly crack, "there, this is the *real Master Mason's* grip, and it is such a grip as you will never forget—and when you go home, tell your Cattaraugus friends that should any of them want the *real grip*, that Major J——s G., of L., can probably give it to them as well as any man alive." The Major released his grasp, and the blood which had started from the ends of the poor fellow's fingers, told the fearful power of the "*real Master Mason's grip*." A.

INTERESTING TESTIMONY.

[Continued from page 155.]

Answers to Cross-interrogatories: 1. That he is not aware of the existence of any serious discontent or differences previous to the occurrence of "the division or schism," most of the disagreements having (according to tradition) arisen subsequently to the proceedings which were taken for the formation of the Athol Grand Lodge.

2. That the only information which he can give in regard to the adoption or signature of "the thirty-nine Articles or Regulations," is such as is derivable from the printed Book of the Constitutions of the Freemasons, published in London, in 1723, and a second edition of the same, published in 1738, and also the "*Ahiman Rezon*," or book of old and new regulations, by Lawrence Dermott, published in London, in 1756.

3. That he does not consider that the articles or regulations referred to "formed a solemn compact, unalterable, without dishonor;" but, on the contrary, that they were alterable by the votes of the Grand Lodge, and that, in fact, after their first publication in 1723, alterations were made, as will appear by reference to the second edition, which was published prior to, and without causing any disagreement or schism, and as will also appear by reference to the first edition of the "*Ahiman Rezon*," published in 1756, or after the schism.

4. That as matters of record, those articles or regulations were preserved only in the old printed books of constitutions by the Grand Lodge, of which he was Grand Secretary, prior to the union, and also by the other Grand Lodge; and the books are also preserved as matter of record by the Grand Lodge, of which he is now Grand Secretary.

5. That all Past Masters of Lodges are entitled to vote in the Grand Lodge of England, who have not ceased, (subsequently to their Mastership) to be members of a private Lodge for a term specified in the existing laws of the United Grand Lodge.

6. That John, the third Duke, Marquis and Earl of Athol, was Grand Master of that part of the fraternity of Masons in England belonging to the Grand Lodge formed in 1753, from the time of his election to that office until his death, on the 5th of December, 1774.

The "Copy" and "Statement" mentioned in the reply to the eleventh interrogatory:

The union of the two previously existing Grand Lodges in England, was concluded on the 27th of December, 1813.

By the articles of the union which had previously been arranged, and received the assent of the separate Grand Lodges, at meetings respectively held on the first day of December, 1813, and accepted, ratified, and confirmed unanimously by the two bodies, when assembled on the said 27th of December, it was by the 7th article declared, that "The United Grand Lodge of Ancient Freemasons of England, shall be composed, except on days of festival, in the following manner, as a just and perfect representative of the whole Masonic Fraternity of England, that is to say, of—The Grand Master, Past Grand Masters, Deputy Grand Master, Past Deputy Grand Masters, Grand Wardens, Provincial Grand Masters, Past Grand Wardens, Past Provincial Grand Masters, Grand Chaplain, Grand Treasurer, Joint Grand Secretary, or Grand Secretary,—if there be only one—Grand Sword Bearer, Twelve Grand Stewards, to be delegated by the Stewards' Lodge, among their members, existing at the union, it being understood and agreed that from and after the union, an annual appointment shall be made of the Stewards, if necessary.

"The actual Masters and Wardens of all warranted Lodges, Past Masters of Lodges, who have regularly served and passed the chair before the day of union, and who have continued, with secession, regularly contributing members of a warranted lodge. It being understood, that of all Masters who, from and after the day of the said union, shall regularly pass the chair of their respective Lodges, but one at a time, to be delegated by this Lodge, shall have a right to sit and vote in the said Grand Lodge, so that after the decease of all the regular Past Masters of any regular Lodge who had obtained this distinction at the time of the union, the representation of such Lodge, shall be by its actual Master, Wardens and one Past Master only.

"And all Grand officers in the said respective Grand Lodges shall retain and hold their rank and privileges in the United Grand Lodge as Past Grand officers, including the present Provincial Grand Masters, the Grand Treasurers, Grand Secretaries and Grand Chaplains, in their several degrees, according to the seniority of their respective appointments, and where such appointment shall have been contem-

poraneous, the seniority shall be determined by lot. In all other respects, the above shall be the general order of precedence in all time to come, with this express provision, that no Provincial Grand Master, hereafter to be appointed, shall be entitled to a seat in the Grand Lodge after he shall have retired from such situation, unless he shall have discharged the duties thereof for full five years."

The "Copy" and "Statement" mentioned in the reply to the twelfth interrogatory :

Extract from the original record of the transactions of the Grand Lodge, of which John, third Duke of Athol, was afterwards Grand Master.

Grand Lodge, Sept. 4th, 1665, Bell's Tavern. The R. W. James Gibson, Esq., S. G. W., in the chair.

"*Proposed*, That every Past Master shall be a member of, and have a vote in, all Grand Lodges, during his continuance a member of any Lodge under the ancient constitutions."

"This proposal occasioned long and varied debates ; several of the Masters and Wardens argued strenuously against the motion, while the presiding officer and three Masters were the only persons who spoke in favor of it. At length an amendment was proposed, and agreed, and then, Grand Warden Gibson, the President, put the question in this form, viz :

"That regular Past Masters, while members of private lodges under the sanction of the Grand Lodge, shall be members hereof, and have votes in all cases except in making new laws. Upon casting up the poll, the number appeared thus: For the Past Masters, 48; against them, 26; majority for them, 22. Therefore it is hereby ordered and declared that from and after the third day of December, one thousand seven hundred and sixty-five, all and every regular Past Master, while a member of any private lodge under the sanction of this Grand Lodge, shall be a member of this Grand Lodge also, and shall have a vote in all cases except in making new laws, which power is vested in the Masters and Wardens, as being the only true representatives of all the lodges, according to the old regulation, the tenth."

The copy of "Report" mentioned in the reply to direct interrogatory sixth :

"**MOST WORSHIPFUL GRAND MASTER** :—In obedience to your commands, we have attentively considered the subject of the differences subsisting among the brethren of the State of New York.

"About the year 1782, a Provincial Grand Lodge was duly established at New York, under a charter dated the 5th of September, 1781, granted by the Grand Lodge, of which the then Duke of Athol was Grand Master. This charter authorized the "Provincial Grand Master and Grand Wardens, together with the lawful associates, being the installed Masters, Wardens, and Past Masters of the regular

lodges within the jurisdiction," to act. After the recognition of the independence of the United States, this Grand Lodge ceased to be provincial, and assumed, and has ever since maintained, the character, and exercised the functions of an independent Grand Lodge, and has since been so considered and recognized by the Grand Lodge of England. Its constitution, as revised in 1845, declared (in article 3) the Grand Lodge to consist of the Grand officers and certain Past Grand officers, the Masters and Wardens, or the representatives, legally appointed, of all the lodges under its jurisdiction; "and the Past Masters, Masters by election and service of one year in the chair of all such lodges." It also provided that the annual meetings of the Grand Lodge should be held in the city of New York on the first Tuesday in June; that meetings therein called quarterly should be held on the first Tuesdays in September, December and March in each year; that special meetings might be called by the Grand Master, but that no regulation, affecting the general interests of the craft, should be adopted or changed, except at the annual meeting in June. The 106th article is as follows:

"*First.*—No amendment to this constitution shall be made or have any effect until the same shall have had the affirmative vote of the Grand Lodge at two successive communications, unless, in addition to the affirmative vote of the Grand Lodge at one June communication, it shall have received the affirmative vote of a majority of the lodges within this jurisdiction. If such proposed amendment shall receive the affirmative vote of the Grand Lodge, at one June communication, the same shall then be appended to the published proceedings at the end, under caption 'Proposed Amendments to the Constitution,' and sent to each lodge within this jurisdiction, in order that the lodges may, if they think proper, instruct their representatives thereon, and the action of the Grand Lodge in relation thereto shall also appear in its appropriate place in the proceedings."

[To be continued.]

We place the spiritual lodge in the vale of Jehoshaphat, implying thereby, that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord; the literal translation of the word Jehoshaphat, from the Hebrew tongue, being no other than these express words. The highest hills and the lowest valleys were from the earliest times esteemed sacred, and it was supposed that the spirit of God was peculiarly diffusive in those places.

HUTCHINSON.

From the Review.

A DIRGE.

BY ERNESTINE.

Weary hearts are weeping—careworn and oppress,
 For the distant loved one, gently laid to rest;
 Weeping, sadly weeping, o'er the household chain,
 Heretofore so perfect, broken dow in twain.
 And we love, in fancy, still to linger there,
 Leaning, sadly leaning, o'er the vacant chair;
 List'ning for the dear voice that is silent now;
 Watching for the sunlight of a glad young brow;
 Resting 'neath the shadow, death's dark Angel flings,
 When beside earth's children, droop his sable wings.
 Ah! the heart grows weary, and the warm tears flow,
 As we, dreaming, wander back to "long ago,"
 Bowing, bending earthward! neath the heart's stern strife,
 Murmuring in our anguish, "such, alas! is life."

Yes—but there is singing, 'mid the hosts above;
 And redeemed, made perfect, through a Saviour's love,
 The freed spirit, bending low beside the throne,
 Hymns eternal praises to His name alone.
 Ah! she knows not suffering, grief, nor want, nor care,
 All is joy and gladness, peace and sunlight *there*.
 Cease thy weary weeping—fond hearts still thy woe,
 Joy that from earth's sorrows, she was called to go;
 For while we are mourning o'er love's frail ties riven,
 Angel bands, rejoicing, welcome her in heaven.
 Earth is full of sorrow, toil, and pain, and strife;
 Who would not exchange it for eternal Life?

DUELLING.—The great object of masonry is to cultivate peace and good will among mankind, and allay discord and strife. The principles of the Institution influence its members to discountenance all evil, vicious and barbarous practices. Its most excellent tenets are especially incompatible with the custom of duelling, and there can be no doubt that any masons who meet for the purpose of deliberately blowing out each other's brains, are guilty members, and should be dealt with accordingly. The deed is black in the sight of Heaven, and viewed with abhorrence by men, when two persons, joined by no ties of friendship or regard, but who have long cherished a mutual hatred, slink away from the eyes of the community to some retired place, and there with deadly weapons seek each others lives. Poor and miserable commentary upon human nature! What shall be said of masons who make an exhibition of it?

We are pleased to see that the Grand Lodge of California has taken the right view of this matter. At its last annual communication, it approved the action of San Joaquin Lodge, No. 19, in expelling one of its members for fighting a duel. The Grand Lodge also adopted the report of the Committee on Grievances, to whom the matter was referred, and by ballot, expelled the Worshipful Master of Los Angeles Lodge, No. 42, from all the rights, benefits and privileges of Masonry, for fighting a duel with the member of San Joaquin Lodge.

We trust every Grand Lodge in the Union will, if necessity require it, speak in the same tone, and manifest the same spirit. California has set the right example.

GRAND LODGE OF WISCONSIN.

The annual communication of this body was held at Milwaukee in June last. The report of its proceedings indicates that the Craft in its jurisdiction is making healthy progress. The whole number of Master Masons in Wisconsin is about fifteen hundred. The following are the present officers of the Grand Lodge: M. W. Henry M. Billings, G. M.; B. W. G. Bouck, D. G. M.; Orlando Foster, G. S. W.; Haven Powers, G. J. W.; Peter Winten, G. T.; Wm. R. Smith, G. Sec.; Rev. M. Hoyt, G. Chap.; W. Farnsworth, G. M.; J. M. Todd, G. Sword Bearer; E. F. Ogden, G. S. D.; S. A. White, G. J. D.; S. Howe, G. P.; C. B. Carrington and E. Sumner, G. Stewards; E. Clewett, G. Tyler.

During the last current year, dispensations were granted for five new lodges. The Grand Master's address is concise and appropriate, and contains many useful suggestions. In accordance with his recommendations, the Grand Lodge divided the State into districts for the purpose of instituting an uniformity of work—a Deputy Grand Master to lecture in each district. Agreeable to his suggestion, initiatory steps were taken to establish a school for the destitute orphans of deceased brethren.

The report of the Committee on Foreign Correspondence, though comprised principally of quotations from other documents, is interesting and instructive.

THE EAST.

The Committee quote from the report of the Committee in Tennessee Lodge, as follows: "If none of the officers be present, nor any Past Master to take the chair, the members, according to seniority, shall fill the chair, and shall have all the rights of a regularly installed Master, to fill vacancies." Commenting on the Tennessee doctrine, Bro. King of New York, says:

"No such authority can be found in the ancient Constitutions; nor do we think that any instance can be cited anterior to 1771, where a lay member performed the duties of the Chair in a regular lodge. Since that time, we acknowledge, the doctrine has obtained in some jurisdictions, but it has grown out of the practice originated by the seceding irregular Grand Lodge of England, whose customs and usages were written out, by Lawrence Dermott, the greatest innovator of any age, unless we may except the Chevalier Ramsey. There may have been occasional instances where "old Masons" have been called upon to preside in lodges, and even in the Grand Lodge, but we think it will be found, in all cases, that they had previously served in the Chair of a lodge as Master. * * In the absence of the Master, the Senior, and after him the Junior Warden, succeeded to the Chair.—Without one of these, it is our opinion the lodge cannot be opened. After being opened by one of these, a Past Master may preside."

PAST MASTER'S DEGREE.

Treating of this subject, the Committee give the views of Bro. A. G. Mackey, which they fully endorse. He says:

"There is no doubt, if we carefully examine the history of Masonry in this country and in England, that the degree of P. M. was originally conferred by symbolic lodges as *honorarium*, or reward bestowed upon those brethren who had been found worthy to occupy the oriental chair. In so far it was only a degree of office, and could be obtained only from the lodge in which the degree had been conferred. At a late period it was deemed an essential pre-requisite to exaltation in the degree of Royal Arch, and was for that purpose conferred on candidates for that position, while the Royal Arch degree was under the control of the Symbolic Lodges, but still only conferred by Past Masters of the lodge. But subsequently, when the system of Royal Arch Masonry was enlarged and extended in this country, and Chapters were organized independent of the Grand and Symbolic Lodges, these Chapters took with them the Past Master's degree, and assumed the right of conferring it on their candidates. Hence arose the anomaly that now exists in American Masonry, of two degrees bearing the same name, and said to be almost identical in character, conferred by two different bodies under entirely different qualifications, and totally different purposes. As was to be expected, when time had in some degree obliterated the details of History, each party began to claim for itself the sovereign virtue of *legitimacy*. The Past Masters of the Chapters denied the right of Symbolic Lodges to confer the de-

gree, and the latter in their return asserted that the degree as conferred in the Chapter, was an innovation."

The Committee further quote the opinion of Bro. King, who says:

"There is another report in the document before us, holding the doctrine, 'that the Master elect of a lodge is entitled to installation without having received the degree of P. M., which properly belongs to a Chapter,' which we hardly know how to interpret, yet it was 'concurrent in' by the Grand Lodge. If it was intended to convey the idea that the Master elect of a lodge could be installed without having received the installation service, which is a part and parcel of the Past Master's degree, we think it is clearly erroneous; and among the Grand Lodges of the United States and of Great Britain, Florida stands alone. Nor does it 'properly belong to a Chapter.' The legitimate ownership of that degree is in a lodge of Past Masters; it was never heard of as a chapter degree until the organization of the General Grand Chapter of the United States, and this body has never dared to assert exclusive control over it. Yet a liberal interpretation of her constitution might warrant such a conclusion. Past Masters, whether members of Chapters or not, have an ancient and imprescriptible right to confer the degree, and the body which seeks to take away that right, justly subjects itself to the charge of attempting to obliterate a *custom* as old as Masonry itself."

"South Carolina, New Hampshire, and several other states," says the report, "have expended much learning and some warmth in the discussion of the several questions. We have given more space to this subject than it really deserves, for we are inclined to regard it very much as the committee in Texas does, as 'much ado about nothing,' and as having little to do with Ancient Craft Masonry. The important question in the whole matter is the assumption by some Grand Chapters, of a control over the degree, (regarding it as a *degree*) to the exclusion of the right of symbolic Lodges to confer it on the several Masters elected to the Oriental Chair. We have no hesitation in declaring our opinion that any attempt on the part of Grand or Subordinate Royal Arch Chapters, to assume to themselves the *sole control* of the Past Master's degree, is not only an innovation on ancient usage and custom, but a positive infringement on the inherent rights of Symbolic Lodges to confer such degree on the Masters of lodges elect, in the several lodges over which they are legally called to preside."

The Committee make some very sensible suggestions at the close of their report, recommending Grand Secretaries and Grand Lodges to furnish properly arranged statistics of the condition of the Fraternity. In this respect the Grand Lodge of Wisconsin and its Secretary have set a very good example.

LETTER OF BRO. MACKEY.—The following extract is taken from a letter of Bro. Mackey, in answer to an invitation to deliver a course of lectures in New York, on masonic subjects. The learned Brother takes a view of the Institution, which will commend itself to every reflecting member of the Craft:

“The masses of our institution have been too long content to look upon it as invested only with the character of a social and charitable society. But amiable and praiseworthy as are its tendencies to promote brotherly love, and to relieve distress, these are not its only objects; and all intelligent Masons now rejoice that a better era has begun, and that the intellectual claims of the Order, and its venerable position, as the sole remaining representative of that science and philosophy of symbolism which was once the conservator of all the religion and all the learning of the ancient world, are now fully recognized and deemed legitimate subjects of consideration. It is, I may say, to the study of Masonry from this stand-point, that I owe all the love and admiration that I have for it, and I am confident that a similar direction of study must be attended, to others, with the same results.

“It has been the hope of elevating the literary and scientific character of Masonry by presenting it in such an aspect, that has governed me, (if I do not deceive myself) in all that I have heretofore written on the subject of the Order, and especially in the preparation of that course of lectures which, under your fraternal encouragement, I propose to deliver.

“If, in addition to all this, these lectures shall tend to promote brotherly love and social intercourse among the Craft in your city, as I trust they may, for “increase of knowledge” should always be accompanied by increase of love—then I know of no other inducement that would be dearer to my heart—for the Fraternity of your jurisdiction have ever been distinguished for their unfaltering devotion to the Landmarks, and their general cultivation of the literature of the Order. The reports of the Committee on Foreign Correspondence of your Lodge, are themselves, and have been for years, an invaluable accession to the library of every masonic student. And if discussions have sometimes arisen among you, attributable to the extent of your population and the diversity of views and interests which are incidental to such a population, they have been heretofore, and will be, I have no doubt, hereafter, merely as the transient clouds, that will sometimes obscure for a moment the brightness of even a meridian sun.”

GRAND ENCAMPMENT OF K. T. OF CONNECTICUT.

The Grand Encampment of Knights Templars held its annual assembly at Hartford, in May last. There were four subordinate bodies in the jurisdiction, which were represented, to wit: Washington Encampment, No. 1, Hartford; New Haven Encampment, No. 2, New Haven; Clinton Encampment, No. 3, Norwalk; and Columbian, No. 4, Norwich. A resolution was passed authorizing the issuing of charters for two new Encampments, one to be located at Bridgeport, and the other at New London. The following was the result of election for officers:—M. E. Sir Benj. Beecher; M. E. Sir William E. Sanford, G. M.; M. E. Sir Cyrus Goodell, D. G. M.; M. E. Sir John A. M'Lean, G. G.; M. E. Sir G. F. Daskam, G. C. G.; Sir W. Hyde, G. P.; Sir Sam. Tripp, G. S. W.; Sir W. H. Copp, G. J. W.; Sir E. J. Storer, G. P.; Sir D. Clark, G. T.; Sir A. Smith, G. S. B.; Sir Howard B. Ensign, G. S. B.; Sir A. Hamilton, G. Warden; Sir I. Tuttle, G. S.

The principal business transacted was the passage of the following resolution:

Resolved, That in addition to the several degrees required by the Constitution of the General Grand Encampment to have been taken by candidates for Knighthood, this Grand Encampment will further require that applicants in this jurisdiction shall have taken the degrees of Royal and Select Master.

The Order of the Knight Templar appears to be in a very flourishing condition in Connecticut, and has many learned members there, whose zeal and devotion are not surpassed by those of Sir Knights in any part of the country.

GRAND CHAPTER OF IOWA.

Nine subordinate bodies were represented at the last annual convocation of the Grand Chapter of Iowa, at Keosauqua, in June. M. E. T. S. Parvin, Grand High Priest, delivered an interesting address from which we make the following extracts:

Companions, let us begin the labors of this, our Second Convocation, by looking to the God of our fathers for grace in our hearts, that with one accord our hands may be strengthened to persevere in,

and successfully accomplish the great undertaking in which we have engaged, "to redouble our endeavors to correct the vices, purify the morals, and promote the happiness of those of our companions" who have pitched their tents around our banners.

Masonry, my companions, goes no farther; "thus far shalt thou come," saith the great I Am, and woe to the misguided zeal of that companion who seeks to do the Almighty's work, and substitute the moral teachings of our Order, although extracted from the Sacred Law, for the renewing and quickening power of the Holy Spirit, which alone can change the heart of man and make it a spiritual temple, a fit abode for the Holy Spirit to dwell in.

Our cause often greatly suffers by the over zealous efforts of well-meaning members of our Order, who claim too much, and, of course, ask too much from those upon whom they would urge our claims as co-laborers in bettering man's condition in this life, and manifesting an unwillingness to leave to the Christian the conversion of the soul, which is the professed object of the religion they profess.

Masonry, in no one single respect, conflicts or interferes with Christianity; on the contrary, goes with her as a *hand-maid* so far as she can go, and then bids her "God speed thee" on thy way.

* * * * *

SUSPENSION—Its Extent and Effect. My views on this subject correspond with those expressed by G. W. P. Pike, of Arkansas, that suspension should (and to be valid, must) be indefinite; that is, extend till the cause which produced it is removed, and the offender cannot be returned without a ballot in his favor.

The G. G. O. has enacted that a suspension in a Lodge, shall operate *de facto* as a suspension in a Chapter. Why should not the converse of this be the case? "'tis a proper rule that works both ways." A R. A. M. is suspended from the Chapter, and all R. A. Masons are forbidden masonic intercourse with him. And how can they associate in the Lodge with one whom they cannot fellowship in the Chapter—or is the obligation of symbolic masonry, that we shall not hold masonic intercourse with a suspended member, to be declared of no effect?

* * * * *

NON-AFFILIATED MASONS.—I am clearly of opinion that sound policy dictates that our doors should be closed against all non-affiliated Masons, and beg leave to suggest the propriety, nay, necessity of adopting a general regulation, providing that petitions shall be received for the degrees or membership in our Chapters, only from those who hold membership in some Lodge under the jurisdiction of the G. L. of Iowa.

The following persons were elected officers:—M. E. Jas. R. Hartsock, G. H. P.; E. Horace Tuttle, K.; E. G. W. Teas, S.; Comp. J. J. Adams, T.; Comp. T. S. Parvin, Secretary.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER IV.

Zion Lodge met on the 7th of Feb., 1796, at the house of Bro. James Donaldson. "The Worshipful Master opened a Fellow Craft's Lodge, when Bro. Hutchinson, applying to become a member of our body, was balloted for, and was negatived by five black beans." "A Lodge of Entered Apprentices" was then opened, and Wm. Hasper and Ebenezer Mathew Sanford "received the first degree."

March 7th, 1796.—"It was agreed unanimously," says the record of this meeting, "to write to the Grand Master of Upper Canada, communicating our authority in a brotherly manner."

April 4th, 1796.—At this meeting Bros. Harper and Sanford "received" the degrees of Fellowcraft and Master Mason; Abraham Lovelock "received" the first degree on the 2d of May, and the Fellow-craft's and Master Mason's on the 6th of June. At the latter meeting, "this being the regular night of electing officers for the ensuing six months, the Senior Warden, Bro. Rowe, and Junior Warden [May] stood Ballot for the Chair, when Br. May became duly elected. After which the Master elect put Br. Heward, Secretary, for Senior Warden, and the Brethren put up Ruland, Treasurer, when Br. Heward became duly elected. Afterwards, Br. Ruland and Br. Donovan were put to ballot for Jr. Warden, when Br. Ruland was duly elected. Br. Donaldson was unanimously elected Treasurer, and Br. Donovan Secretary. Agreed unanimously that the Brethren should dine together the 24th instant, being St. John's day, according to custom, and to assemble at one o'clock."

The following is the record entire of the next meeting:

"DETROIT, 24th June, 1796.

"Zion Lodge No. 10, under the sanction of the Grand Lodge of Lower Canada, met in due form at the house of James Donaldson.

Brethren Present: Br. Jas. Donaldson, in the Chair,

Br. Jas. Rowe, S. W.

Br. Jas. May, J. W.,

Br. Byrn, P. Master,

Br. Howard, Sec.,

Br. Ruland, Treas.,

Br. Wheaton, S. D.,

Br. Donovan, J. D.,

Br. Sutherland, T.

Br. Lovelock.

"The W. M. opened an apprentice lodge. It being St. John's day, the Brethren dined sumptuously together, after which proceeded to the installation of the new elected officers and paid them the homage due, agreeable to the ancient custom of Masons. After spending an agreeable evening, the lodge was closed at 10 of the clock in perfect love and harmony, and adjourned to the first Monday in July next."

July 1st, 1796.—"The W. M. opened an apprentice Lodge when it was proposed by Br. Treasurer Donaldson to present to the Grand Lodge, under whom we are sanctioned, a sum of two guineas for the relief of indigent Brethren wherever found, which was unanimously agreed to. It was further agreed that the Secretary should write a regular summons to all the members of this Lodge to attend every stated, as well as Lodges of Emergency, which is to be handed about by every brother who shall receive the same."

If the above regulation were adopted now, it might have a beneficial affect on some Brethren.

August 1st, 1796.—"It was agreed that the money sent by Dan. Tuilos and Wm. Shaw, with petitions, should be forfeit to this Body in consequence of their non-attendance, agreeable to resolution of last lodge night. It was further agreed that in consequence of a letter from Solomon Goodrich directed to Br. Donaldson on the subject of money due him from Br. Rowe, that Br. Rowe should remit the money or give good Reasons for his non-performance.

The returns to the Grand Lodge for one year were signed in Lodge Room by the present and past officers. The Lodge closed," &c.

Communications were held on the 5th of Sept., 3d of Oct., and 7th of Nov., but no business or work was transacted.

Dec. 5th, 1796.—"The W. M. opened an apprentice Lodge, when the absence of Br. Ruland, as Jr. Warden, was considered by the Lodge as a breach of the Bye-laws, and accordingly sentenced to pay a fine of two shillings, which rule should stand good in future toward all officers absenting themselves in like manner."

"This being the night to elect the officers of the Lodge, it was unanimously agreed that the present officers should remain in their different stations for the ensuing six months, and that the lodge should assemble and dine together on St. John's day agreeable to custom."

"It is unanimously agreed that each visiting Brother may be al-

lowed to furnish whatever sum he thinks proper for the benefit of indigent Brethren, but to contribute nothing towards the night's expenses. It is further agreed that any person offering himself as a candidate (thro' a member of this lodge) may be balloted for on the first night, and if approved of, may be entered at any time by informing and calling a Lodge of Emergency, said candidate defraying the expenses of said Emergency, but the law already provided for this purpose to stand good in every other respect."

"The Brethren dined sumptuously together" on St. John's day, and "spent an agreeable evening." Nothing of importance was done at the next two meetings.

March 6th, 1797.—"The W. M. opened an apprentice lodge when it was unanimously agreed that the second article of the Bye-laws respecting fines to be paid by Brethren absenting themselves from the Lodge should in future be strictly adhered to. It is also agreed that any person who has already been initiated into any part of the mystery of Masonry and wishes to be advanced shall pay for every degree he obtains in this Lodge the sum of one pound five shillings, N. Y. currency. Every Mason is allowed to visit this Lodge as often as he pleases, providing always, he pays his dividend of the night's expenses after his first visit, and subject to the resolution of the 5th of December last."

April 3d, 1797.—"The W. M. opened an apprentice's Lodge. Received a letter from the Secretary of the Grand Lodge of Lower Canada, bearing date 30th January last, which was read in open Lodge and agreed that the contents should be attended to."

June 5th, 1797.—"The following Brethren were elected to serve as officers for the ensuing six months, to wit: Br. Heward, Master; Br. Ruland, S. W.; Br. McNiff, J. W.; Br. Wheaton, Treas.; and Br. Donovan, Sec." Mr. Nathan Williams was "admitted to the first degree of Masonry."

June 21st, '97.—"The W. M. opened an apprentice Lodge, and, after the occasionals of the day over, dined sumptuously together. After dinner, the present officers were installed with the homage agreeable to the antient custom of Masons. After spending an agreeable evening, the Lodge closed in perfect love and harmony," &c.

GRAND ROYAL ARCH CHAPTER OF VERMONT.

The annual session of the Grand Chapter of Vermont was held at Royalton in August. Its proceedings give evidence of health and prosperity. Grand High Priest, Philip C. Tucker delivered an excellent address, from which we may quote at another time.

The report of the Committee on Foreign Correspondence is a brief review of the reports of other bodies. It speaks of the Grand Chapter of Michigan, as follows :

"The annual convocation of this Grand body was held at Detroit on the 8th day of January, 1855. Their Committee on Foreign Correspondence regret not receiving communications from all the Grand Chapters of the Union, and we notice with some surprise, that Vermont was classed amongst the delinquents. We know that our annual proceedings of 1854, were duly mailed and supposed they were as duly received. We fully agree with our Michigan brethren that an interchange of the proceedings of all the States is highly important to the furtherance of the interests of Royal Arch Masonry, that each may be apprised of the other's doings, and all work together with that noble emulation of who will best work and best agree. We trust there will be no failure in future. This Grand Chapter has appointed a committee to agree upon a system of work, and have instructed the subordinate Chapters to conform strictly thereto. It seems to us, that the better way would have been to have appointed a committee to ascertain what the work was, as prescribed by the G. G. Chapter of 1850, that being the system adopted by the G. G. Chapter in default of any new action thereon."

The following is a list of the officers for the current year :

M. E. Philip C. Tucker, G. H. P.; E. John S. Webster, D. G. H. P.; E. Thomas H. Campbell, G. K.; E. Joshua Doane, G. S.; John B. Hollenbeck, G. S.; Samuel S. Brown, G. T.; Rev. O. G. Woodbury, Hartland, G. C.; Rev. M. A. Herrick, Woodstock, Ass't. G. C.; E. H. Kilborn, G. M.; C. E. Colston, Hartland, P. H. Whitney, Windsor, Calvin Sprague, Plainfield, N. H., G. Stewards; Samuel Wilson, Vergennes, G. L.; Geo. M. Hall, Swanton, Ass't. G. L.; Lewis Emmons, Hartland, Ass't G. L.; G. Washburn, Montpelier, Ass't G. L.; C. Parkhurst, Royalton, G. S.; George Miller, Hartland, G. T.

GRAND COUNCIL OF ROYAL AND SELECT MASTERS
OF VERMONT.

This body which convened at Royalton, in August, has under its jurisdiction the following subordinate councils: No. 1, Columbus, at St. Albans; No. 2, Vergennes, at Vergennes; No. 3, Bennington, at Bennington; No. 4, Montpelier, at Montpelier; No. 5, Burlington, at Burlington; No. 6, Randolph, at Royalton; No. 7, La Fayette, at East Berkshire; No. 8, Windsor, at Hartland. On account of the death of the Most Puissant Grand Master, N. B. Haskell, the Deputy Grand Master Philip C. Tucker, assumed the Chair. In his address, he gives a brief account of the formation of the Grand Council and its authority. "The Council," he says, "which organized this Grand Body were, Vergennes, No. 1, Burlington, No. 2, Montpelier, No. 3, and Randolph, No. 4. Councils Nos. 2, 3, and 4, have applied for new charters under this organization. Council No. 1, has not yet done so."

He continues: There was formerly a Council at Windsor, one at St. Albans, and, I believe, one at Berkshire, and one at Bennington. The four Royal Arch Chapters with which they were associated at the above places, are still in existence. There were other Councils, perhaps, at places where there were other Chapters, now extinct; but I suppose, when those Chapters ceased their vitality, the Councils then all passed to a like common fate.

Our Constitution declares the right of this Grand Body to the sole government and superintendence of all Councils of Royal and Select Masters in the State. This right can hardly be doubted. The Grand Chapters, Grand Encampments and Grand Lodges of this and all other States, when legitimately formed according to Masonic rule, have universally acted upon this right as an inherent one—as one necessary to the safe regulation of the local bodies of their respective orders, and without which, Masonry could not exist in its purity and strength. The four Councils who formed this Grand Body, of course, accede to this, and it is presumed that the principle will be acknowledged by all other Councils within the State. Without adopting it, the harmony and usefulness of the Order would be essentially disturbed.

Gamaliel Washburn was elected Most Puissant Grand Master, Joshua Doane, D. P. G. M.; S. H. Peirce, T. I. G. M.; J. B. Hollenbeck, G. R.; O. Williams, G. T.; Sam. Wilson, G. C. of the G. C.; L. B. Englesby, G. M.; Rev. O. G. Woodbury, G. C.; Sam. Wilson, G. Sec.; T. H. Campbell, G. P.; and C. E. Colston, G. Sentinel.

THE BROKEN TESSERA.*

AN ANECDOTE OF THE REVOLUTION.

“Two are better than one; because they have a good reward for their labor.”

When Philadelphia was about to be evacuated by the British army, under Sir Henry Clinton, June 18, 1778, there was a merchant, one Hubbard Simpson, largely engaged in the sale of English goods, who had become highly obnoxious to the American residents, for supplying the British commander with mercantile facilities and with information, that had been used to the detriment of the American army.

This man was in high repute with Sir Henry and his immediate predecessor, Lord Howe. From the former he now received a notification in time to enable him to sell his goods and depart under the protection of the British army.

It was not possible, however, to dispose of so large a stock at short notice. To sell upon a credit was impracticable, so far as any of the American merchants were concerned, and as for those in the tory interests, they were not to be trusted. To make a cash sale, in the present state of the funds, was impossible. Thus Mr. Simpson revolved the matter in his mind till the very day preceding the evacuation. A final notice from Sir Henry found him undecided, sitting in his crowded warehouse, soon to be devoted to spoliation and fire by the incensed Americans.

Now, this man was a member of the Masonic fraternity. Before the breaking out of strife, he had held a distinguished place in the provincial Lodges. Although his understanding of right and wrong, in the present war, differed from that of the majority of his countrymen, yet the most zealous patriot could not accuse him of inconsistency or turpitude. What he had professed to be from youth—a warm loyalist—he still maintained; and this had led him to adopt the unpopular side in the revolutionary struggle, and to follow the British army, even at the expense of a large part of his property.

As things now stood, he was likely to lose more. Already he had begun to contemplate the idea of throwing open the doors and departing, when a rap was heard without, and, in answer to his invitation, an old friend, Mr. Jonas Lee, entered, and asked for a conference.

* Lights and Shadows of Freemasonry.

This gentleman, come at so critical a moment, was a person of note in the city—one who had suffered more than most others for his attachment to liberty—and a zealous Mason.

For three years and upward no intercourse had been held between the pair, once fraternally intimate; they had only acknowledged each other's acquaintance by a nod of recognition when they met in the streets.

The object of the present call was stated in a few words.

"My old friend and brother, I have heard of your approaching danger, and am come to offer you a service. We have taken opposite sides in politics; but you have sustained your choice, like myself, at great sacrifices; and, while I can but regret that you are arrayed against our common country, I yet respect your honesty of purpose. Masonry knows no principle but duty, and this is your hour of depression; therefore, am I come. My influence is now in the ascendant, and I hereby offer it to you in brotherly truth. For old time's sake, I will take charge of your property, otherwise the spoil of our soldiers, before to-morrow morning, sell it for you at the best time and advantage, and hold the proceeds subject to your order."

The grateful merchant was profuse with his thanks.

"None of that, brother Simpson. My own heart is a sufficient reward. You can say all that when we meet again. Time presses. You are in immediate and great danger."

A clear sale was forthwith made of the whole property, amounting to more than fifty thousand dollars. No documentary evidences relative to the debt were retained by Mr. Simpson. Prudence pointed out this, as the only course, that promised a successful result.

At parting, while yet the boat was waiting at the pier, and the drums of the American advanced-guard were sounding in the suburbs of the city, Mr. Simpson took a gold piece from his purse, broke it in two parts, and handing one to his noble-hearted friend, observed: "You and I used to debate the purpose of the ancient *tessera*; now we will make it a practical question. Whoever presents you with this fragment of gold, to him I authorize you to render up whatever in your hands belongs to me. Farewell."

Years rolled by, and Jonas Lee heard no more of his old friend. With great difficulty, and by the aid of powerful friends at Head Quarters, he had succeeded in disposing of the property without much loss; and by a judicious use of the money, he had become rich. Old age then crept upon him. His daily walks about the city began to

be shortened. The almond tree flourished. The grasshopper began to be a burden. From year to year, he drew nearer to his own mansion, and finally confined himself within his retired apartment, to wait for the Summoner of all flesh.

One day, as he was reclining in the listlessness of old age, with but the Word of God, and the person of his good wife, for companionship, and the voices of his grand-children ringing from the next room, in happy harmony, he was accosted by a beggarly-looking young man, who prayed a gift of money, "for a poor shipwrecked foreigner, who had lost his all, and barely escaped with life itself."

Jonas Lee was not a person to refuse such a demand. He made him a bountiful gift of money, clothes, and kind words. But when the foreigner was about to depart, he walked up to Mr. Lee's couch, and pressing his hand with thankfulness, he dropped into it a worn and ragged piece of metal, and asked him if he would accept that piece of gold as a token of a poor beggar's gratitude?

There was something peculiar in the foreigner's tone, which led Mr. Lee to draw out his spectacles and examine the offering intently. What was the surprise of his wife to see him rise from his chair, draw a similar fragment from his bosom, where it had been suspended by a ribbon for a long time, and applying the pieces together, to hear him triumphantly declare: "They fit, they fit! the broken *tessera* is complete! the union is perfect! thank God, thank God, my brother is yet alive!"

The foreigner turned out to be the youngest son of Mr. Simpson, who had been shipwrecked, as he stated, to the great hazard of his life. Preserving the golden fragment, he had landed at Philadelphia, ragged and poor, charged by his father with a message to Mr. Lee. Why the former had so long delayed his claim, does not appear. The history informs us, however, that he had followed the British army through the remainder of the war; amassed a large fortune, by some successful government contracts; gone to England; embarked in extensive speculations there; and finally, retiring from business immensely wealthy, was made a baronet, for his loyal services.

His son was received with open arms, and introduced into the first circles of Philadelphia. Report, concerning the Masonic part of the transaction, became public, and gave a new impetus to the Order.

But when a full account of his stewardship was prepared by Mr. Lee, and the property, both principal and interest, tendered to the young man, the proffer was met by a letter from Sir Hubbard Simpson, just received, in which he declined receiving a shilling of it, and presented it, with his warmest regards, to his old friend and brother Jonas Lee.

WITHDRAWAL OF A PETITION.

DETROIT, Dec. 10th, 1855.

BROTHER WESTON :—Would you be kind enough to answer through the pages of your invaluable journal the following queries :

1. Can a petition be withdrawn, after the committee appointed to report, has done so, *unfavorably*, but previous to the passing of the ballot.
2. Can a petition be withdrawn after a committee has been appointed, to enquire into the character of the applicant, previous to said committee reporting.

Fraternally yours,

A CONSTANT READER.

According to ancient usages, it is considered by many learned Masons, that a petition cannot be withdrawn after its presentation. The Grand Lodge of California has resolved, "That a petition for initiation or membership, presented to a subordinate lodge, becomes the property of the lodge, and can on no consideration be withdrawn, but a ballot must in all cases be had on the report of the committee." The committee on foreign correspondence, of the Grand Lodge of Wisconsin, say they "believe this to be sound masonic usage."

The questions of our correspondent are decided—as far as this jurisdiction is concerned—by the Grand Lodge. The 8th section of article 5, of the constitution, says :

No candidate for initiation can withdraw his petition after the same has been referred to a committee, without the concurrence of two-thirds of the members present.

By this we are led irresistibly to infer that a petition may be withdrawn at any time before ballot by a two-third vote.

A LETTER FROM BRO. BELA COGSHALL, G. V. & L.

AUSTIN, December, 25, 1855.

BRO. WESTON:—I have just completed my labors for this Masonic year, and think it may, perhaps, be interesting to some of your readers to know how the Order is prospering in this State.

I commenced my labors immediately after the close of the session of our last annual Grand Communication, by visiting lodges that I had officially visited the year previous, and was much pleased with the proficiency they had made in so short a time, and with the laudable ambition manifested to excel in the Masonic work.

During the year, I have visited all the lodges in this jurisdiction except one. So far as regards those lodges that I was not called to visit last year, I cannot speak so understandingly, because I do not know what was their condition before, but suffice it to say, that they are now doing well and are exhibiting a commendable zeal, not only in doing good work, but in the selections of material upon which to work, and there never was a time when Masonry was in as flourishing a condition as at the present. We number among our initiates men of the first class, rank and condition—statesmen, farmers, clergymen, lawyers, mechanics, gentlemen and scholars, who deem it not derogatory to their dignity to level themselves with the Fraternity, extend their privileges and patronize their assemblies; and in passing from point to point, a person is forcibly impressed with the high tone and noble bearing of the lodges and members generally, both in city and country, through the length and breadth of our prosperous and happy State.

I was forcibly struck with the exhibitions of this principle among our brethren in the Upper Peninsula, as well as at Mackinac, who guard the portals of their lodges with the utmost vigilance and care; and at Ontonagon, I discovered the foot-prints of our venerable friend and brother, the Hon. E. Smith Lee, who labored so ardently there, as well as elsewhere, to promote the interests of our time-honored Order in this jurisdiction, and to whom, with a host of others who wrought in unison in removing the rubbish for the building of that stupendous monument of excellence which has immortalized their names, be praise and excellence ascribed; and when they fall, may it be on duty, and may their mantles rest upon those who will do honor to their memories, as well as to the cause they have so nobly espoused!

Brethren of the mystic tie, permit me to tender to you my thanks, and express my gratitude, for the cordial reception and kind and generous hospitality which I have received at your hands during the time that I have endeavored to serve you; and may you share largely in the beneficence of our Supreme Grand Master above!

BELA COGSHALL, G. V. & L.

MISCELLANEOUS.

IS Hon. E. B. Amos, Past Grand Master of the Grand Lodge of Illinois, has received the appointment of the United States Counsel for Hamburg, Germany. Bro. A. is a native of Vermont, and in his thirty-sixth year.

LOOK OUT FOR HIM.—A man named Samuel R. Phillips, who professes to be a Mason, has imposed upon some members of the Fraternity. He is an Irishman, about six feet high, fair complexion, of genteel address, and *has a defect in his left eye*. He has in his possession a Masonic diploma granted by some Lodge in Ireland, and is an arrant impostor.

IMPOSTORS.—A fellow who calls himself Ansel L. Burton, but whose real name is Ansel L. Bradbury, has been defrauding the Brethren in Maine. He borrowed money on the strength of his being a Mason. He professes to have been a purser in the navy. He is a large, heavy man, with dark hair and eyes, and whiskers.

An expelled Mason, named Wm. McKinney, has been imposing on the Craft in Ohio. He is from Georgetown, Kentucky, (Mount Vernon Lodge).

"THE LIGHTS AND SHADOWS OF FREEMASONRY."—This is the title of a volume containing about four hundred pages of miscellaneous matter, by Robert Morris, K. T., editor of the American Freemason. The pieces which it contains have been published before, and are generally interesting. The work is published by J. W. Leonard & Co., of New York, and its typographical appearance does credit to that well-known and enterprising house.

THE ILLUSTRATED ANNUAL REGISTER OF RURAL AFFAIRS AND CULTIVATOR ALMANAC FOR 1856.—This is a very neat little book of two hundred and eighty-eight pages, containing a large amount of useful and practical information, such as farmers and mechanics should desire to obtain. It is illustrated with one hundred and fifty engravings, of houses, fruit, mechanical inventions, cattle, swine, &c. We consider this the most instructive book of the kind that has come to our knowledge, and cheerfully recommend it. It is for sale at the store of Messrs. S. D. Elwood & Co., Jefferson Avenue, Detroit.

MACKEY'S MASONIC LEXICON.—We have received from the publishers, Moss & Brother, of Philadelphia, a copy of a new and improved edition of this valuable work, which contains a well executed engraving of the author. The eminent ability of Bro. Mackey, and his long and diligent study of Masonry, have peculiarly fitted him to impart information respecting our Order. We regard his opinions, relative to all matters pertaining to Masonic history and jurisprudence, as very high authority. Among the scholars of our Association, he stands prominent for his capacity and acquirements. Every lodge should have his Lexicon, and each Brother who desires to obtain a large amount of information in a small compass, and at little cost, should purchase it.

THE PRIVATE CORRESPONDENCE OF HENRY CLAY, EDITED BY CALVIN CALTON, L. L. D., PROFESSOR OF PUBLIC ECONOMY, TRINITY COLLEGE. NEW YORK: A. S. BARNES & Co., 51 and 53 JOHN STREET.—This volume will be welcomed by the American people—by men of all parties—as a national work. The life and character of Henry Clay are familiar, and have caused a nation to love him and mourn his loss. For the first time his private correspondence—which reveals the workings of the inmost heart of the great patriot—are laid before the world. This will have a strong influence in moulding the opinions of posterity respecting the motives which influenced his public actions.

The volume before us is beautifully printed on good paper, comprises six hundred and thirty-six pages, and contains letters of many eminent men, which were addressed to Mr. Clay. It is an exceedingly valuable contribution to American literature, and should need no recommendation in this country.

The work is sold by subscription only. Kerr, Morley & Co., Agents, Detroit.

ENCAMPMENTS IN CANADA.—There are three Encampments in Canada.—“The Hugh de Payens, at Kingston,” “The Geoffrey de St. Aldemar,” at the city of Toronto, “The William de la More,” “The Martyr,” at the city of Quebec. The officers of the Provincial Grand Conclave of Knights Templar, are:—Grand Commander, Captain W. T. R. McLeod Moore, Ottawa; Deputy Grand Commander, James Alexander Henderson, Kingston; Grand Prior, Colonel Alexander Gordon, R. E., Kingston; Grand Prelate, Rev. J. F. Lundy, D. C. L., Grimsby; Grand Captains Commanding Columns, Samuel Rich-

erton Harman, Toronto, and Thomas Douglas Harington, Quebec; Grand Registrar, Samuel Deadman Fowler, Kingston; Grand Treasurer, Samuel Staples Finden, Belleville; Grand Chamberlain, James Fitzgibbon, Ottawa; Grand Hospitaller, Thomas Gibbs Ridout, Toronto; Grand Erpert, Francis Richardson, Toronto; Grand Standard Bearers, Ellery Wanzer Palmer, "Beauseant," Kingston, and George Duggan, Junior, Toronto; Grand Almoner, John George Howard, Toronto; Grand Director of Ceremonies, William George Storm, Toronto; Grand Aaid-de-Camp, Frederick W. Cumberland, Toronto; Grand Captain of Lines, John Kerr, Kingston; Grand Sword Bearer, Alfred Argle Campbell, Belleville; Grand Heralds, William Murray Jameson, Toronto, and James Hill Rowan, Kingston.

OFFICERS FOR THE ENSUING YEAR.—Jackson Chapter, No. 3: Benj. Porter, Jr., H. P.; J. L. Mitchell, K.; Jos. T. Titus, S.; John Gellespie, C. H.; Wm. G. Tuttle, P. S.; B. S. Cheney, R. A. C.; Chas. A. Weismore, G. M. First Vail; John R. King, G. M. Second Vail; J. Hastings, G. M. Third Vail; A. Foster, Treasurer; A. A. Henderson, Secretary.

Jackson Lodge, No. 17:—Benj. Porter, Jr., W. M.; John Gellespie, S. W.; Clark Cole, J. W.; A. Foster, Treas.; A. A. Henderson, Sec'y.; B. F. Eggleston, S. D.; J. Hastings, J. D.

Michigan Lodge, No. 50:—R. S. Cheney, W. M.; J. L. Mitchell, S. W.; F. Farrand, J. W.; A. Pickett, Treas.; Chas. Gilbert, Sec'y.; Jos. F. Titus, S. D.; B. Miller, J. D.

IS The Grand Master of Oregon, in his annual address in May last, declares the remarkable and gratifying fact that, since the G. L. Session of the previous year, not a death had occurred in the entire jurisdiction.

RAISED.

In Zion Lodge No. 1, Detroit, from Nov. 10 to Dec. 10, Chas. C. Warren, H. D. Harris, Thos. Mayberry, and Dan. Stewart.

In Tyre Lodge No. 18, Coldwater, from Nov. 10 to Dec. 10, John C. Montgomery and Dr. L. C. Marsh.

In Lansing Lodge No. 33, from 10th November to 10th December, J. C. Bailey.

In Detroit Lodge No. 2, S. S. Barrows, E. J. Woolley, F. Nevin, H. C. Parsons, R. S. Bigelow.

MARRIED.

In Lapeer, Nov. 1st, by Rev. W. H. Smith, Bro. I. W. Teller, to Elizabeth H. Shafer.

Nov. 15th, by Rev. Orin Whitmore, Bro. T. J. Wells, to Miss D. Ingersoll.

DEATHS AND OBITUARIES.

At Lapeer, on the 14th of November last, Captain Charles Harris.

With regret we announce the death of this veteran, whose countenance we hoped to see at the next meeting of the Grand Lodge. The practical benefit which he experienced from masonry, when his life was spared by men who were dead to every obligation but those of our ancient institution, made him a walking evidence of the lasting and ennobling influence of the principles and precepts of the Order. He died in the fullness of years, at the age of sixty-six. He has gone; but his character and reputation are left as rich legacies for his posterity, and convince us that by the benefit of the pass he has gained ready admission into the celestial Lodge above, where the Supreme Architect of the Universe presides. The following notice appeared in the *Lapeer Democrat* :

"Capt. H. has been a resident of this town about 17 years, and was highly respected as an affectionate husband, a kind parent, and a good citizen. By a life of honest industry he had surrounded himself with all the comforts of a thrifty and independent farmer. Such men, when they die, are not only a loss to their families and immediate friends, but the whole community feels the loss.

Capt. H. was born in Newbury, Mass., and spent his youth and much of his manhood as a sailor. He, for many years, commanded a merchantman in the Liverpool trade, and while master of the brig Reuben & Eliza, he and his whole crew were captured by the notorious pirate, Gibbs. His mate and one other man made their escape.

Capt. H. and his men were brought upon deck, and the work of death commenced; and while he was forced to witness what he could not prevent—the cold-blooded murder of his men, as one by one they were dispatched, and sent unaneled into the next world—and thinking of home and family, that he never expected to see again, he thought that Gibbs, as desperate and awfully wicked as he was, *might* be a brother Mason. He made a sign which none but those who had been *thought* worthy would notice, and there, while engaged in the terrible

destruction of his brother-man—with his hands all crimsoned with human gore, did the keen eye of the desperate wretch recognize that sign, and then did his heart melt with feelings of compassion for a brother Mason, and for the time being the demon forsook him and his manhood returned. Gibbs, at the imminent peril of his own life, saved that of Capt. Harris, who was spared to live many long years with his family and friends.

In Lansing, Dec. 6th, of Typhoid fever, Daniel Sprague, aged 22 years.

[The subject of the above notice, was a worthy young man, esteemed and beloved by a large circle of friends in Lansing. His father and family reside in New York, though he has a brother and sister in Detroit. It seems hard for a young man to be sick and die, away from home; but aside from this consideration, Mr. Sprague had the attention of kind friends, and what is better still, his sister from Detroit was with him, the last week of his illness, to cheer him by her presence, and to smooth his dying pillow.

He was buried with masonic honors, on the 8th, and notwithstanding the inclemency of the weather, there was a large attendance, and sympathy for the afflicted seemed to pervade the whole.

Thus, like shadows gliding o'er the plain,
Or clouds that roll successive on,
Man's busy generations pass,
And while we gaze, their forms are gone. c. w. n.]

At a special Communication of Lansing lodge No. 33, of which the deceased was a member, held Thursday evening, Dec. 13, 1855, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the Supreme Grand Master and Ruler of the Universe to call from labor on earth to himself in Heaven, our worthy Brother Daniel Sprague, who departed this life on the 6th day of December, 1855, aged 22 years; therefore,

Resolved, That in the departure of our beloved and lamented brother, his bereaved family have lost an affectionate and sincere friend and relative—our lodge a worthy member, and society an upright and honorable citizen.

Resolved, That we sympathize most sincerely with the aged parents, brothers, sisters and other relatives of our departed Brother in this afflictive bereavement; that we feel the poverty of language to administer consolation, and can only point them to the sublime and consolatory teachings of gospel grace; that we fervently commend them to Him who tempers the wind to the shorn lamb; and while we acknowledge the insufficiency of words, however well intended to repair their loss, we would bid them sorrow not as those without hope, and direct them to the glorious faith, that he is "not lost, but gone before."

Resolved, That these resolutions be published in THE ASHLAR, and in the Lansing papers, and that our Secretary be directed to present them under the Seal of the Lodge, to the relatives of the deceased.

E. R. MERRIFIELD, W. M.

S. P. Mead, Act Sec'y.

EDITOR'S TABLE.

BAIRN IN SUBSCRIBERS.—The enterprise in which we have engaged, of establishing a Masonic Magazine in this jurisdiction, is one of great magnitude, and can be successfully carried on only by a liberal patronage from the Fraternity of the State. Thus far our subscribers, with the exception of a very limited number, have been obtained by our personal solicitation. We now desire our patrons in each lodge, who think this periodical worthy of support, to procure for us a few new subscribers, and send us their names at the meeting of the Grand Lodge. If each lodge will furnish a few names, the aggregate will be a great assistance to us. Brethren, by attending to this matter, will confer a special favor.

Our February number may not be issued till a few days after the regular time of publication, as we shall endeavor to give a report of business of importance which shall be transacted in the Grand Lodge.

VISITS AMONG THE BRETHREN.—At a meeting of the Fentonville Lodge, which we attended since the issue of our last number, we had the pleasure of being present at the raising of two candidates. The Brethren in this body have not enjoyed the benefits of a convenient room. They are soon to move into new apartments and will then have very pleasant quarters.

From Fentonville we proceeded to Argentine, where we were very hospitably entertained by that true man and Mason, Bro. Isaac Wixom, M. D. He is laboring zealously for the advancement of the Craft, and exerts that influence, to which his ability and acquirements entitle him. Prosperity attend him!

BIRMINGHAM.—Here we unexpectedly met Bro. Bela Cogaball, and found him, as usual, devoted to the business of his office. He presided during the raising of a candidate, and sustained the high reputation which he has won as a critical and accurate worker. We were pleased to learn from him that the new lodge at Owasso, of which Bro. Quackenbush is Master, is in a very flourishing condition. We regretted exceedingly that we could not visit its members. We attended a regular communication at Birmingham, and were gratified to meet on the level with Bro. Almon Patridge, W. M., and other *truly* Masonic Brethren. On the 26th of last month the newly elected officers were to be installed by Bro. Jacobus of Pontiac.

CANANDAIGUA AND OXFORD.—At these places the Brethren gave evidence of zeal and activity. We were disappointed in not seeing Bro. Jesse Decker, Master of the lodge. To his son, Bro. Moraldus Decker, we return thanks for his attention. Bro. H. J. Bell, we found interested in all matters pertaining to the Craft, and active as usual.

LAPEER.—A tedious ride over bad roads carried us to this place. The disagreeable impressions of the journey were quickly obliterated by the kind attention, extended to us by the Brethren. One cannot meet such Masons as J. M. Wattles, N. B. Eldridge and H. K. White, and go away dissatisfied. It is not uncourteous to say that the Brethren here surprised us by their proficiency in the work. As far as we had an opportunity of judging, they have an exceedingly accurate knowledge of the ritual. The lodge has just fitted up a new and pleasant room.

ALMONT.—*A day's ride*—the most tedious we ever experienced—carried us from Lapeer to this town. Bro. H. D. Fitch, W. M., extended the hand of welcome, and will receive our thanks for his kindness. Under his guidance, Almont Lodge is rapidly progressing, having made much improvement during the last year. May it continue to flourish!

ROMEO.—We stopped only two or three hours in this place, during which time Bro. Sidney Eggleston, whose heart is of large dimensions, laid us under obligations. We also enjoyed an interview with Bro. A. B. Castle and G. Chandler. The lodge here has an exceedingly nice room, well equipped.

MACOMB.—We had time to see only a few Brethren here. Br. Bently, W. M., we were fortunate enough to find at home. His proficiency and zeal are proverbial among the Craft in his section. May he long be continued in his present sphere of usefulness!

MR. CLEMENS.—Worshipful Master Carter gave us a courteous welcome. Our visit here was a flying one. To Bro. Wm. J. Conger we would express thanks for personal attentions.

BUFFALO.—In this city we spent three days, visited the Encampment, the Chapter and three lodges. The Fraternity in this place give indubitable signs of healthy advancement; they are energetic, and display a true devotion to the interests of the Order. We never saw the Past Master's degree so well conferred any where else as we did here. It could not be done better. Among the distinguished members whom we had the pleasure of meeting, were Bro. Austin, Evans and Farnam. We were particularly fortunate in meeting Bro. R. W. Wilson, M. D., whose disinterested endeavors in behalf of the Fraternity deserve the highest commendation. He has a Masonic heart as well as a Masonic head. To him, and also to Bro. Jonathan Austin, our sincere thanks are returned for personal favors. We hope to visit our Brethren in Buffalo again soon.

MASONIC LIBRARY.—We have received a communication from Bro. Czar Jones, respecting the Universal Masonic Library, published by J. W. Leonard & Co., N. Y. This work is a republication, in thirty volumes, of the old standard works on Masonry, from Anderson's Constitutions of 1723, to the latest works of acknowledged value. The volumes average 400 pages, the whole, when completed, covering 1,200 pages. The eight volumes already issued, contain the following works:

Vol. I.—1. Dictionary of Symbolical Masonry, (Oliver;) 2. Book of the Lodge, (Oliver.) Vol. II.—1. Symbol of Glory, (Oliver;) 2. Spirit of Masonry, (Hutchinson.) Vol. III.—1. Illustrations of Masonry, (Preston.) Vol. IV.—1. Antiquity of Freemasonry, (Oliver;) 2. Discourses on Masonry, (Harris.) Vol. V.—1. History of Masonry, (Oliver;) 2. Mirror for the Johannite Masons, (Oliver;) 3.

Star in the East, (Oliver.) Vol. IV.—1. *Disquisitions upon Masonry*, (Calcott;) 2. *Masonic Manual*, (Ashe.) Vol. VII.—1. *Revelations of a Square*, (Oliver;) 2. *Introduction to Freemasonry*. Vol. VIII.—1. *History of Initiation*, (Oliver;) 2. *History and Illustrations of Masonry*.

We need not say that the works here presented are such as every person should possess. Oliver's reputation as a learned and accomplished man and scholar is as wide spread as the world; and the productions of Hutchinson, Preston, Harris and Ashe are the sources where we obtain an accurate knowledge of the land marks of the Order.

The remaining twenty-two volumes will be issued at the rate of two per month and will contain the remainder of Oliver's writings, together with those of Ragon, Morris, Gadické, Clavel, Salem, Towne, Laurie, and many others of European and American celebrity.

Bro. Jones, who is agent for this work, will supply those who wish to subscribe for it.

NUMBER THREE.—Bro. Oliver says at the building of the Temple, the number three was peculiarly exemplified. There were three Grand Masters, three places where the materials were prepared, and the edifice had three divisions. Amongst the workmen were: Harodim, 300; Menatzchim, 3,300; Andonirom, 30,000; Master Masons, 3,600, &c. And the dimensions of the Temple were in exact proportions with the three concords in music. The height was thirty cubits, and the length three times greater than the breadth. The harmony and symmetry of these three dimensions were as grateful to the eye as harmony in music is ravishing to the ear.

BALL at KALAMAZOO.—On the 20th of last month while sojourning accidentally at Kalamazoo, we had the pleasure of attending the annual ball of Fire Company No. 2, of that delightful city. Over twenty firemen from Detroit—principally of Eagle Company No. 2—were present by invitation. The party was a very elegant one, and displayed to advantage the fashion and beauty of the place. Every thing passed off pleasantly; and on the following day the guests from Detroit were entertained with a sumptuous dinner. The reputation of the people of Kalamazoo for hospitality was well sustained.

“I have ever felt it my duty,” said the late Earl of Dunham, on a public occasion, “to support and encourage the principles and practice of Freemasonry because it powerfully develops all social and benevolent affections, because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse.”

M. E. R. P. Dunlap, M. I. G. M., has appointed Comp. G. W. Chase of Brunswick, as Grand Lecturer for the State of Maine, for the degrees of R. and S. M.

OFFICERS OF KALAMAZOO CHAPTER No. 13, for the ensuing year :—Comp. W. C. Ransom, H. P.; F. Booher, King; T. C. Brownell, Scribe; M. W. Barrows, C. H.; C. H. Brown, P. S.; C. H. Goodale, R. A. C.; A. D. Drake, Third Vail; E. H. Porter, Second Vail; A. G. Hopkins First Vail; E. H. Porter, Sec'y; L. C. Starkey, Treasurer.

EAVES-DROPPER.—In the lectures used at the revival of Masonry in 1717, the following punishment was inflicted on a cowan : "To be placed under the eaves of a house in rainy weather, till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment : "Let him be put under a gutter, pump or fountain, until he is weat from head to foot." Hence a listner is called an eaves-dropper.

In early days, when Masonry was young,
And heavenly music dwelt upon her tongue,
Celestial sweetness temper'd every grace,
With radiant glory beaming from her face;
Her flowing raiment pure as virgin snow,
Or fabled field where fairest lilies grow.
A milk-white lamb ran sporting by her side;
And innocence her manner dignified.
Her whole deportment—harmony and love,
Temper'd with meekness from realms above.
A blazing star upon her front she wore;
An emblem of integrity she bore.
Where'er she trod, the sciences arose;
Where'er she breath'd, confusion sham'd her foes;
Dismay'd they fled, nor dared to look behind,
For foes of her were foes of human kind.

☞ We have received Graham's Magazine for January. This is one of the best periodicals in the country. The number before us is filled with interesting and racy matter.

☞ We have received the Masonic Journal, Bro. Chase, and have with much pleasure placed it on our exchange list.

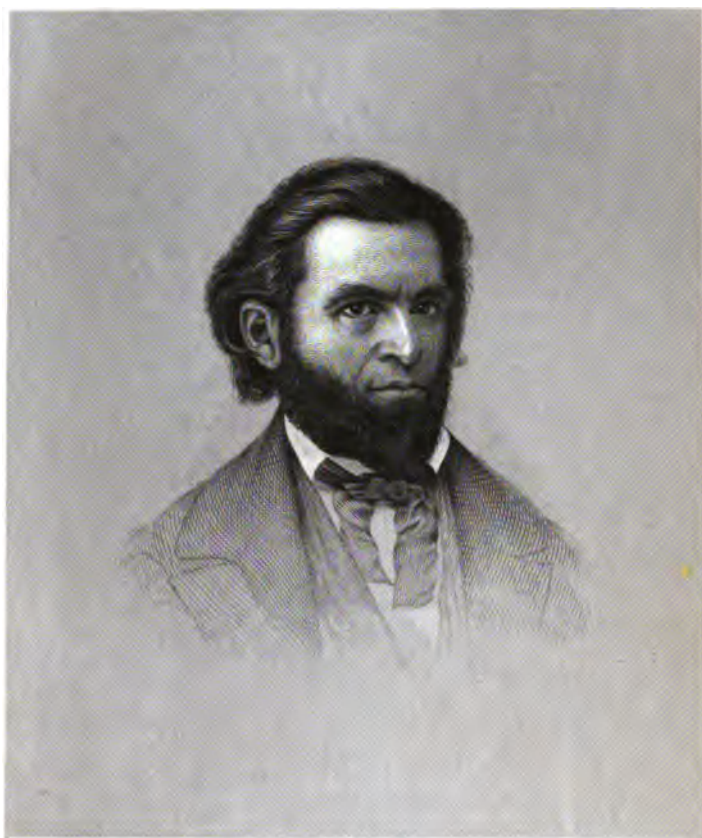
A GOOD TOAST.—Woman—the morning star of our youth; the day star of our manhood; the evening star of our old age. God bless our stars.

☞ We shall in our next number commence a list of the officers lately elected by the different lodges in the State for the ensuing year.

☞ We return thanks to Bro. Morris for a copy of the volume No. 3 of his valuable periodical.

☞ A lodge cannot, at an extra communication, repeal, annul, or alter a resolution that has been adopted at a previous regular one. MACKET.





Engraved by J. C. Dumas

J. Roberts





THE ASHLAR.



VOL. I. DETROIT, FEBRUARY, 1856. NO. VI.

THE LATE GEN. E. J. ROBERTS.*

Gen. Elijah J. Roberts was born in the village of Butternuts, State of N. Y., on the 29th of June 1803. His father, Talmon Roberts, was a respectable farmer; his mother was a gentle, christian woman, whose sphere of usefulness was confined to her own home, and the care of a large family. The youngest of four sons, Elijah was not likely to receive in that unsettled part of the State, at that time, many advantages of education; and he possessed neither the *physique* nor mind calculated to make a good farmer. At the age of ten years, with the rudiments of a common education, he concluded to start in life on his own responsibility, and left his paternal dwelling never to return to

* The frontispiece which this number contains was obtained in New York city at a large expense, to accompany the biography promised by a Mason distinguished for his erudition and literary attainments. Disappointed at not receiving from Bro. Shearman even a portion of his manuscript, we have thought it advisable to place before our readers the production of the artist, with a slight sketch of the life of Gen. Roberts. The daguerrotype, from which the engraving was made, was taken several years since and has become dimmed by age. On this account, the likeness may not appear to some persons accurate in all its features.

it, except as a visitor. He made his way to an Eastern city, and there commenced attending school. Influenced by that spirit of independence which subsequently characterized his life, and freed from the restraints of home, he spurned what seemed to him to be the control of a tyrannical instructor, and thenceforth educated himself in the world, practically and by constant reading. He was emphatically a self-made man.

At an early day, the subject of this sketch gave evidence that he possessed a strong mind, and more than ordinary talent as a writer. When only sixteen years of age, and employed as a practical printer, he wrote a series of political articles, which commanded the attention of the public men throughout the State. The authorship of the productions having become known, young Roberts was quickly transferred from the case, to the editorial chair of a newspaper, which he occupied with discretion and ability. He found in the late Erastus Root a warm and devoted friend, and was a zealous supporter of that gentleman in his public career.

In 1822 Gen. Roberts married a daughter of Dr. Smith, of Saratoga county, by whom he had four children, three of whom are now living. At that time, he resided in the city of New York, where he was engaged with Mordecai M. Noah in publishing the "NATIONAL ADVOCATE." His relations with Noah proved unfortunate in every respect.

Favorably impressed by the character and principles of Masonry, when a young man just entering upon his career of manhood, Gen. Roberts became a member of our ancient and honorable institution. His first impressions of its usefulness were immediately confirmed, and he became strongly attached to its interests. A period was approaching which was calculated to try even his strong and resolute nature. In 1825 he removed to Rochester and commenced the publication of "THE CRAFTSMAN," a paper, as its name denotes, devoted to the order. The Morgan excitement raged with violence, and the waves of folly and fanaticism, commencing in New York State, swept over the country, carrying before them those chicken-hearted and short-sighted friends of the institution, who looked not beyond the times in which they lived. True men were then tested. Bro. Roberts was in the midst of the excitement; and his position made him particularly conspicuous, and obnoxious to the great body of the people. Against him, the weapons of the anti-masons were on all occasions directed. Every shaft, that malice and misguided zeal could invent, were aimed at his character and his actions. In him, the over-zealous and fanati-

cal anti-masons found a resolute soul undaunted by obstacles and opposition, and a strong mind able to cope with the most gifted of their number. Convinced of the purity of Masonry and the justice of his cause, he never for a moment wavered. Opposition gave him courage, and he proved to be just the man for the crisis. Fearlessly and boldly he spoke through the columns of the CRAFTSMAN in behalf of the cause he had warmly espoused. Without reserve, when others were trembling or falling before the popular tornado, did he publicly expose political anti-masonry, and take the lead in defending our time-honored Society against the efforts of its enemies—and that in the very hot-bed of the excitement. He did not escape the persecution from which he sought to rescue others. More than once, his frank avowal of his principles, caused a sacrifice of his personal liberty.

It is to such men as Bro. Roberts, who stood by the Institution in its dark days of unpopularity, boldly defending its interests, and cheerfully submitting to sacrifice, for its advancement, that the Fraternity owe a debt of gratitude which they can never pay. Let their memories, then, be held in grateful recollection, and let their names be ever mentioned with respect!

The loss by drowning, of his oldest son, cast a gloom over his spirits and prospects, and in 1831 the subject of this notice removed from Rochester to Albany, where he continued to edit his Masonic periodical, assisted by J. W. Brooks. The Craftsman had for its contributors, men of the first literary talent in the country; and while publishing it, and while residing in New York city, Gen. Roberts became socially and editorially connected with some of the first men in the country, many of whose names, as writers, now rank among the highest in Europe and the United States—and with these, he continued on terms of personal friendship and intimacy until the day of his death.

In Albany he was again unfortunate, his office being destroyed by fire, and his valuable papers and account books perishing in the flames.

He went to Buffalo in 1832, where he again engaged in editorial life. That season, the cholera first appeared in this country. Amid the universal panic, Gen. Roberts removed his family to a place of comparative safety, and then devoted his strength and means to the care of the sufferers. He fearlessly went among them, exposing himself to the disease, and caused his own house to be filled with the sick, whom he cared for until able to leave, or death had removed them to another sphere. While thus active in relieving the distress of others, he was prostrated by an attack of the prevailing pestilence, but fortunately survived it.

His associations not being pleasant, Bro. R. removed to Michigan in the fall of 1835, in which State he remained, and with the interests of which he identified himself, until his death. Having been unfortunate so many times in editorial life, he now gave it up entirely. He was an intimate friend of the late lamented Steven T. Mason, who was then Governor of the Territory of Michigan. He served one term as Justice of the Peace in Detroit, and was then elected to the House of Representatives, from St. Clair Co., where he for a while resided. The next winter, he was elected Clerk of the House of Representatives, and at the close of its session, he, with a colleague, was employed to revise the statutes of the State. To this work, he gave his whole time and attention until it was faithfully finished. He received from Gov. Barry the appointment of Adjutant General of the State, in which office he took great pride and pleasure, and made it a duty to improve the militia of the State, even at a sacrifice of his individual interests. Keenly feeling the deprivation of the employment to which he had always devoted himself, he connected himself with Benj. Kingsbury and Geo. B. Griswold, in conducting the "DETROIT MORNING POST," a Democratic paper.

Gen. Roberts was a thorough lawyer, and was for some time engaged in partnership with Geo. R. Griswold as Counsellor and Attorney at Law. His predilections for political life and for the editorial chair prevented him from ever really devoting his time and talents to the legal profession. In the winter of 1845-6 he received from the general government, the appointment of U. S. Mineral Agent, which took him into the mining districts on Lake Superior. The climate was highly agreeable to him, and his attachment to that part of the State of Michigan remained undiminished until death called him from the fulfillment of the duties in which he was so thoroughly engaged. He represented the mining districts in the House of Representatives in 1849, and was a member of the Convention for revising the Constitution of the State in 1850. He was elected to the Senate in the ensuing winter. During the time which he served the Upper Peninsular in these different legislative bodies, he strove unremittingly to forward its interests and enhance the value of its yet untold wealth. His efforts secured important advantages for that detached portion of the State.

Gen. Roberts died at Detroit on the 29th of April 1851, after a short illness, caused by congestion of the lungs. No danger was apprehended till the day of his death. He was surrounded by his family, and professed a willingness to die, and a desire to escape from the tur-

moil of life. His spirit passed quietly and gently from this world into that celestial lodge above, where the Supreme Architect of the universe presides.

Few men have experienced so keenly the stern realities of life, and met with such fitful fortunes as did Gen. Roberts, and retained his frank, generous, and amiable disposition. He was self-sacrificing to a fault; and many can remember that to his helping hand they owe all they possess. He was a gentleman by nature, graceful in deportment, and ever displayed a refinement that sprung from the heart. A generous enemy, none opposed to him in life withheld the tribute of justice to his memory in death. How dear he was to his family, their deep grief for his loss is the best proof. He idolized them, and they fully realize their bereavement. His decease was a cause of much grief to his aged parents, who soon followed him to that bourne, whence no traveler returns. His sorrowing widow survived the partner of nearly thirty years but a brief period.

The contracted space of this article will not permit us to do justice to our late distinguished Brother. It is to be hoped that some one well acquainted with his character and life, and possessing the requisite material and ability, will produce a biography worthy the subject of which we have briefly spoken.

We cannot better close this article than by quoting the remarks made by Hon. Andrew Harvie, in the Senate of Michigan, on the announcement of Gen. Robert's death. He spoke as follows:

MR. PRESIDENT—In rising to second the resolutions which have just been offered by the Senator from the sixth, I cannot refrain from making a very few remarks applicable to the melancholy occurrence which has just been announced. In doing so, however, I am aware that I may be regarded as presumptuous, inasmuch as the Senator whose death we deplore, was well and intimately known to nearly every Senator on this floor, as well, if not better, than to myself. Gen. Roberts, from his earliest years, was almost unremittingly connected, in some capacity, with the public affairs of the country. Even in his boyhood he was actively employed in the conduct of the public press, and by the clearness, force and patriotism of his productions soon acquired an enviable reputation among the journalists of the day. In no nation under heaven has the sentiment of public spirit and of a pure and generous nationality manifested itself so generally and intensely as in this rising empire of the West, and you, Senators, will bear me witness that no one ever trod the soil of America whose feelings and actions were more profoundly imbued with this ennobling sentiment than our lamented friend. He was in the widest and strictest sense of the term, a democrat. Not that I use the designation in a partisan sense—far from it. I wish to be understood as characterizing thereby the

earnest desire and unceasing effort of his life to overpower oppression and secure to mankind that freedom of thought, action and enjoyment which God bestowed on man as his birthright. He was devotedly attached to the institutions, interests and prosperity of his country, religiously believing them eminently promotive of human happiness, and was ever tremblingly awake and implacably hostile to whatever might, even remotely, threaten the permanency and progress of our glorious Union. Throughout his life, and in every position, whenever the well-being and advancement of his country were concerned, he was prompt, fearless, energetic and self-sacrificing. In his private relations, his affability, generosity and kindness were unbounded.

He never turned a deaf ear to the appeals of sorrow or suffering; but to the extent of his ability, and, as might even sometimes appear to the dictates of a rigid prudence, beyond that ability, he was ever ready to stretch out his hand to aid, comfort and console. To those who shared his friendship, his heart and his hand were ever open. That he had his faults and failings is not to be denied; and who among us is more free from them? It is the lot of humanity that the most amiable and admirable virtues are often bound up with their kindred failings. I envy not the feelings of the cynic, who with malignant eye would pass over the virtues and merits of human character, and only pry into and gloat over the blemishes. In the eye of an All-Wise and Benignant Creator, we all fall short, very far short, of perfection; and the difference in degree may, and no doubt does, appear much less than in our partial eyes.

Who made the heart 'tis he alone
Decidedly can try us;
He knows each chord, its various tone—
Each thought, its various bias.
Then at the balance let's be mute—
We never can adjust it,
What's done we partly may compute,
But know not what's resisted.

But our friend and fellow laborer is gone. After life's fitful dream, he sleeps well. And may the memory of his many virtues and excellencies be ever present to us for our respect and emulation!

ES The Masons of Wurtemberg had ample cause to complain of the want of sympathy of Southern Germany in the works and promotion of the royal art. Of late, and particularly this year, things appear to take a more favorable turn. On the 8th of April, a new Lodge was opened in *Heilbronn*, and again we have the pleasure to announce that in *Ludwigsburg* a new Masonic Hall was consecrated on the 8th of July, called "Johannes, to the rebuilt Temple,"

ANNUAL COMMUNICATION OF THE GRAND ROYAL ARCH CHAPTER OF MICHIGAN.

The members of the Grand Royal Arch Chapter of Michigan convened at Detroit on Monday, the 7th day of January last, at six o'clock P. M., and continued in session till Wednesday evening following. M. E. Wm. L. Greenly, G. H. T., being absent on account of sickness, the Grand Chapter was opened by M. E. Czar Jones, P. G. H. P., assisted by M. E. N. B. Carpenter as G. K.; E. C. Havens, G. S.; E. Geo. C. Munro, G. T.; E. R. S., Cheney, G. Sec.; Jas. M. Crocker, G. Marshall; Rev. E. Blodes G. Chap. The chapters were represented as follows:

MONROE CHAPTER.—Stephen B. Morse, H. P.; N. P. Jacobs, K.; Allyn Weston, S.; N. B. Carpenter, P. H. P.; John Mullett, P. H. P.; Chas. Jackson, P. H. P.; Levi Cook, P. H. P.; H. R. Andrews, P. H. P. ST. JOSEPH VALLEY CHAPTER. No. 2.—R. N. Landon, H. P.; John Stayton, K.; Geo. Kimmel, S.; W. H. McOmber, P. H. P. JACKSON CHAPTER No. 3.—B. Porter, Jr., H. P.; J. L. Mitchel, K.; J. T. Titus, S.; Czar Jones, P. G. H. P.; M. Shoemaker, P. G. H. P.; LAFAYETTE CHAPTER No. 4.—Geo. C. Gibbs, Representative. OAKLAND CHAPTER, No 5.—F. DORTCH, H. P.; Geo. K. Hixson, K.; R. W. Davis representing Levi Boscom, Jr., S. WASHTENAW CHAPTER No. 6.—Erta Platt, H. P., also proxy for K.; H. H. Bumpus, S. GRAND RAPIDS CHAPTER No. 7.—David S. Leavitt, H. P. and proxy for K.; W. P. Innis for Isaac Leonard, S. JONESVILLE CHAPTER No. 8.—Jesse Button, H. P. and proxy for S.; T. French, K.; Geo. C. Munro, P. H. P. LANSING CHAPTER No. 9.—Chaplin Havens, H. P.; E. E. Bebee proxy for K.; H. B. Shock, P. H. P. and proxy for S.; J. N. Longman, P. H. P. ADRIAN CHAPTER No. 10.—N. Knapp, H. P.; E. Snow, K.; Geo. L. Payne, S.; Stillman Blanchard, P. H. P.; Wm. L. Greenly, P. H. P.; Chas. Wilkinson, P. H. P. CENTREVILLE CHAPTER No. 14.—Not represented. SINGLAIR CHAPTER No. 12.—Com. Miles. KALAMAZOO CHAPTER No. 13.—W. C. Ransom, H. P. and proxy for S.; H. Booher, K.

The session was characterized by good feeling, and its deliberations were conducted with ability and candor. A proper and praiseworthy spirit was manifested by the companions present to advance the cause of Royal Arch Masonry. The most important business transacted was the adoption of a new constitution which was reported by a committee chosen the year previous, of which M. E. Michael Shoemaker, P. G. H. P., was Chairman. One of the principal changes effected by this instrument, is in reference to the granting of charters by the Grand Chapter. By the old law, no warrant could be granted for the creation of a Royal Arch Chapter unless the petition was recommended by the chapter *nearest to the place where the new chapter was to be formed*. The new constitution requires that the petition shall be recommended "by the chapter nearest to the place where the new chapter is to be formed, or by two other chapters in this state." This

clause was adopted after a protracted discussion and was regarded by a majority of those present, as a salutary provision.

The following resolution offered by Com. Ranson was adopted :

Resolved, That Centreville Chapter have the permission of this Grand Chapter to change the place of holding their meetings to Constantine, providing a majority of all the Companions belonging to the said chapter shall signify their desire for such removal by petitioning the Grand High Priest for that purpose, the High Priest and Secretary of Centreville Chapter to certify to such majority over the seal of the chapter, and to change the name of their chapter subject to the approval of the Grand High Priest.

The following preample and resolution offered by Com. Porter were adopted :

Whereas, This Grand Chapter having heard with deep regret of the illness of our beloved companion M. E. G. H. Priest W. L. Greenly, therefore

Resolved, That this Grand Chapter sincerely sympathize with companion Greenly in his affliction, and regret his inability to be present with us and participate in the deliberations of this Grand Chapter.

The election of officers, for the ensuing year, resulted as follows:

M. E. Michael Shoemaker, of Jackson, G. H. P.

E. H. B. Shank, of Lansing, D. G. H. P.

E. F. Booher, of Kalamazoo, G. K.

E. Dr. F. French, of Hillsdale, G. S.

E. R. S. Cheney, G. Sec.

E. Wm. McOmber, of Niles, G. T.

E. Rev. F. Blades, of Ypsilanti, G. Chap.

E. Jas. M. Crocker, G. O. of the H.

E. R. W. Landon, of Niles, G. R. A. C.

E. S. Blanchard, of Tecumseh, G. Lec. & Vis.

Com. Blanchard, Grand Lecturer for the past year, made a brief report, representing the condition of the Royal Arch Chapters in this jurisdiction, as in a flourishing condition. After considerable discussion respecting his duties for the coming year, the subjoined resolution was adopted :

Resolved, That any chapter requiring the service of the Grand Lecturer be requested to apply to him for the same, his expenses and compensation to be borne by the chapter so applying : should the Grand High Priest deem the services of the Grand Lecturer necessary to a chapter, he shall be empowered to direct the Lecturer to visit and instruct such chapter, his expenses and compensation in this case to be borne by the Grand Chapter ;—and that the Grand Lecturer be paid for such services three dollars per day whilst engaged in his duty, with his necessary expenses.

The following resolution, which was adopted, will have a very salutary effect, and we trust the M. E. High Priest will strictly comply with it :

Resolved, That the G. H. P. be requested not to grant a dispensation for a new chapter until he was satisfactory evidence that the first three officers are qualified to confer the degrees of the chapter in a proper manner.

THE ASHLAR.

The Grand Chapter did us the honor to notice our work in very complimentary terms. We give the resolution, offered by Com. Ransom, which was *unanimously* adopted :

Resolved, That this Grand Chapter, fully appreciating the healthy influence likely to result from the establishment and maintenance of a well conducted masonic journal within this jurisdiction, do hereby recommend **THE ASHLAR**, a masonic journal, published in Detroit by Companion Allyn Weston, to the patronage of the Companions within this jurisdiction, as a well conducted paper, and in appearance every way creditable to the Fraternity ;—and further, that the Grand Secretary be instructed to have the printing of this Chapter done at **THE ASHLAR** office, provided it can be done as cheaply and as well at that office as elsewhere.

A vote was taken, directing the Secretary to deliver to Com. Geo. W. Wilson and his associates, a charter for a chapter to be established in Ionia. On motion of Com. Porter it has resolved "that the subordinate chapters in this jurisdiction be required to conform to the work adopted by this Grand Chapter at its annual communication in 1851." By resolution, it was also decided "that any Royal Arch Chapter, in the jurisdiction of this Grand Chapter, shall have the privilege of conferring the several degrees conferred in Royal Arch Chapters on any worthy brother master mason, living thirty miles or more from a working Royal Arch Chapter, provided, always, that the candidate be a member of a blue lodge;" also

"That Lansing Chapter No. 9 have the privilege of conferring the several degrees conferred in Royal Arch Chapters, on members of the Legislature, and others in attendance from the Upper Peninsular, during the session of the Legislature."

The report of the committee on foreign correspondence, drawn up by Com. Cheney, is an able document. We shall publish a portion of it in at some future time. No address was received by the Chapter from M. E. Wm. L. Greenly ; should such a document reach the Grand Secretary, we shall probably lay it before our readers.

HIRAN ABIFF.—He was the most accomplished designer and operator upon earth, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass or iron ; whether in linen, tapestry or embroidery ; whether considered as an architect, statuary, founder or designer, he equally excelled. From his designs, and under his directions, all the rich and splendid furniture of the Temple, and its several appendages, were began, carried on and finished.

ANDERSON.

MRS. K'S CURIOSITY.

The following story, recently published in the newspapers, will call to the minds of some of our readers, instances of curiosity on the part of inquisitive persons, as interesting as that of poor Mrs. K.

Lodge of L. O. O. F., at Woodstown, determined to have their Lodge room done up clean and nice, it was resolved unanimously that Mrs. K. should be employed to do the job.

After the meeting adjourned, the guardian, who knew the inquisitive character of Mrs. K., procured a billy goat, and placed him in a closet that was kept as a reservoir for the secret things. He then informed the lady of the wishes of the Lodge, and requested her to come early next morning, as he would then be at leisure to show her what was, and what was not, to be done.

Morning came, and with it Madame K. with her broom, brushes, pails, tubs, &c., prepared and armed for the job, who found the guardian waiting for her. "Now Madame," said he, 'I'll tell you what we want done, and how we came to employ you. The Brothers said it was difficult to get any body to do the job, and not be meddling with the secrets in that little closet; we have lost the key, and cannot find it to lock the door. I assured them that you could be depended upon.' "Depended on!" said she, "I guess I can. My poor dead and gone husband, who belonged to the Freemasons or anti-Masons, I don't know which, used to tell me the secrets of the concern, and when he showed me all the marks the gridiron made when he was initiated, and told me how they fixed poor Morgan, I never told a living soul to this day; if nobody trouble your closet to find out your secrets till I do, they'll lay there till they rot—they will."

"I thought so," said the guardian, "and now I want you to commence in that corner, and give the whole room a decent cleaning, and I have pledged my word and honor for the fidelity to your promise; now don't go into that closet." With these words he left the lady to herself.

No sooner had she heard the sound of his feet on the last step of the stairs than she exclaimed, "don't go into that closet! I'll warrant there is a gridiron, or some nonsense, just like the anti-Masons for all the world. I'll be bound. I will just take one peep, and nobody will be any wiser, as I can keep it to myself."

Suiting the action to the word, she stepped lightly to the forbidden closet—turned the button—which was no sooner done, then bah! went

the billy goat, with a spring to regain his liberty, which came near upsetting her ladyship. Both started for the door, but it was filled with implements for house cleaning, and all were swept clear from their position down to the bottom of the stairs.

The noise and confusion occasioned by such unceremonious coming down stairs, drew half the town to witness Mrs. K.'s effort to get from under the pile of pails, tubs, brooms, and brushes in the street.

Who should be first to the spot but the rascally door-keeper, who, after releasing the goat, which was a cripple for life, and uplifting the rubbish that bound the good woman to the earth, anxiously inquired if she had been taking the degrees.


"Taking the degrees!" exclaimed the lady. "If you call tumbling from the top to the bottom of the stairs, with the devil after ye, taking things by degrees, I have them; and if ye frighten folks as ye have me, and hurt them to boot, I'll warrant they'll make as much noise as I did."

"I hope you did not open the closet, madam," said the door-keeper.

"Open the closet? Eve ate the apple she was forbidden! If you want a woman to do anything, tell her not to do it, and she'll do it certain. I could not stand the temptation. The secret was there. I wanted to know it. I opened the door, and out popped the tarnal critter right into my face. I thought the devil had me, and I broke for the stairs with the devil butting me at every jump—I fell over the tub and got down the stairs as you found us, all in a heap."

"But madam" said the door-keeper, "you are in possession of the great secret of the Order, and must go up and be initiated, sworn, and then go in the regular way."

"Regular way!" exclaimed the lady, "and do you suppose I am going near the tarnal place again, and ride that ar critter without a bridle or lady's saddle? No, never! I don't want anything to do with the man that rides it. I'd look nice perched on a billy goat—would'nt I? No, never! I'll never go nigh it again, nor your hall nuther—if I can prevent it, no lady shall ever join the Odd Fellows. Why, I'd sooner be a Freemason, and be broiled on a gridiron as long as fire could be kept under it, and pulled from garret to cellar, with a halter, in a pair of old breeches and slippers, just as my poor dear husband was."

 The Worshipful Master and two Wardens are styled the three principal offices of the Lodge.

INTERESTING TESTIMONY.

[Concluded from page 204.]

Second. The Grand Lodge may, by vote at any June meeting, adopt new general regulations, not inconsistent with this constitution, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But except for the time aforesaid, no general regulation or resolution to operate as such, affecting the Fraternity or the lodges, or their actions, shall be made, or have any effect, unless the same shall have received the affirmative vote of the Grand Lodge at two successive communications. If such proposed new regulation shall receive the affirmative vote of the Grand Lodge at one June meeting, it shall be appended to the published proceedings at the end, under the caption, 'Proposed new Regulation;' and in that form sent to each lodge within this jurisdiction." These provisions of the constitution remained unaltered till the annual meeting of the Grand Lodge, duly held in the city of New York, in June, 1848. At that communication, the following amendments to the constitution were regularly moved, viz.: First, the insertion, in that part of the third article which indicates (as members), among other, of Grand Lodge, the Past Masters of Lodges, of the qualifying words, "to the extent hereinafter provided for." And, secondly, the addition of a new article to the constitution, to be numbered 108, in the following words: "All Past Masters of Lodges under the jurisdiction, who shall have been duly elected and installed, and served one year in the chair, and in good standing, shall be honorary members for life of this Grand Lodge, and as such shall be entitled to be present at its meetings, and participate in its deliberations, but shall not, as such, be entitled to vote. The Past Master of each lodge, who shall have last passed the chair thereof, shall be an acting member of this Grand Lodge, and as such shall be entitled to vote, so that each lodge, by its officers or proxy, shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this constitution, relative to voting, or the right of voting, by members of this Grand Lodge, shall be deemed to apply to acting members only, and not to honorary.

Upon these amendments to the constitution, the Grand Lodge came to an affirmative vote; they were thereupon appended to the published proceedings, at the end, under the title of "Proposed Amendments to the Constitution," and sent to each of the lodges within the jurisdiction. They subsequently received the affirmative vote of a majority of those lodges; this result was duly reported at the Annual Grand Lodge, of June, 1849, and all that has been done in relation to these amendments, in Grand Lodge, is recorded in appropriate parts of Grand Lodge proceedings. Thus, then, it appears that these amendments to the constitution were made in a mode, and with forms sufficient, according to the letter and the spirit of the constitutional regulation before quoted, to render them effectual. The constitution very plainly distinguishes between what are therein called

"New General Regulations" and amendments to the constitution. The validity of the amendments thus made has been disputed. One objection made to them is, that they are inconsistent with the charter of 1781, which recognizes Past Masters, among others, as constituent members of the Provincial Lodge, thereby created. This objection would be well founded, if, and only if, the Grand Lodge of New York has been for many years, in fact and in right, an Independent Grand Lodge, invested with all the powers Masonically inherent in such a body, among which is that of free legislation within the limits of the ancient landmarks and established usages of the order. It is further objected, that these amendments are beyond those limits. This objection assumes, and those who propound it assert, an inherent, vested and inalienable right in every Past Master of every lodge, to vote on every question, as members of Grand Lodge,—a franchise, as the objectors call it, possessed by Past Masters, and not subject to the control of Grand Lodge. No authority for such a doctrine is to be found in the history or principles of Freemasonry. There is no reason to believe that Past Masters, as such, ever had either vote or place in the old mother Grand Lodge of York. They certainly had no right to vote in the Grand Lodge established in London in the latter part of the last century, but place therein seems to have been allowed them at a later period; and it will be observed that a like courtesy is manifested in the amendments now in question. One of two Grand Lodges which afterwards co-existed in England saw fit to grant to Past Masters vote, as well as place, in Grand Lodge, and of course the charters which it granted (among which is the New York charter) were framed accordingly; but the other, and not less distinguished, of those Grand Lodges did not see fit to confer the like privilege, and in it, accordingly, Past Masters remained incapable of vote, down to the period of the union of these two Grand Lodges. The present constitution of the United Lodge of England does indeed admit Past Masters to seat and vote in Grand Lodge, but does not recognize any original or indestructible right to what it grants; on the contrary, it withdraws the privilege from each Past Master who ceases, for twelve months, to be a member of any lodge. In the numerous Grand Lodges which, in so many parts of the globe, derive their existence mediately or immediately from England, the practice as to the admission of Past Masters to vote is various. Some admit them all, some none, and some with certain restrictions as to number and otherwise. Principle, as deduced from the usages of the earliest Grand Lodges, is directly opposed to any claim of right, on the part of Past Masters, to vote therein. Equality of representation of lodges in Grand Lodge is one of the most distinct characteristics of rule and practice in old times. And that equality is evidently disturbed by the unlimited admission of Past Masters to vote, as rendering the number of votes practically possessed by each lodge, dependent upon the accident of the number of its Past Masters. We think it clear that the right of Past Masters to vote in Grand Lodge, whenever and so long as that right subsists, is due to, and depends entirely upon, the constitutions which grant such a privilege, and therefore is not inherent. The proposition, that

it is, in any sense, as asserted by those who raise this objection, vested inalienable, or a franchise, is derogatory to the liberties of the order. Our institution recognizes no privileges, as in their nature beyond the reach of Masonic legislation, save those which in kind have subsisted immemorially. The admission of Past Masters to vote in Grand Lodge, being neither ancient nor universal, is neither a landmark nor an established usage of the order. The amendments in question, therefore, are within the scope of Masonic legislation. Another objection which has been raised to these amendments is, that they are contrary to what is called the "Compact of 1827," being certain articles or laws adopted by the Grand Lodge of New York, in that year, the only part of which, that in any way affects Past Masters, declares that the number of lodges which one Master, or Past Master, may represent, shall not exceed three, and that Past Masters shall not be represented by proxy. These words are evidently restrictive only, modifying the then privileges, or supposed privileges, of Past Masters, but not purporting to restrain future legislation on those privileges. Indeed no such restraint could be constitutionally imposed, since no act of any Grand Lodge can restrain any succeeding Grand Lodge from exercising its inherent authority.

An additional objection is founded on the proceedings of the quarterly meeting of the Grand Lodge of New York, held on the 6th of March, 1849. At that meeting, resolutions were passed, denouncing the amendments, and calling upon the lodges which had already affirmed them, to withdraw, and on other lodges to withhold their assent. This appeal was unsuccessful; the amendments, as already stated, being ultimately affirmed in the mode which the constitution recognizes as sufficient. That constitution does not confer on quarterly meetings any power to disturb the progress, and impair the effect of such legislation; and these proceedings of this quarterly meeting, as reported, appear to contravene the spirit, if not the letter, of the constitution, and were ordered by the Grand Lodge of New York, at its annual meeting, in June, 1849, to be expunged from the minutes. The remaining objections impugn the justice and policy of the amendments; but the Grand Lodge, and a majority of the lodges under its jurisdiction, have otherwise decided; and the decision which they have come to, in constitutional form, is law within that jurisdiction. We see no reason to doubt that, in adopting these amendments, they have exercised a just and sound discretion with reference to the local circumstances; but whether they have done so or not, is a question which it is needless for us to discuss, even if we were competent to do so. A law, duly passed, is plainly obligatory; while it subsists, its validity does not depend on individual opinions as to its equity or wisdom. The lawful act of constitutional authorities is entitled to respect, and, however opposed to the views of particular brethren, affords neither ground nor excuse for withdrawing from Masonic allegiance, or violating Masonic discipline. Yet, we grieve to find that certain brethren, being opposed to the amendments, disturbed, with most unseemly violence, the Grand Lodge of June, 1849, and have proceeded to the forms of electing a Grand Master and other

Grand officers, and constituting a Grand Lodge of their own, which, among other acts, has assumed to accredit a representative to the Grand Lodge of England. It is too manifest for argument, that such proceedings are directly at variance with universal Masonic law; that these brethren had no power to create a Grand Lodge; that all the acts of their pseudo Grand Lodge are, for every Masonic purpose, null and void; and that, as it has no Masonic existence, it can have no Masonic representative. The Grand Lodge which has for so many years subsisted in the State of New York, still continues its functions—still possesses, of right, an unimpaired jurisdiction—and still is, within the local limits of that jurisdiction, the only Grand Lodge which can be Masonically recognized. These conclusions, following, as we think, directly and inevitably from the application of undoubted principles of Masonic rule and law, to the undisputed facts of the case, have already been adopted by twenty-two of the other Grand Lodges of North America. In the report and other printed transactions of several of these distinguished bodies, the present subject is investigated with impartiality, ability, learning, and zeal. The M. W. Brother who presided over the annual meetings in 1848 and 1849, of the Grand Lodge of New York, and the other brethren who promoted the amendments and have maintained the authority of their Grand Lodge, appear to us to have acted in strict conformity with their rights and duties, and by their truly Masonic conduct, under circumstances of no common difficulty, have approved themselves worthy of the respect of the Fraternity. The erring brethren will, we trust, reconsider the subject of the subsisting differences with the attention due to its importance, as affecting their own characters and the public weal of the order. Whether they do or not retain the opinion that the amendments which have become law ought not to have been adopted, we cannot believe them blind or indifferent to the considerations, that in a free institution, such as ours, the will of the majority, constitutionally exercised, must prevail; that the laws of the Order cannot bend to individuals; that the sacrifice of personal feelings and opinions, when the good of the Craft calls for it, is a just tribute to the principles of our institution—a tribute, the more graceful and honorable the greater the sacrifice,—and that to remain in the anomalous and false position into which they have been led, would be to continue, or become, disturbers of the peace, and, so far as in them lies, injurious to the best interests of the brotherhood, violators of the time-honored usages of our Order, and outlaws to Freemasonry. We anticipate that the calm exercise of their judgment will lead them back to the path of Masonic duty, and to perfect re-union with the Sons of Light all over the world.

“CREATED.”—Knights of the Red Cross, Knights of Malta, and Knights Templars, when advanced to those degrees, are said to be “dubbed and created.”

THE ASHLAR.

From the Mirror and Keystone.

MAN'S BROTHERHOOD.

BY FANNIE BOXBURN.

A Baron sat, in robes of state,
Beside his hoarded gold,
And a way-worn beggar at his gate
Stood shivering in the cold.
"Ho! brother," cried the beggar grey,
As he sank beside the door;
"I call thee to join me on the way
So many have trod before."
And the Baron cried in angry mood—
"Wretch! darrest thou claim brotherhood
With the noble heir of Lindenwood!"

A felon, condemned to a death of shame,
By the Baron's word of power,
Crept, when the solemn midnight came,
Unto Lord Linden's bower.
"Ho! brother," he cried, "by the brotherhood
That lieth between us twain,
I call thee to join me on my road,"
And he clanked his heavy chain.
Lord Linden started up in affright,
And summoned his servants all,
And bade them keep watch and ward all night
In sleeping bower and hall,
"That nothing," he said, with troubled mood,
"Living or dead, might dare intrude
On the noble heir of Lindenwood."

At morn the pauper, stiff and cold,
Lay dead at the castle gate,
And a heavy clanging bell was tolled
When the felon met his fate;
And ere the bell had ceased its knell,
Lord Linden lay cold in death;
In the self-same hour that the felon died
The Baron yielded his breath.
And now, in spite of his haughty mood,
A pauper and felon claim brotherhood
With the noble heir of Lindenwood.

PURSUIVANT.—In former times, a messenger who attended upon the king in the army; among Masons, an officer in some Grand Lodges, whose principal duty is to announce the names of visitors.

MACKAY.

OUR BRETHREN—THE JEWS.

(Concluded from page 198.)

Dr. Oliver also, in his Mirror, says:

"And first of the Babbist, who is described as the great patron of Masonry in the Charter of Colne, under date of 1535. This ancient document states that 'the Masters of our Order took the name of *Initiated Brothers of St. John*,' following the footsteps and imitating the conduct of St. John the Baptist, the forerunner of the Light, and the first Master of the enlightened.' But, again, 'the Brotherhood or Order of Free and Accepted Masons, *dedicated to Holy St. John*, is not a branch of the Temple, nor of any other spiritual or temporal order; neither has it derived its origin from them; nor has it the least communion with them in any shape or manner whatever; but it is much more ancient than are those orders of knighthood, and existed in Palestine and Greece, as well as in both divisions of the Roman Empire, before the crusades, and the departure of the above mentioned knights for Palestine.'"

We confess to our ignorance of the history of this Charter, except that it purports to have been written in the 16th century. Bro. Oliver says it has been published entire in the Freemasons' Quarterly Review, 1841. We are somewhat indifferent on the subject; for, though Br. O. does not scrutinize his authorities very closely when he has a theory to sustain by them, he admits there are *reasonable doubts* about the genuineness of this Charter.

We throw it aside on the "reasonable doubts" of Dr. Oliver; for if he doubts, the authority being in his favor, others must necessarily reject, whose labors are for truth, and not for theory.

Dr. Oliver quotes some American authorities. Among others, Rev. Mason Harris, P. G. Chaplain, Grand Lodge of Massachusetts: "John the Baptist, the *first Christian Mason*," &c. Possibly; but Bro. Harris relied, doubtless, on the traditions already quoted, as did Bro. Peabody, P. G. M. of the same State, and others.

To go back, as Bro. Oliver's conclusion is at the commencement of his volume, we quote:

"In 1717, as we have every reason to believe, the landmarks were pure and unchanged, as they had been delivered by the Dionysiads, who travelled over the world for employment after the completion of Solomon's Temple, to their successors, and transmitted through the Roman Collegæ Fabrorum, and the Freemasons of the middle ages down to the revival of Masonry in that year. This we are bound to take for granted, as we have no reason to doubt. It is also true that lodges have always been dedicated to God and Sr. JOHN.

We will now collect one or two paragraphs from the same work, giving the opinions or suggestions of others in opposition. The first we find is as follows :

"Some of our brethren, who reject all the traditions about the parallelism of the two Saints John, are ready to admit that blue Masonry is rightly denominated St. John's Masonry; but they refer it to a very different cause than the Grand Mastership of either the Baptist or the Evangelist. They contend that the battle of Bannockburn having been fought on St. John's Day, and Free Masonry having been revived by Robert Bruce immediately after the victory, it was thence called St. John's Masonry; and that the Church of Kelso, the first day was built in Scotland by the actual Freemasons, was dedicated to that Saint."

Dr. Oliver suggests that the opinion will not be tenable, when we consider that, Freemasonry had the name of St. John attached to it in countries where Scottish transactions would not be of sufficient authority to influence the Fraternity in the adoption of a patron or a name for the institution.

"Others say," he continues, "that the introduction of the legend of St. John into Masonry was the work of the Templars, or other crusaders, who fought the infidels in the Holy Land, and adopted this saint as their patron."

We have the authority of Dr. Oliver for the following :

"The Masons in the continent of Europe admit the connection of St. John with Masonry, but give the honor to St. John the Almoner, the patriarch of Alexandria in the sixth century, but took up his residence at Jerusalem, that he might assist the Christians who made a pilgrimage to the holy shrine: and instituted a fraternity to attend the sick, and to afford pecuniary aid to the needy. He died in the odor of sanctify, and was canonized for his abundant virtues, under the name of St. John, the Almsgiver of Jerusalem."

Dr. Oliver admits, in conclusion "that the proofs of the custom (the dedication of lodges to the Saints John) may appear meagre, owing to the dearth of Masonic manuscripts; and no indications of it are found either in the Manuscripts in the British Museum, in the ancient paper purporting to be in the handwriting of King Henry VI., or in any other document that has come under my notice, of the same or greater antiquity.

R.: W.: Bro. Mackey, in his Masonic Lexicon, after stating that anciently lodges were dedicated to King Solomon, as the founder of ancient Craft Masonry, and the first most excellent Grand Master, speaks of the lines parallel as representing the two Saints, and mentions the fact of the change in the dedication by the United Grand

Lodges of England, in 1813, to obviate the charge of *sacratianism*, and continues :

"I have, in another work, endeavored to prove that, to this charge, we by no means render ourselves amenable by this dedication to the above saints, since it is made to them, not as Christians, but as eminent Masons ; not as saints, but pious and good men ; not as teachers of a religious sect, but as bright exemplars of those virtues which Masons are taught to reverence and practice."

He then quotes from Moore's Magazine an English tradition, (a part of the same which Dr. Oliver gives in a Symbol of Glory, and calls the "old lectures," or "old York lectures," and without giving any authority, and which we have copied above,) and continues :

"But the task is not difficult to trace more philosophically, and, I believe, more correctly, the real origin of this custom. In the spurious Masonry, so well known as the mysteries of Pagan nations, we may find the most plausible reasons for the celebration of our festivals in June and December, and for the dedication of our lodges to St. John the Baptist, and St. John the Evangelist.

"The post-diluvians, according to the testimony of the Jewish writer, Maimoides, the Magicians of Persia, until their ritual was improved and purified by Zoroaster, and most probably the ancient Druids, introduced into their rights a great respect for, and even an adoration of the Sun, as the source of light and life, and fruition, and the visible representative of the invisible creative and preservative principle of nature. To such sects, the period when the sun reached his great northern and southern declination, by entering the zodiacal signs, Cancer and Capricorn, marked, as it would be, by the most evident effects on the seasons, and on the length of the days and nights, could not have passed unobserved ; but, on the contrary, must have occupied a distinguished place in their ritual. Now, these important days fall respectively on the 21st of June and the 22d of December.

"In the spurious masonry of the ancients, these days were, doubtless, celebrated as returning eras in the great source of light, and object of their worship. Our ancient brethren adopted the custom, abandoning, however, in deference to their own purer doctrines, the idolatrous principles which were connected with these dates, and confining their celebration exclusively to their astronomical importance. But time passed on. Christianity came to mingle its rays with the light of Masonry, and our Christian ancestors, finding that the church had appropriated two days near these solstitial periods to the memory of two ancient saints, it was easy to incorporate these festivals, by the lapse of a few days, into the Masonic calendar, and to adopt these worthies as patrons of our order. To this change, the earlier Christian Masons were doubtless the more persuaded by the peculiar character of these saints. St. John the Baptist, by announcing the approach of Christ, and by the mystic ablation to which he subjected

his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the *Grand Hierophant* of the church, while the mysterious and emblematical nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist to that practised by the fraternity.

"It is thus that I trace the present system of dedication, through these saints, to the heliacal worship of the ancients."

GRAND LODGE OF MASSACHUSETTS.

This body, we learn from the *Freemason's Magazine*, met in Boston on the 12th of December last. The meeting was well attended. The committee on the Library reported the number of Masonic works, in the possession of the Grand Lodge, to be one hundred and seventy-six bound volumes, and five hundred pamphlets, including in the collection several works in French, Spanish, Italian, German and Dutch.

The committee on Portraits of Past Grand Masters submitted a report. The collection embraces the portraits of Gen. Joseph Warren, John Warren, John Cutter, Paul Revere, Josiah Bartlett, Samuel Dunn, Josiah Thomas, Benjamin Russel, Francis J. Oliver, Samuel P. Fay, John Dixwell, John Abbott, John Saley, Joseph Jenkin, Joshua B. Flint, Rev. Paul Dean, Caleb Cutler, Augustus Peabody, Simon W. Robinson, Ed. A. Raymond, and Rev. Geo. M. Randall.

The officers for the current year are as follows: M. W. Winslow Lewis, M. D., G. M.; R. W. A. T. Low, M. D., D. G. M.; R. W. J. T. Heard, S. G. W.; R. W. Chas. R. Train, J. G. W.; R. W. T. Tolman, G. T.; R. W. Chas. W. Moore, Recording G. S.; R. W. J. H. Sheppard, Corresponding G. S.; Rev. J. H. Clinch and Rev. W. B. Alger, G. Chap.; W. D. Coolidge, G. Marshal; C. Robbins, S. G. D.; Levi Ransom, J. G. D.; B. Stevens, J. P. Ober, G. W. Warren, T. M. Lincoln, G. Stewards; J. McClellan, G. S. B.; A. S. Beaman and T. Restieaux, G. P.; W. C. Martin and B. F. Nourse, G. Lecturers; I. I. Harwood, G. Organist; S. H. Gregory, G. Chorister; E. F. Gay, G. Tyler.

IS From East to West, and between the North and South, Freemasonry extends, and in every clime are Masons to be found.

MASONRY IN ENGLAND.

Bro. Chas. W. Moore, who was recently returned from England, gives an interesting account of various matters, pertaining to the Craft, that came under his observation, from which we gather the following :

" There are in England five hundred and fifty Craft Lodges. One hundred and twenty-five of the number are located in the London District. There are, also, several "Lodges of Instruction" in London, in which the authorized work and lectures of the Grand Lodge are weekly exemplified, under the direction of experienced and competent teachers. These Lodges are of great importance, especially to the younger Brethren, to whom they afford ready and reliable facilities for qualifying themselves for the more active duties of the working Lodges. They are held under the sanction of regular warranted Lodges, or by special license and authority of the Grand Master. In either case, they are required to keep a record of the Brethren present at each meeting, and also of those appointed to office. This record they are to produce whenever it is called for by the Grand Master, the Board of General Purposes, or the respective Lodges under whose sanction the meetings are held. The necessary expenses are defrayed by a small weekly tax on the members. Brethren, who do not feel inclined, or cannot afford the necessary time, to assume the duties and responsibilities of membership, are admitted by paying a trifling fee, after the first visit. The offices are filled by the members in such order of rotation as to give all an opportunity to make themselves practically, as well as verbally, familiar with the ritual and general requirements of the work."

There are certain differences which exist between the work of the Lodges in London and those in this country—not such as destroy the identity of the Order but such as mar the beauty of the ritual, and which render some of the distinctive features of the work, as practiced in England, wholly incomprehensible and valueless in an American Lodge. Reference is not here made to mere verbal discrepancies, but to substantial differences, such as might effect the power of the Institution for good, under circumstances the most critical and trying to which its members can be subjected. This is not the place to account for these discrepancies. It is sufficient that they exist and that while the work of the Lodges in the United States remains, in all essential points, just as it was received from England more than a century ago, it does not now, in some important

particulars harmonize with the authorized work of the present Grand Lodge of that country. It is to be regretted that any changes have been made, for they tend to destroy, if not to materially impair, the identity of the Order in the two countries.

The work and lectures of the London Lodges—making a due deduction for the changes and alterations—are deserving of the highest praise for their excellence and beauty. In purity of diction, propriety of arrangement and moral tone, they are unequalled; and the only possible objection that can be urged against them is their great length.

There is one fact noticed by Brother Moore, to which we would call the particular attention of Masons in this jurisdiction. On several occasions, we have striven to impress upon the minds of our Brethren the necessity of candidates being properly instructed in the degrees which they have taken, before they are allowed to proceed further. This subject has received the attention of the Grand Lodge of Michigan, which has incorporated a clause in its Constitution, requiring candidates to make certain proficiency and to be examined in open lodge as to the same. This article has been neglected by many masters of lodges. In England, the old and judicious regulation which requires a considerable proficiency in the previous degree, before the candidate is allowed to proceed, is strictly enforced. "And if those Lodges in this country," says Bro. M., "that have departed from this wholesome regulation, will consult the true interests of the Institution, in preference to their own convenience, they will at once return to a practice so eminently proper. In many of our best disciplined Lodges, the requirements of the rule are exacted, and the examination, as in England, takes place in open Lodge; but this is not the general usage of the country. We are here in too much haste, and our candidates are too urgent to get forward, either for their own benefit, or that of the Lodges."

We close with the following extracts from Bro. Moore's article:

"Besides the Lodges, as above stated, (which are all under the jurisdiction of the "United Grand Lodge,") there are in England a number of Royal Arch Chapters, working under a Supreme Grand Chapter, and several Encampments of Knights Templars, under the authority of a "Grand Conclave." In the Chapters, but one degree is given, the Royal Arch, and in the Encampments the Red Cross is not recognized. It is perhaps needless to add, that the work in neither corresponds with the work of this country, though the analogy is sufficient to enable the Companions of the two countries to recognize the relations which subsist between them.

"That a more perfect uniformity between the two, is earnestly to be desired, will readily be conceded by both parties. As the matter now stands, the advantages and the benefits of intercourse are all on one side; for while the American Companions may freely visit the English Chapters, our English Companions, not possessing the intercalary degrees, are excluded from the American Chapters. This is also true as respects the Encampments. Such a state of things is to be deplored.

"The only other remaining Masonic organization in England, is the Supreme Council of the 33d degree of England and Wales and the British Dependencies. This body is in the hands of able and eminent Brethren, and is in a highly prosperous condition. It has for its presiding officer, Dr. Leeson, one of the most eminent Surgeons of the metropolis, with our learned Brother Dr. Oliver for his Deputy. Though comparatively young, it has under its authority several flourishing Chapters of Rose Croix in different parts of the kingdom.

"We heard nothing of Councils of Royal and Select Masters, in England; and if these degrees are there conferred at all, it is in an informal manner. Nor did we, (we are happy to say,) hear anything of 'adoptive' or 'female Masonry, under any of its different phases.'"

PROCEEDINGS OF THE GRAND LODGE OF MICHIGAN.

The Grand Lodge of Michigan convened at Masonic Hall in Detroit, on Wednesday, the 9th ult. More than one hundred and forty members were present, including delegates from almost every Lodge in the jurisdiction. It has never been our pleasure to see within the limits of the State, a more intelligent and dignified assembly. It comprised representatives of almost every profession in life—the clergyman, the physician, the lawyer, the farmer, the mechanic—old men who have borne the heat and burden of the day, and whose heads have whitened during their long and continued labors in supporting the principles and interests of the Institution, and young men filled with ardor, and cherishing a strong desire to advance the welfare of our ancient Society. On some subjects, as was to be expected, a difference of opinion prevailed, but a praiseworthy disposition was manifested to seriously consider every question of importance presented, and decide it in accordance with the ancient landmarks. The debates were often conducted with signal ability, and would have reflected honor on any assembly in the country.

It was a matter of much regret that the M. W. Geo. W. Peck, Grand Master, was absent, being detained in Washington by official duties. No address was forwarded by him, and consequently information which was expected, respecting the proceedings of the past year and the condition of the Craft in this jurisdiction, was not received. In the absence of the Grand Master, the Deputy Grand Master, Geo. C. Munro called the Grand Lodge to order at high twelve. The following officers were present: Horace S. Roberts, S. G. W.; H. B. Shank, M. D. as J. G. W.; Rev. S. S. Brown, G. Chap.; Jas. Fenton, G. Sec.; Wm. H. McOmber, G. Treas.; Bela Cogshall, G. V. & L., W. C. Ransom, S. G. D.; E. R. Merrifield as J. G. D.; J. P. Whiting, G. Marshal; Isaac Lewis as G. S. B.; J. B. Baker, G. P.; and Chas. D. Howard, G. T.

The following standing committees were appointed:

On Grievances—Bros. W. M. Fenton of Flint, Allyn Weston of Detroit, and A. B. Cudworth of Pontiac.

On Accounts—Bros. F. Darrow of Pontiac, Fred. Hall of Ionia, and C. C. Chatfield of Eaton Rapids.

On Examination, (of application for charters &c.) Bros. W. C. Ransom of Kalamazoo, Hiram C. Hodge of Concord, and G. C. Gibbs of Marshall.

On Foreign Correspondence—Bros. Jas. Fenton of Detroit, Geo. B. Ensworth of Detroit, and W. L. Bancroft of Port Huron.

The report of committee on Foreign Correspondence was read by the chairman, Grand Secretary Fenton, and portions of it were referred to committees. This document treated of several important matters, and contained many suggestions of interest to the Craft, which we may lay before our readers at some further time.

REPRESENTATIVES TO FOREIGN GRAND LODGES.

A short time previous to the meeting of the Grand Lodge, the Grand Secretary received a letter from M. W. Joseph D. Evans, Grand Master of the Grand Lodge of New York, in reference to the system of each Grand Lodge sending representatives to the sessions of the other Grand bodies in the United States, and requesting that a delegate might be appointed for that purpose, to represent the Craft in Michigan. This subject which was mentioned in the report of the committee on Foreign Correspondence, was referred to a committee consisting of Allyn Weston, Bela Cogshall, and R. S. Cheney, who reported that "they did not deem it expedient for this Grand Lodge to comply with the request contained in the said communication of

the W. M. of N. Y." This conclusion, which was unanimously approved, was not intended to condemn the representative system ; it resulted from a consideration of the present condition of the Grand Lodge, that body not having sufficient funds to defray the expenses attending the execution of the proposed plan.

SEAL OF THE GRAND LODGE.

The committee—Bros. J. Fenton, H. S. Roberts, and J. Houghton—who were appointed at the previous session to procure a new seal for the Grand Lodge, reported that they had attended to the duty assigned them. The device they describe as follows: "A figure of Justice blindfolded, standing on the uppermost of three steps; in her right hand a pair of scales in equal poise; her left, a sword; at the top is the sun. Beneath the scales, are the book of holy writings, and a square and compass inclosing a trowel; at her right, is a branch of Acacia, and a setting-maul and spade."

GRAND LECTURER.

Bro. Bela Cogshall, Grand Visitor and Lecturer, submitted a report of his proceedings during the past year, which states that he had visited all the Lodges in the State but one—LaFayette at Jonesville; and had lectured with all subordinate bodies, which he had visited, except three—Oriental, Climax Prairie, and Buchanan. Bro. C. very appropriately cautions lodges against admitting unworthy men, and says that among the unpleasant duties which he has been called upon to perform, is that of arresting the charter of Atlas Lodge No. 53 for unmasonic conduct. The report concludes as follows:

I beg the indulgence of your Grand body, while I shall make a few suggestions in relation to the subject of the Grand Visitor and Lecturer. The present regulations cripple his actions for good, to a great degree; they compel him to rely to some extent upon the visitation of Lodges which do not particularly need his services; the time spent in visiting which might be with profit occupied in instructing new Lodges, and imparting to them a correct knowledge of the work and lectures, which it is impossible for him to do while acting under the present regulation, and drawing only a pro-rata of a specified amount for his services.

I would enquire if it would not be the better policy to repeal the present law and institute another in its stead, which will give that officer some discretion in regard to visiting Lodges? First, then, elect a trustworthy man (and there are many in the State) to fill that office, and then give him authority to spend his time where it is most needed; or if that is not thought advisable, then he should be authorized to employ an assistant—who will work with him to the letter.

The document submitted by the Grand Lecturer was referred to a committee consisting of Bros. Porter, Brodie and Carter, who made a report, in which they say: "Your committee would further state that from the light they have received, they are satisfied that only about one-sixth of the lodges in this jurisdiction confer the degrees in accordance with the work adopted by this Grand Lodge." The following resolution was adopted:

Resolved. That during the coming year the Grand Lecturer be instructed to visit only such lodges, as shall make requisition upon him for his services through the Grand Master, by whose directions he shall act, and that for such services he shall receive the sum of three dollars per day, and ten cents per mile for each mile travelled, to be computed one way only, which said sum shall be paid by the Grand Treasurer upon the warrant of the Grand Secretary who is hereby authorized to issue such warrant upon the receipt of the certificate of the lodge to which said service was rendered.

The committee, to whom was referred a portion of the report of the committee on Foreign Correspondence in reference to the adoption by the Grand Lodge, of a code of by-laws for the government of subordinate lodges, reported that they regarded the project favorably, and that if such a course were taken, they thought the code adopted in Ohio would answer with slight alterations. They recommend "that said code be published in an appendix to the report of the proceedings of the Grand Lodge, for the use of lodges, and that no further action be taken till next session." Their report was adopted.

REGALIA.

On the thirty-seventh and thirty-eighth pages of the printed proceedings of last year, will be found a proposed amendment to the constitution, reported by a committee on Regalia. This subject, elaborately discussed at the recent session, was finally disposed of by the adoption of a resolution recommending "for the use of subordinate lodges in this jurisdiction, regalia, jewels, collars and aprons" as described in the proposed amendment, with the following alterations: Insert after the paragraph respecting aprons of Entered Apprentices, the words, "The flap or fall to be triangular in shape;" in the clause respecting regalia of Masters and Past Masters of lodges, insert after the word "ribbon" the words, "or silver."

ADELPHI LODGE U. D., N. Y.

A year ago, a memorial was presented to the Grand Lodge, which set forth the following facts: "W. H. McConnell, a citizen of Grand Rapids, in the jurisdiction of Grand River Lodge No. 54 of Michigan, while on a visit to the city of New York, during last year, made application to Adelphi Lodge U. D., of that city, and was initiated,

passed and raised." This was referred to a committee, who reported that the action of Adelphi Lodge was unmasonic, and proposed a resolution, which was adopted, requesting the Grand Lodge of New York to require Adelphi Lodge to refund to Grand River Lodge the several sums "received in the reception of said McConnell, and also to render to said lodge a suitable apology for a violation of their masonic rights and privileges." The Grand Master of New York having given official notice to the Grand Secretary of this jurisdiction, of his willingness to comply with the above request, the subject was referred to a committee at the late session, who recommended that as Grand River Lodge had taken no action on the matter, it be settled in accordance with the above proposition. This recommendation was adopted.

ELECTION OF OFFICERS.

On motion it was resolved that lodges newly chartered, and under dispensation, be authorized to elect officers on their second regular communication after the present session of the Grand Lodge.

NON-AFFILIATED MASONS.

The committee to whom was referred a portion of the report of the committee on Foreign Correspondence, proposed the following resolution which was adopted:

Resolved, That in the case of non-affiliated Masons, this Grand Lodge would recommend to all such that they apply for membership to the lodge within the jurisdiction in which they reside.

THE ASHLAR.

The Grand Lodge, as well as the Grand Chapter, honored us by approving the enterprise in which we are engaged, and the manner in which we have conducted it. The report of the committee on Foreign Correspondence thus alluded to our work:

The Grand Master [of Iowa] advises every brother Mason to subscribe for some masonic periodical, as he deems literature absolutely necessary to work intelligently, as well as to understand, appreciate and practice, the ennobling tenets of our ancient order.

In the present state of the world and masonry, it would seem to your committee a wilful ignorance not to do as Grand Master Hugin suggests, for matters of general interest to the masonic world are constantly transpiring, and the intelligent Mason should seek by all the means at his command, to duly instruct himself of passing events. It cannot be expected that in a report like this, that every subject engaging the attention of sister Grand Lodges, should be treated of at length; a report of Foreign Correspondence would be but a dry detail, were it only to chronicle that such a Grand Lodge met so and so, so many lodges represented, so and so Grand Officers, elected so and so to fill their places; yet this very information is of

interest, and the reader of a good masonic periodical is constantly advised of whatever is going on in the masonic world. Your committee would be sorry to suppose that Brethren looked only to their report for information on these subjects.

The Grand Lodge will not perhaps consider it out of place if their committee call their attention to *THE ASHLAR*, a monthly magazine published in this jurisdiction, by Bro. Allyn Weston, a gentleman well qualified, both by education, study and natural abilities, to edit such a work with satisfaction to the Fraternity, and we hope with profit to himself."

The committee, to whom this portion of the report was referred, submitted the following preamble and resolutions, which were unanimously adopted:

Whereas, The diffusion of masonic intelligence through the medium of a periodical, established within this jurisdiction and devoted solely to the interests of the Craft, is a matter that commands the attention of this Grand Lodge, therefore

Resolved, That the Grand Lodge of Michigan has witnessed with profound satisfaction the establishment within its jurisdiction, of a masonic monthly magazine which, in its appearance and matter, is highly creditable to the Institution, the principles of which it is intended to explain, advocate and defend.

Resolved, That this Grand Lodge recommend *THE ASHLAR*, edited by Bro. Allyn Weston, to the Fraternity, as worthy their countenance and support; and more particularly, does it earnestly request the Masons in this State, to lend it that strong and ready help necessary to place it upon a permanent basis.

SUSPENSION OF MEMBERS FOR NON-PAYMENT OF DUES—PAST MASTER'S DEGREE.

The following is a report which was adopted, and decides an important question:

The committee on grievances, to whom was referred the memorial of Humanity Lodge, together with sundry other papers, respectfully report:

The by-laws of said lodge provide that in case of non-payment of dues by any member for one year, he shall "be deemed to be suspended until said dues are paid."

At the last election of officers, several members who voted, and the Master elect, appear by the books of the lodge to have been more than one year in arrears for dues; and a protest against the election having been entered, the officers elect have not been installed.

Your committee being of opinion that the by-law is not in accordance with the ancient usages of the Fraternity, and is not constitutional,* and that no member can be suspended except by direct vote and the concurrence of two-thirds of the members present, regard the election aforesaid as regular and valid.

* * * It is also claimed that the Master is ineligible, because he has not taken the Past Master's degree, and that the Secretary has not complied with his obligations in paying over moneys.

Your committee are of opinion, that the Lodge is fully competent to deal with its Secretary; and that the Past Master's degree is not necessary to qualify a Master to preside—the qualification requis-

* See clause of Con. Art. 6, sec. 4th.

ite, being laid down in a resolution of this Grand Lodge, Jan. 10th, 1850.*

Your committee recommend that the officers elect be installed, &c,

W. M. FENTON,
ALLYN WESTON,
A. B. CUDWORTH.

EXAMINATION OF CANDIDATES.

We would call the attention of Masters of Lodges to the subjoined resolution which was adopted. Hereafter there will be no reasonable excuse for neglecting to enforce one of the most salutary clauses of the constitution :

Resolved, That it is the sense of this Grand Lodge that section 9 of Art. 5 of the constitution of this Grand Lodge be so construed, that there shall in fact be an examination in open lodge of each candidate, separate and distinct from all or any examinations during the conferring of degrees.

POWER GRANTED TO LODGES WORKING UNDER NEW CHARTERS.

A vote was taken, delegating power " to lodges working under new charters, in places where old lodges have surrendered their charters to this Grand Body, to finish the unfinished work of the lodges that have so surrendered their charters, by conferring the degrees of Fellowcraft and Master Mason on Brothers residing in other jurisdictions."

CHARTERS AND DISPENSATIONS.

Ten charters were granted, by the Grand Lodge, to the following named lodges :

Utica at Utica, No. 75.
Livingston at Pinckney, No. 76.
Saginaw at East Saginaw, No. 77.
Otsego at Otsego, No. 78.
Germania at the Burning Bush, Saginaw City, No. 79.
Byron at Byron, No. 80.
Owasso at Owasso, No. 81.
Lake St. Clair at New Baltimore, No. 82.
Bellevue at Bellevue, No. 83.
Oxford at Oxford, No. 84.

Dispensations were granted to Myrtle Lodge at Belleville, Wayne Co., and Prairie Lodge at Galesburgh.

* *Resolved*, That it is necessary for a Master Mason, when elected to preside over a lodge, before entering upon the duties of his office, to receive a proper qualification, and that qualification shall be, to bind him faithfully and impartially to discharge the duties of a Master of a lodge, together with the ancient charges and regulations, as laid down in Cooper's Monitor and Morrie's Craftsman, and nothing more; and that any Present or Past Master, who has received the aforesaid qualification, be authorised to perform the said ceremony when requested.

OFFICERS OF THE GRAND LODGE.

The following was the result of the election of officers for the ensuing year :

	M. W. Geo. C. Munro of Jonesville, G. M.
	R. W. Horace S. Roberts of Detroit, D. G. M.
	" " W. C. Ransom of Kalamazoo, S. G. W.
	" " J. B. Hamilton of Flint, J. G. W.
Rev. and "	" S. S. Brown of Concord, G. Chap.
	" " Jas. Fenton of Detroit, G. Sec.
	" " W. H. McOmber of Niles, G. Treas.
	" " Bela Cogshall of Austin, G. V. and Lec.
	" " R. W. Landon of Niles, S. G. D.
	" " E. R. Merrifield of Lansing, J. G. D.
	" " J. P. Whiting of Detroit, G. Marshal.
	" " E. A. Brown of Berrien, G. S. B.
	" " John R. Baker of Paw Paw, G. Pur.
	" " Chas. D. Howard of Detroit, G. T.

THANKS TO PAST OFFICERS.

A resolution was adopted, " That the thanks of this Grand Lodge be, and are hereby, tendered to the past Grand Officers for the faithful manner in which they have discharged their duties for the past masonic year."

The Grand Lodge closed its session in harmony, on Friday evening, after a sitting of two days and a half. We have given, of course, nothing but a very brief synopsis of its labors. As our space will permit from time to time, we shall refer to its labors, and publish a portion of the reports submitted.

HILARITY.—In all Masonic festivals, hilarity should be tempered with thoughtfulness and circumspection ; and, although we have no objection, in the words of an old Masonic song, to

" Crown the bowl, and fill the glass
To every virtue, every grace,
To the brotherhood resound
Health, and let it thrice go round,"

yet we would not forget, in the hours of relaxation, to retain decorum in festivity and innocence in mirth, for, when pleasure is chastened by virtue, its relish will be increased and its zest improved.

THE BOOK OF THE LODGE.

UNNECESSARY ANXIETY.

Some readers are unnecessarily alarmed lest editors of Masonic periodicals shall say too much, or speak too plainly, respecting the arcana of the Order, and often find fault when there is no need of it. We have known instances in which unqualified condemnation was heaped upon a conductor of a Masonic magazine, for publishing pieces selected from the standard works of Oliver, one of the most learned and judicious Masons who ever lived—the censor supposing the articles were the productions of the editor of the work in which he saw them. Bro. Robert Morris, of “The American Freemason,” gives some wholesome advice on this subject. He says:

“That a masonic writer is in danger of going too far, and exposing the secrets of Masonry,” is an opinion in which we can only partly coincide. It depends so entirely upon the writer’s experience and character for prudence, that you cannot make a rule of it. But we will tell you what is a rule, and one, too, without exception: “Inexperienced readers ought not to set themselves up for judges.” Men who, like those you describe, never read a masonic book save a Manual, and never saw a Masonic paper save ours, are very, *very* incompetent to decide whether “he is not going a little too far.” When Oliver’s writings, especially his Landmarks, first reached this country, a Brother of considerable celebrity wrote us “that he would sooner have lost his right hand than have written that book!” and yet Oliver is a writer of the profoundest learning and prudence, and of fifty years’ experience in authorship!

* * * * *

In good connection with this subject, read what Harris, the best American writer of the early part of the present century, says concerning the obligation: “What the ignorant call *the Oath* is simply an obligation, covenant and promise, exacted previously to the divulging of the specialities of the Order and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted and their benevolent purpose prevented. Now, pray, what harm is there in this? Do you not all, when you have anything of a private nature which you are willing to confide in a particular friend, *before you tell him what it is*, demand a solemn promise of secrecy? And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, *before you presume to reveal it*? Your answer confutes your cavil.”

AS We say of a candidate, who has received the first degree of Masonry, that he has entered our society; whence the degree is called that of “Entered Apprentice.”

MASONRY CONSERVATIVE.

The conservative character of Masonry is very forcibly illustrated in the following remarks of Bro. Benjamin Parke:

"The teachings and influence of Masonry are empathically conservative. Before the candidate is admitted, he promises 'conformity to the Ancient Usages and established customs of the Order.' That these 'Ancient Usages' are unchangeable, never to be abrogated, altered or impugned, is a principle of the Order. In the first degree, he is charged that, 'in the State, a Mason is to behave as a peaceable and dutiful subject, conforming cheerfully to the Government under which he lives.' He afterwards promises 'obedience to the constitution, and conformity to the laws, rules, and regulations of the Craft, not subversive of the Ancient Landmarks—to be a peaceable citizen, and cheerfully to conform to the laws of the country in which he resides; not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the Supreme Legislature.' These promises and admonitions, thus renewed, strengthened and enlarged at every step in the ladder, become to a greater or less degree the ruling principles. If a Mason at heart, he is therefore a conservative, law abiding and obedient citizen; and such, we aver, has been the character, in an eminent degree, of the members of our fraternity in every age so far as their history can be traced.

"Masonry, as exemplified in the acts and doings of her sons, is eminently patriotic as well as conservative. To sustain this position in connection with our present purpose, we shall only refer to a few of the more prominent Masonic worthies of our own land and country. It is conceded that a majority (some say nearly all) of the signers of the Declaration of our National Independence were Freemasons. Among these, was Benjamin Franklin, the first Grand Master of Pennsylvania. Nearly every officer of our Revolutionary Army, with Washington, Warren, and Lafayette, had been pledged at the Altar of Masonry, and there learned lessons of self denial, prudence, fortitude and patriotism. Several of the members of the Convention which framed our National Constitution, were brothers of Washington, its president; and among its ablest exponents and defenders, both dead and living, may be ranked a Marshall, Livingston, Clinton, Jackson, Baldwin, Clay, Cass, Buchanan and many others, lights of our Order, and statesmen, whose memory shall be cherished,

wherever among men, hearts shall be found that beat to the blessings and emotions of patriotism and liberty.

"Masonry though diffused and spread all over our Union, with its Lodges in every section of our country, has no sectional divisions or schisms. It is one and the same every where. Unlike the churches and parties which have been rent asunder, it has no "Mason's and Dixon's line," dividing the North from the South. All are members of the same fold, learning the same lessons of peace and order from the same symbolic teachings. All are brothers of Washington and citizens of Washington's country. They revere his memory and are largely contributing to the erection of his monument in our nation's capital. The demon of political faction or disunion can never obtrude upon and disturb the confidence and harmony of the Lodge room. Could such a spirit, having entered into one in name a brother, cross our threshold, the cry would come up, "what have we to do with thee? Suffer us to go away into the herd of swine."

CELEBRATION AT TORONTO.—During the celebration on the occasion of the opening of the Hamilton and Toronto railroad, which took place in Toronto, C. W., on the 20th of December last, King Solomon's Lodge of that city invited visiting Brethren to spend an evening at their Hall which was elegantly decorated in anticipation of the festival of St. John the Evangelist. An address was presented to the Grand Master of the new Grand Lodge, W. M. Wilson, to which he replied. We take the following extract from the address:

To yourself individually, Most Worshipful Grand Master, the officers and members of King Solomon's Lodge desire to extend the right hand of fellowship: as one of the foremost Lodges who have fought for independence, we feel proud of having the first opportunity of publicly acknowledging you as our Grand Master—an honor to which you are not only entitled on account of your zeal for the attainment of the great objects which we all have in view, but also an account of your private worth, and your personal acquaintance with the practical workings of the secrets of our Order, which should always be the test for advancement to the honors which the Craft can bestow. Individually and collectively, we congratulate you on having attained the honorable distinction which we thus publicly acknowledge; and may the Most High give you the wisdom to guide us to a successful and honorable terminating of the struggle in which we are

at present engaged, and which we cannot but feel certain, will further the great objects which all masons have in view, the diffusion of Masonic knowledge and the benefit of Freemasonry.

In his reply, the Grand Master says:

While this new link in the chain of Railway communication will have an undoubted tendency materially to increase the prosperity of this important city—it will also, as you have happily remarked, exert a beneficial influence on the Craft at large, inasmuch as it will unite in still closer communion the scattered members of our Mystic Fraternity.


In thanking you, Brethren, for your kind expressions of congratulation on my elevation to the distinguished position I now occupy, I must not forget to tender to you and to the Craft at large my heartfelt felicitations at the successful issue in which our attempt to form a Canadian Grand Lodge has resulted.

I rejoice with you, Brethren, that the long anticipated day has, at length, arrived, when Freemasonry is enabled to assume its proper position in this noble province.

Cherish it, I beseech you, as an institution admirably adapted to further the moral and social interests of all who heartily embrace it. Revere it as teaching us to *know ourselves*, and inculcating by beautiful symbols, our duty to God and Man."

And may the Great Architect of the Universe impress us all with the solemn truth, that,—whatever our difficulties in the arduous path of duty—whatever the gainsayings of those who, as yet, are not of us—our noble cause will be best promoted by a faithful reliance on Him, and a firm adherence to the holy precept, "In all things, Charity."

The *Toronto Globe* states that G. M. Wilson has signified his intention of calling the next meeting of the Grand Lodge in that city.

 The Southern Masonic Female College, located at Covington, Geo., exhibits in its printed catalogue for the scholastic year ending June 27, 1855, the following encouraging statistics: Faculty, seven teachers; students, senior class, 22; juniors, 36; sophomores, 34; first class, 13; preparatory department, 35; total, 140. Everything appears to be well furnished and provided in this establishment for the best work. The apparatus is very full, the instruments being of the latest and most approved construction; the faculty well selected and sufficiently numerous; the government firm, yet kind; the terms, reasonable.

EXTRACT FROM "THE REVELATIONS OF A SQUARE."

"The discipline of Masonry was always, as far as I could learn, essentially democratic, and the revivalists took especial care to make no innovations in the original plan. All power was committed to the members of Lodges; and even, as we have just seen, the newly-initiated entered apprentices had a vote in Grand Lodge. In the popular government of Athens it was an unalterable law that all the citizens in turn should be distributed in the courts of justice; and on the same principle the Brethren of each Lodge choose their Master *by ballot*, who appoints his officers from amongst themselves, and these are its representatives in the General Assembly or Grand Lodge. And as in all the democratic institutions of antiquity, a senate was appointed to prepare all motions and proposals before they were submitted to the decision of the General Assembly of the people, so we have committees nominated for the same purpose.

"The chief governor of the Craft is annually elected by the delegates from the Lodges; and in imitation of the practice at Thurium, the office was scarcely ever conferred twice on the same person, because if such a practice had been admitted, it was thought that other persons of equal worth would be thus excluded from an honor which ought to be equally accessible to all.

"The general laws of Masonry, however, were but loosely administered. It was provided 'that no Brother should belong to more than one Lodge within the bills of mortality;' but little notice was taken of that absurd law, for it was violated with impunity by D. G. Masters Desaguliers and Martin Clare, and many others. And, again, instances occasionally occurred where a Grand Master continued in office for more than a year; but the society generally suffered by substituting the exception for the rule, as in the case of Lord Byron, who was Grand Master from 1747 to 1752, and never attended a Grand Lodge between those periods, which caused Masonry to languish for want of an active and attentive patron.

"Again, with reference to private Lodges; no candidate could be admitted as a Mason, nor could any one become a member, without the scrutiny of the ballot-box; and so imperative were the laws respecting secret votes, that it was provided 'that, when any Brother is proposed to become a member, and any person to be made a Mason, if it appears, upon casting up the ballot, that they are rejected, no member or visiting Brother shall discover, by any means whatever, who those members were that opposed his election, under the penalty

of such Brothers being for ever expelled the Lodge (if members,) and if a visiting Brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person being proposed, the Master shall cause this law to be read, that no Brother may plead ignorance.

"After all—I speak from experience," the Square continued,—
"the real exercise of power was generally in the hands of a few individuals, and sometimes of a single person, who, by his influence, was able to dispose of every motion at pleasure. This superiority was exercised in succession, during the eighteenth century, by Brothers Desaguliers, Manningham, Dunckerley, Helsetine, and White.

"In these happy times—they were times of real enjoyment—labor was conducted with great seriousness; and perhaps you will be surprised, when I tell you—and if you are not, there are those in this latitudinarian age who *will*—that the Book of Common Prayer, according to the rights and ceremonies of the Church of England, was an established Lodge book, as it was considered to contain all the moral principles of the order. And, in the examinations,* Brothers, Desaguliers, Anderson, and Payne, placed the following passages as unalterable and land-marks to designate the religious character of the Order.

"Why due east and west?

"Because all Christian churches and chapels are, or ought to be so.

"What does——denote?

"The Grand Architect of the Universe, or Him that was taken up to the topmost pinnacle of the Holy Temple."

"During this period the Fraternity had signs, symbols, and tokens of recognition, which are become obsolete, and I question whether your brightest Masons know that they were ever in existence. But, as the principal object of my Revelations is to make you acquainted with the sayings and doings of the Fraternity in the eighteenth century, I will reproduce a few of their peculiarities for your delectation. For instance: the symbols of the four Cardinal Virtues were delineated by an acute angle, variously disposed. Supposing you face

* In these early times there were no Lodge Lectures (so called), but their place was supplied by "Examinations" of the same nature and tendency, but infinitely more brief and technical. I subjoin a few of these: examination questions from the oldest formula in my possession, which I have reason to believe was used during the Grand Mastership of Archbishop Ohickley, in the reign of Henry VI. "Peace be here."—A. I hope there is. Q. What o'clock is it?—A. It is going to six, or going to twelve. Q. Are you very busy?—A. No. Q. Will you give or take?—A. Both; or what you please. Q. How go Squares?—A. Straight. Q. Are you rich or poor?—A. Neither. Q. Change me that?—A. I will. Q. In the name of the King and Holy Church, are you a Mason?—A. I am so taken to be. Q. What is a Mason?—A. A man begot by a man, born of a woman, brother to a King. Q. What is a fellow?—A. A companion of a Prince. Q. How shall I know you are a Freemason?—A. By signs, tokens, and points of my entry, &c. &c.

the east, the angle symbolizing Temperance will point to the south (>). It was called a Guttural. Fortitude was denoted by a saltire or St. Andrew's Cross (X). This was the Pectoral. The symbol of Prudence was an acute angle, pointing towards the south-east (?), and was denominated a Manual; and Justice had its angle towards the north (<), and was called a Pedestal or Pedal.

"Many of our tokens of recognition, under the presidency of Sir Christopher Wren," said the Square, "were curious and significant; but they were discontinued about the middle of the century, and are now, I believe, entirely forgotten. As they are excluded from the present system of Masonry, there will be no impropriety in enumerating them. They were ten in number. 1. Ask how do you do. The Brothers present drink to each other. 2. Inquire in what Lodge they are initiated. 3. Take up a stone and ask what it smells of. 4. By making a square with the feet. 5. Strike with the right hand the inside of the fourth finger of the left thrice. 6. Stroke the two first fingers of the right hand thrice over the eyelids. 7. Take off your hat with two fingers and thumb. 8. Turn your glass downwards after drinking. 9. In shaking hands touch the wrist three times with the forefinger. 10. Whisper the Masters and Fellows of the Worshipful company greet you well.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER V.

Zion Lodge having recently obtained possession of the original Dispensation granted by the Grand Master of Canada, in 1794, we are now able to present our readers with a correct copy of it.

Thos. Ainslie, D. GRAND MASTER.

Thomas Dodd, S. G. W.

John Lynd, J. G. W.

TO ALL WHOM IT MAY CONCERN

We, the Right Worshipful THOMAS AINSLIE, Esq., Collector of His Majesty's Customs, Lieutenant Colonel of the British Militia of the city of Quebec, &c., and Deputy Grand Master of the most Ancient and Honorable Fraternity of Free and Accepted Masons (according

to the old Constitution granted by His Highness prince Edwin, at York, Anno Domini nine hundred and twenty and six, and in the year of Masonry four thousand nine hundred twenty and six, in Canada, and Masonical Jurisdiction thereunto belonging.

Know ye, by the authority in us vested by His Highness Prince Edward, Knight of the most noble order of the Garter, and of the most illustrious order of St. Patrick, Major General of His Majesty's Forces, &c., GRAND MASTER in his Absence, That we Do hereby authorize and empower our Trusty and Well beloved Bretheren (viz.) The Worshipful James Donaldson one of our Master Masons, The Worshipful Edward Byrn his SENIOR WARDEN, and the Worshipful Findly Campbell his JUNIOR WARDEN, to Form and Hold a Lodge of Free and Accepted Masons aforesaid, at or in the City of Detroit in Upper Canada upon the first Monday of every Callender Month and

on all seasonable times and lawful Occasions, and in said Lodge (when duly congregated) to admit and make Free Masons according to the most Ancient and Honorable Custom of the ROYAL CRAFT for all Ages and Nations throughout the known World.

And we do hereby further authorize and empower our said Trusty and Well beloved Bretheren James Donaldson—Edward Byrn and Findly Campbell (with the consent of the Members of their Lodge) to nominate, chuse, and install their successors, to whom they shall deliver this Warrant, and invest them with their Powers and Dignities as Free Masons, &c. And such successors shall in like Manner nominate, chuse and install their successors, &c. &c. &c. Such Installations to be upon (or near) every St. JOHN'S DAY during the Continuance of this Lodge forever. Providing the above named Bretheren and their successors duly conform to the known and established Rules and Regulations of the Craft, Paying due respect to us by whom these presents are granted and to the B. W. Grand Lodge of Canada, conforming to the Laws and Regulations thereof, and preserving a regular and yearly communication therewith, otherwise this Warrant to be of no Force or Virtue.

Given under our Hands, and the Seal of our Grand Lodge in Quebec, this seventh day of September, in the year of our Lord, one thousand seven hundred and ninety-four, and in the year of Masonry, Five thousand seven hundred and ninety-four.

JAMES DAVIDSON, GRAND SECRETARY.

From the records, it appears that on the third day of July, '97, William Shaw attended to be admitted, "and agreeable to the resolve of the first of August, 1796, his application was reconsidered, and good Reason being given for his non-attendance, he was accordingly received and obtained the first Degree of Masonry." The same degree was also conferred on Thomas Ebert. "The year's proceedings being now due to be reported to the Grand Lodge, it was considered whether the absent members should for their arrearages be accounted for the present by the Body, and unanimously agreed to furnish from the Body the necessary supply to expedite that Report, and hold the absent members answerable to that Body."

August 7th, 1797.—"Bro. Williams received the Degree of Fellow Craft."

Sept. 4th, '97.—"The Worshipful Master opened an Apprentice Lodge, when the Petition of Certain Brethren on the River Thames was read, they praying the Recommendation of our Body to the Grand Lodge of Upper Canada, to obtain a Warrant and Book of Bye Laws to enable them to hold a Lodge, under the name of Hiram Lodge. After being duly considered, were unanimously of opinion that this Body could not recommend to the Grand Lodge of Upper Canada, having no correspondence with that Body, and could not further assist them than by applying to the Grand Lodge of Lower Canada, from whom we have our authority, and recommend them for a Dispensation, under our Warrant, for a certain Time, liable to be revoked by us upon the appearances of any bad usages, and this upon a new request for that purpose." At this meeting, Bro. Eberts received the degrees of F. C. and M. M., and Bro. Williams that of M. M.

Nov. 6th, '97.—John Ash "received the first degree of Masonry."

Dec. 4th, '97.—Bro. Ash received the degrees of F. C. and M. M. Bro. E. Fritz Freeman was admitted a member. "It was unanimously agreed that the present officers should continue for the next ensuing six months." "A Letter having been sent to the Body by John Dodemead, inclosing five dollars as his Quarterly Dues, the Worshipful Master put the Question to the Body, to know if the money could not be received, in consequence of his having been excluded from the Lodge by the unanimous Voice of the Brethren, on the Regular Lodge Night of the 4th of January, 1796, therefore they do not consider him as a member, that his money should be returned to him," &c.

"Answer to the Letter of John Dodimead, after citing the Resolve of the Body in due form: 'After the above Resolve, it appears we are obstructed by Injunction of the Grand Lodge to do only what may be consented to by them—but though you have been fairly dealt with by us, we all regret your being misled (they having since approved our proceedings), and will further a petition or application from you to the Grand Lodge, should you require it. Your five dollars offered, we return agreeable to the above.

Hugh Heward, Master.'"

THE CHARTER OF COLNE OF COLONGE.

One of our exchanges copies from a German work, the following description of the Charter of Colne of Cologne:

Prince Frederick, of the Netherlands, National Grand Master of the Lodges of the Netherlands, presented in 1818 to a meeting of the Lodges of the Hague and of Delft, two ancient documents, as follows:

1. A manuscript on parchment done in cypher, signed by nineteen Master Masons, June 23., 1535, at Cologne.

2. Some sheets of the minutes of the Lodge "Fredericks Kreedertball," at the Hague, from 1637 to Feb. 28, 1638.

The Prince had received these documents in 1816, with a letter in female penmanship, signed "G., child of V. J." The authoress declared that she had discovered those papers amongst the writings of her father who, it is said, had received them of Mr. Von Boetzelaar. The latter was reported to have preserved them with signal vigilance. It is suspected that the writer of the letter was the daughter of Bro. Van Jeylinger who, in 1795, was National Grand Master and successor of the above named Van Boetzelaar. Another version gives it that these documents have for a long time been in the hands of the family of Van Wassenaar Van Oppan; and that a member of this family had presented them to the late National Grand Master of Holland, from 1780 to 1790, who finally passed them over to Van Jeylinger, with strict injunctions to keep them till the restitution of the Orange Regency.

The document itself was first introduced to the Fraternity by Bro. Heldman, in an incorrect form, in his work entitled *The three oldest Historical Memorials of the German Masonic Fraternity*, Aavan 5819. In regard to authenticity, it has suffered much opposition, and it is only of late that the Bros. Gieseler and Kloss, at Frankfort on the Maine, with Dr. Foersteman, at Halle, have proved with critical exactness the incorrectness of Heldman's version. Even in the kingdom of the Netherlands, there exists a doubt of its authenticity, and

a commission of five brothers has been appointed to subject it to a careful examination and settle those doubts.

But all this could not hinder the Lodge *La Bien Aimee*, at Amsterdam, from celebrating the three hundredth anniversary of this document, which they did June 24th, 1835. They likewise caused a medal to be struck by Schonberg, at Utrecht, the two sides of which denote that celebration. For the common interest of science and the active part which learned Masons and others take in this document, we append a list of those writings relative to it :

1. Hermes: annual Critic of Literature, 1820, p. 33, etc.

(Here follows a list of *twenty-six works* illustrative of this celebrated document; we deem it unnecessary to enumerate them here.)

The obverse of this medal (not seen in our copy) displays a circle of nineteen stars, within which is this motto: CONVENTUM FRATER LIB. CEMENTAR COL. AGRIP. A. MDXXXV HABITUM GRATI CELEBRANT FRATRES NEERLANDIU ORDINIS IN PATRIA SVA RESTAVRATI FESTUM SECVLARE AGENTES. A. MDCCCXXXV.

The motto within the triangle on the reverse is :

Principia nostrorum actuum hisce duobus preceptis enunciantur; omnes homines veluti fratres et propingvis ama et dilige; deo quod dei imperatori quod imperatoris est tribuito.

CELEBRATION OF ST. JOHN'S DAY AT BATTLE CREEK.—Just as the last form of this number is going to press, we have received a copy of the *Battle Creek Journal*, containing an account of the celebration of St. John's day in that place. We regret that we can make room for only a small portion of the article. The remarks of the editor of the *Journal*, respecting the address, we can readily believe, are appropriate and well timed. Bro. Brown, the Grand Chaplain of the Grand Lodge, is one of the most intelligent and cultivated Masons in the state, and is peculiarly fitted to elucidate the principles of the Order. With strong natural abilities improved by rigid culture, and a refined heart filled with sympathy for his fellow-men, he has applied himself to the study of the history and philosophy of our ancient society with zeal, and has drawn from those fountains, stores of learning. Long may he continue in his present issue of usefulness!

The following we clip from the *Journal* :

We were present, by invitation, at the Masonic Festival of Thursday the 27th, ultimo. It was held in commemoration of the birth day of St. John, the Evangelist, the patron saint of the Fraternity. It was our first visit to a Masonic Lodge, and we must confess that we came away with our opinions much modified. The installation of

the several officers of the Lodge for the coming year, struck us as peculiarly solemn and impressive, and the principles inculcated, and object apparently aimed at, seemed highly beneficent. The order of exercises on the occasion, were, 1. Music by the choir; 2. Prayer. The singing was good. After the installation, an address was delivered by the Rev. S. S. Brown, Grand Chaplain of the Order, which was excellent. It is not often our fortune to listen to the discussion of a subject, in which so many good things are said. It was often eloquent, and always very impressive, and its force and pointedness rendered it particularly entertaining. The speaker never failed to be impressive, and was equally happy in weaving into his whole discourse those sterling principles which are cherished by the good and respected by all.

After the address was concluded, the fraternity adjourned to the American Hotel, to partake of a supper prepared for the occasion. We did not attend, but learn from those present that the occasion was one of mutual pleasure and rejoicing.

MISCELLANEOUS.

~~At~~ On the 26th of December a council of Royal and Select Masters was organized at Carlisle, Pa., by authority of the Grand Council of the State of Pennsylvania.

The Council was instituted by Illustrious Comp. C. E. Blumenthal, as proxy for M. I. Grand Master A. Creigh.

The officers of the new Council, which works as St. John's Council, are C. E. Blumenthal, T. I. Grand Master; G. F. Bretz, I. D. Grand Master; J. Gutshall, P. C. of work.

OFFICERS OF ENCAMPMENTS.—Detroit Encampment No. 1.—John Gilbert, Jr., G. C.; N. P. Jacobs, G.; H. S. Roberts, C. G.; Wm. Barclay, P.; D. B. Nichols, S. W.; Geo. Read, J. W.; W. Barclay, T.; Allyn Weston, Recorder; J. Dimick, S. B.; Jno. Scott, S. B.; Jno. Scott, Warder.

EUREKA ENCAMPMENT.—U. D., Hillsdale, M. E.; Elias D. Cone, G. C.; Geo. C. Munro, G.; H. W. Grenell, C. G.; Rev. — Carson, P.; Geo. Fitzsimmons, T.; Richard Rowe, Recorder; C. J. Dickerson, S. W.; J. C. Peck, J. W.; J. Mickle, W.; L. J. A. Thomas, S. Regular communication—on Tuesday after the full moon, in each month.

RAISED.

In Zion Lodge No. , from Dec. 10th, 1855, to Jan. 10th, 1856,
Geo. C. Hopper, Norman B. Reed and E. G. Allen.

In Lansing Lodge No. 33, A. L. Bair, E. W. Tilley and N. W. Edgar.

MARRIED.

In Concord, on the 1st of January 1856, by Rev. and Bro. S. S. Brown, Grand Chaplain of the Grand Lodge of Michigan, Bro. Gardner Herrick of Butler, Branch Co., to Miss — Schemahorn, of Maring, Calhoun Co.

DIED.

In Duxbury, Mass., at the residence of Hon. Gershom B. Weston, on the 17th of January, 1856, GEORGE CANNING WESTON, aged 28 years.

We are called upon to perform the sad duty of recording the decease of one who was our Brother by the strong tie of consanguinity. He was the companion of our childhood and our early boyhood. Possessing a generous heart, sanguine temperament and an athletic frame, he looked forward in youth to a long and happy life. In the midst of pleasing anticipations, when just entering the period of manhood, consumption, that fell disease which causes such fearful mortality in New England, fastened upon his system. Slowly but surely it progressed, stealing strength and life so gradually as to deceive its victim and leave him in possession of the strong expectation that he would in a short period recover his usual health. Sustained by this belief, a cheerful disposition and a vigorous constitution, he endured his sufferings for years after the most distinguished physicians in the country had expressed the opinion that he could not survive six months. Thus he lived, gradually approaching the grave, for eight years, till he was "cut down by the all devouring scythe of time, and gathered to the land where his fathers had gone before him." His earthly remains—the wreck of a once noble and manly frame—quietly rest on pilgrim soil, beside the dust of the loved ones who preceded him, and his spirit, we fondly believe, has joined theirs, in a brighter sphere of existence.

The amiable disposition, manly character and noble aspirations of the deceased commanded the love and esteem of all who knew him, and particularly endeared him to his intimate friends. Long will his many virtues be remembered and cherished by those who now mourn his loss.

LIST OF OFFICERS OF LODGES FOR THE CURRENT YEAR.

NAME OF LODGE.	LOCATION.	W. M.	S. W.	J. W.	Sec.
Zion.....	Detroit.....	1 D. Anderson.....	Ed. Batwell.....	Geo. Common.....	H. H. Lee.
Detroit.....	Detroit.....	2 J. P. Whiting.....	E. A. Elliott.....	J. Houghton.....	T. Anderson.
Un. L. of St. Ob.	Detroit.....	3 G. B. Ensworth.....	T. Hurst.....	W. E. Owen.....	C. F. Davis.
St. Joseph Valley	Niles.....	4 R. W. Landon.....	W. Graves.....	J. Stayton.....	A. E. Fuller.
Stoney Creek.....	Rochester.....	5 T. V. Lamberton.....	C. Cook.....	K. K. Phillips.....	J. H. Clendinning.
Lebanon.....	Mt. Clemens.....	6 H. Taylor.....	O. W. Delano.....	G. F. Lewis.....	W. S. Robinson.
Washington.....	Tecumsha.....	7.....	[No Returns.]
Trenton.....	Trenton.....	8 H. Saunders.....	N. C. Alvord.....	L. H. Burt.....	A. McIlhany.
Evergreen.....	Dowagiac.....	9 S. B. Brown.....	M. H. Miles.....	H. T. Barringer.....	F. H. Blood.
Dowagiac.....	Dowagiac.....	10 P. D. Beckwith.....	G. C. Gones.....	Amos Green.....	W. F. Beels.
Pt. Huron.....	Pt. Huron.....	11 Edgar White.....	J. S. Crellier.....	O. D. Conger.....	J. H. White.
Battle Creek.....	Battle Creek.....	12 J. G. Goff.....	J. P. Averill.....	T. H. Tracy.....	Jo. Babcock.
Phoenix.....	Ypsilanti.....	13 C. T. Ashley.....	P. Ferrier.....	A. C. Biedget.....	M. C. Cole.
Murat.....	Albion.....	14 W. Osborn.....	J. E. Wilde.....	W. O. Donoghue.....	D. M. Stuart.
Oriental.....	Ann Arbor.....	15 G. Shattuck.....	B. F. Lunsder.....	T. C. Cutler.....	A. Guiterman.
La Fayette.....	Jonesville.....	16 A. P. Hogarth.....	R. G. Spalling.....	S. Lewis.....	U. Champlin.
Jackson.....	Jackson.....	17 B. Porter, Jr.....	J. Gillespie.....	C. Cole.....	A. A. Henderson.
Tyre.....	Coldwater.....	18 C. F. Benton.....	S. L. Dart.....	O. Bingham.....	J. C. Montgomery.
St. Albans.....	Adrian.....	19 Ebenezer Snow.....	A. Clement.....	H. H. Knapp.....	D. L. Westcott.
Pontiac.....	Marshall.....	20 J. M. Crocker.....	H. Phelps.....	L. Wing.....	E. White.
Kalamazoo.....	Pontiac.....	21 F. Darrow.....	A. B. Mathews.....	E. Thatcher.....	J. A. Corbin.
Flint.....	Kalamazoo.....	22 M. W. Barrows.....	C. S. Brown.....	T. C. Brownell.....	W. C. Ransom.
Mt. Hermon.....	Flint.....	23 B. J. Lewis.....	W. M. Fenton.....	C. K. Williams.....	W. Clark.
Paw Paw.....	Centerville.....	24.....	[No Returns.]
Morning Star.....	Paw Paw.....	25 J. H. Simmons.....	J. M. Longwell.....	J. Kilburn.....	D. O. Dodge.
Monroe.....	Hudson.....	26 D. F. Chamberlin.....	H. W. Grenell.....	J. B. Pratt.....	J. B. Farnham.
Union Ch.....	Monroe.....	27 J. C. Oliver.....	T. Norman.....	J. Darrah.....	C. R. Taylor.
Humantly.....	Union Ch.....	28 H. C. Tuttle.....	A. H. Huvsh.....	S. Parsons.....	S. Rogers.
Concord.....	Humantly.....	29 R. Hazen.....	A. L. Dewing.....	M. Camburn.....	M. Huch.
Portland.....	Concord.....	30 H. C. Hodge.....	J. Reynolds.....	E. Knapp.....	J. A. McMillan.
Fidelity.....	Portland.....	31 M. B. Beers.....	W. H. White.....	S. Suttler.....	W. Earle.
Lansing.....	Hilledale.....	32 F. French.....	E. H. C. Wilson.....	C. W. Westfield.....	J. B. Wheaton.
Gr. River.....	Lansing.....	33 E. R. Merrifield.....	J. A. Bascom.....	V. S. Murphy.....	S. P. Mead.
Siloam.....	Grand Rapids.....	34 W. K. Wheeler.....	J. C. Simmons.....	H. R. Nasmith.....	J. W. Shigh.
Ionia.....	Siloam.....	35 S. C. Coffinbury.....	H. H. Rely.....	A. C. French.....	C. S. Engle.
Lyons.....	Ionia.....	36 L. H. Taylor.....	J. K. Crowsell.....	W. B. Wells.....	J. Kennedy.
Howell.....	Lyons.....	37.....	T. H. Dewey.....	D. B. Lyon.....	P. R. Howe.
Western Star.....	Howell.....	38 F. C. Whipple.....	S. F. Hubbel.....	J. S. Huston.....	M. H. Gay.
Franklin.....	Western Star.....	39 E. A. Brown.....	C. Gorham.....	J. Feather.....	C. D. Nichols.
Romeo.....	Franklin.....	40 B. Todd.....	L. A. Carpenter.....	R. Brown.....	A. J. Russell.
Brighton.....	Romeo.....	41 T. Benedict.....	A. D. Avers.....	M. Carr.....	G. A. Funston.
Fentonville.....	Brighton.....	42 R. D. Power.....	E. F. Albright.....	C. Thompson.....	J. B. Lee.
Birmingham.....	Fentonville.....	43 J. Patterson.....	A. H. T. Keith.....	J. Moore.....	C. G. Young.
Acocia.....	Birmingham.....	44 A. Patridge.....	E. Blair.....	G. Blakeley.....	D. Wilcox.
Orion.....	Acocia.....	45 D. A. Elliott.....	W. J. Bartman.....	J. P. Kelley.....	A. McEllan.
Northville.....	Orion.....	46 J. E. Bell.....	H. M. Horton.....	R. W. Thurston.....	C. C. Davis.
Grovehead.....	Northville.....	47 S. Lapham.....	W. D. Whelan.....	W. P. Houghton.....	J. N. Scott.
Meridian Sun.....	Grovehead.....	48 D. A. Bright.....	A. Campbell.....	C. F. Hadley.....	E. C. Bartlett.
Michigan.....	Meridian Sun.....	49 I. F. Packard.....	J. Lomax.....	H. H. Packard.....	H. S. Smith.
Almont.....	Michigan.....	50 B. S. Cheney.....	J. L. Mitchell.....	T. Farrand.....	C. J. Gilbert.
Hastings.....	Almont.....	51 L. Souls.....	H. D. Fitch.....	S. H. Miller.....	B. Folsom.
Atlas.....	Hastings.....	52 O. B. Sheldon.....	D. G. Robinson.....	A. W. Bailey.....	A. A. Kenapen.
Lapeer.....	Atlas.....	53.....	[No Returns.]
Backus.....	Lapeer.....	54 S. B. Eldridge.....	H. K. White.....	N. Smith.....	J. A. Demill.
Occidental.....	Backus.....	55 J. P. Osborn.....	S. S. Chapman.....	A. Woods.....	H. Walton.
Three Rivers.....	Occidental.....	56 A. B. Leoda.....	D. Pettit.....	P. A. Potter.....	H. W. Guernsey.
Pine Grove.....	Three Rivers.....	57 H. H. Cole.....	S. P. Harding.....	G. B. Reed.....	A. C. Thiel.
Climax.....	Pine Grove.....	58 W. L. Bancroft.....	J. Pickering.....	C. Miles.....	F. L. Wells.
Cedar.....	Climax.....	59 F. B. Eldred.....	M. Hodgeman.....	C. W. Eldred.....	C. W. Cole.
Lexington.....	Cedar.....	60 R. Brownson.....	E. Church.....	W. V. Vliet.....	J. H. Dresser.
S. Ward.....	Lexington.....	61 A. W. Hand.....	J. Divine.....	O. Maybee.....	J. Kelley.
Eaton Rapids.....	S. Ward.....	62 D. D. O'Dell.....	J. Bushnell.....	V. A. Saph.....	T. Arnold.
Macomb.....	Eaton Rapids.....	63 C. C. Chastfield.....	E. A. Preston.....	J. Gallery.....	M. Vaughn.
Dexter.....	Macomb.....	64 A. F. Bentley.....	J. Nichols.....	B. Davis.....	G. W. Knapp.
Cap. of St. Ob.	Dexter.....	65 F. Corlies.....	H. M. Smith.....	G. W. Hays.....	C. S. Gregory.
Ontonagon.....	Cap. of St. Ob.....	66 W. H. Pinckney.....	J. F. Parson.....	W. Ward.....	E. O. Davison.
Buchanan.....	Ontonagon.....	67 W. Peck.....	J. F. Mulowry.....	W. N. Spalding.....	J. A. Chase.
Tecumseh.....	Buchanan.....	68 C. J. Ingersol.....	H. B. Knight.....	C. C. Clark.....	J. Newton.
Mason.....	Tecumseh.....	69 C. A. Stacy.....	M. A. Patterson.....	J. B. Gilman.....	E. B. Wood.
Mackinac.....	Mason.....	70 J. W. Phelps.....	J. L. Huntington.....	P. Lowe.....	P. McKernan.
Elmira.....	Mackinac.....	71 B. Chapman.....	J. Granger.....	W. Saltonstall.....	F. Thornton.
Colon.....	Elmira.....	72 H. A. Williams.....	W. A. Pratt.....	A. Jones.....	H. P. Lynch.
.....	Colon.....	73 A. J. Kline.....	F. E. Matthews.....	W. M. Reed.....	J. W. Knickerbocker.

EDITOR'S TABLE.

FAVORABLE NOTICES.—We were honored by the Grand Royal Arch Chapter and the Grand Lodge of Michigan, with favorable notices of *THE ASHLAR*, which can be found in our reports of the late proceedings of those bodies. Truly thankful for such marks of respect and confidence, we trust our work will ever be worthy the countenance and support of the Fraternity. Our best endeavors shall be given to make it so.

ADVERTISING.—*THE ASHLAR* circulates in every part of Michigan, and in various parts of the western States. As an advertising medium, it presents more than ordinary advantages to those who wish to communicate with merchants living in the country, as a large number of that class is on our list of subscribers.

COUNTERFEIT BILL.—During the session of the Grand Lodge, we took a counterfeit five dollar bill on the "*Oneida Valley Bank*," N. Y. The Brother who gave the bill would greatly oblige us by forwarding a genuine V.

RECEIVED.—We have received the official report of the proceedings of the Grand Lodge of Ohio, at its late session, and shall notice it in our next issue.

INITIATION OF A CANDIDATE.—A story is told of an impostor, who travelled about the country during the Anti-Masonic excitement, lecturing on the Institution and pretending to display its forms and ceremonies. He undertook to enlighten the people in one of the towns in the western part of the State of New York. At the appointed time and place of his exhibition, there were twelve persons present, eleven of whom were Freemasons. After waiting some time for the audience to increase, the lecturer proposed to adjourn till the next night. Those present, however, did not approve the suggestion. Especially earnest was the individual, who did not belong to the Fraternity, to have the performance proceed; he had paid his admission fee and wished to gain possession of the promised secrets. The exhibitor finally told him that he would commence, but it was necessary that one of the party should act as the candidate to be initiated. The twelve put it to vote among themselves who should be the candidate, and the anxious individual was selected. The exhibitor bandaged his eyes and seated him on a chair. At this point the eleven left the room, as they had

beforehand agreed ; and the exhibitor, finding he had no auditors, took his leave also, having first told the candidate to remain seated for a little while. In this position the candidate remained for a long time, his curiosity excited to the highest pitch, till, hearing no noise, he ventured to speak. Receiving no reply to his inquiries, he finally removed the handkerchief from his eyes, and discovered his situation. His curiosity was satisfied ; he left the hall, resolved never again to trouble himself about masonic secrets.

ST. JOHN'S DAY.—St. John's Day, the 27th of December, was observed with appropriate ceremonies by the Fraternity far and near. We have only space to allude to those which took place in the city of Detroit. After the installation of officers, the members of Zion and Detroit Lodges partook of a collation prepared in the upper rooms of Masonic Hall. An excellent spirit prevailed, and songs and toasts and jocose speeches enlivened the scene till the Brethren "closed in perfect love and harmony." Union Lodge of Strict Observance, partook of a sumptuous supper at the Biddle House, prepared in his best style, by mine host, Bro. O. B. Dibble. The occasion was a joyous one and such as we hope to see renewed on the annual return of the day.

RETURNS.—We have received few returns from Lodges this month. If our subscribers desire to see our monthly statistics full and correct, we wish they would take pains enough to see that some provisions is made to have them forwarded regularly. This can be done by a vote of the Lodge.

One of the most instructive works on Masonry, is Oliver's Historical Landmarks. It contains a vast amount of information, historical philosophical and scientific. A new edition has just been issued by Jno. Leonard & Co. of New York for three dollars a copy. Those who desire to purchase this book, now have a good opportunity.

REVELS.—No dark revels or midnight orgies are practiced in a lodge. No words of wrath or condemnation are heard, and no inquisitorial questions are asked. The candidate hears of peace, brotherly love, relief and truth. He is taught to reverence God's holy name, and never to mention it but with reverential awe, which is due from the creature to the creator ; to implore His aid in all laudable undertakings, and esteem Him as the chief good. Scorr.

ANCIENT CONSTITUTIONS.—We have received from Bro. Jno. W. Leonard of New York, a beautifully printed book, which is a fac simile of Anderson's collection of the ancient constitutions as they were originally published. This work is issued by Bro. L. and sustains the high reputation of his publishing house. This is one of the most valuable masonic publications in the country.

THE ASHLAR.



VOL. I. DETROIT, MARCH, 1856. NO. VII.

THE UNIVERSALITY OF MASONRY.

Evil, unmixed with good, is almost universally condemned by mankind. Human nature, even in its most depraved state, cannot look upon it with pleasure.

Vice is a monster of such hideous mien,
That, to be hated, needs but to be seen.

Hence, the demoralized victim of sin, whose soul has become hardened and whose heart is calloused, often seeks to hide the ugliness of his degrading and sensual pleasures, beneath the cloak of virtue, and to gloss over his vices and render them attractive by such charms as external appearances can throw around them. Conclusively is the fact under consideration proved, by the proneness of the advocates of a bad cause, to seize upon whatever is noble and exalted, and employ it for the attainment of their desires. The best institutions have been made the instruments of wickedness. Hypocrites have assumed the garb of religion to gain respectability and inspire

confidence in their base pretensions; cunning and deceitful men have used and abused the Church to make it subservient to the promotion of disreputable and sinful projects. Masonry has withstood, probably better than any other human establishment, all attempts to pervert it to wrong uses. Few, if any endeavors, wilfully made to employ it for the advancement of evil, have been successful. Its enemies have done it little harm; but often times, it has suffered injury at the hands of its friends. Open and avowed opponents can inflict on it no severe blow; and hypocrites who get within its pale, cannot easily, even by cunning and deceit, turn it from its legitimate objects, to realize their nefarious designs. While a proper regard for the welfare of the Order admonishes us to guard against the influence of such persons, we should always be keenly alive to a danger, which, though not conspicuous or apparently threatening, is sometimes serious. More fear of unfavorable consequences, we confidently believe, is to be apprehended from the action of those intelligent lovers of Masonry, who, with honest motives, endeavor—consciously or unconsciously—to lead her into new paths, circumscribe her sphere of action, and make her the immediate and direct means of sustaining some moral reform, political party or religious sect. The position of this class, as friends of the Order, wins confidence, and enables them to put forth views with impunity, which, if broached by an opponent, would quickly excite suspicion of evil. They are usually calm and deliberate in advocating their opinions, which frequently steal over the mind and become familiar ere danger is perceived. The influence of such upon the prosperity of our ancient Society, we propose briefly to consider.

What gives Freemasonry its greatest practical benefit, is its *universality*. Having come down from time immemorial, it has spread over the whole civilized world, and even among barbarous people of the earth. It counts its advocates in every clime—in this—the most favored nation on the globe—by hundreds of thousands; in the countries of refined Europe; among the semi-barbarous people of South America; among the Mahommedans of Turkey, and on the burning sands of Africa. To-day, the travelling Brother in distress, in whatever portion of the earth he may be, beholds with joy, a ready response to his mystic language, and finds firm and reliable friends where before he saw only fierce and unrelenting enemies. What has made the Institution so *universal*? What has enabled it to unite in fraternal bonds, "*men of every country, sect and opinion*,"—the Jew, the Mahommedan, the Christian and the Barbarian? It is simply be-

cause it requires a belief in Deity, and inculcates practical piety, without prescribing sectarian doctrines, or the views of any sect or class of individuals—because it leaves each member to worship God as he chooses—to believe in such creeds and dogmas as commend themselves to his judgment, and to adopt such political opinions as he may deem best. On this account, to those without its border, and even to many within, it possesses an anomalous character.

Some Brothers, who belong to a Church, and are firm advocates of its tenets, are anxiously looking for an opportunity to find something in our Order which supports their religious doctrines; others, who are enthusiastic defenders of radical temperance opinions, wish to engraft on constitutions and by-laws of masonic lodges, their favorite views; another class, which is familiar with, and justifies, negro slavery, wishes to exclude from the benefits of our Society, every man of African blood, while the radical abolitionist wishes to abolish the *landmark* which prohibits the initiation of any but “free-born.” The catalogue might be indefinitely extended. Each and every class, such as those to which we have alluded, is wrong—radically wrong, and exerts an influence which tends to bring dissension among the Craft. Masonry inculcates the practice of those virtues which make men reverence the Deity and His works, and cause them to be temperate and upright in their daily walks,—good citizens and kind neighbors; but Masonry, in the usual acceptation of words, is not a church—it is not a temperance society, nor a peace society, nor a slavery, or anti-slavery, society—nor is it political. He who seeks to make it either, seeks to restrict its sphere of action, impede its progress—aye, to sap its life-blood, and destroy its *universality*. If such efforts were successful, our ancient and honorable Institution would soon fall into decay and cease to exist.

These remarks are not without practical application at the present day. Efforts have been made by some learned masons now living, whom we respect and honor, to prove not only that Masonry contains direct references to the Christian religion, but that it inculcates the dogmas of certain churches. In this light do we regard the writings of the venerable Oliver, a good mason and a distinguished scholar.—He says, among other things, the lectures *directly* teach, That when the appointed time arrived, God sent his only begotten Son to instruct them, who was born at Bethlehem, as the prophets had foretold, in the reign of Herod (who was not of the Jewish royal line, nor even a Jew,) of a pure virgin of the family of David.”

He farther asserts that

“It is also implied that the Messiah taught the doctrine of a resurrection from the dead, and a future state of rewards and punishments. That he exemplified his

doctrines by his practice. That he took a few men under his immediate tuition, and left them to instruct mankind after his death. That after having finished his ministry, he was crucified on one of the peaks of the holy mountain; and that he rose from the dead and appeared to his disciples, and having given them full instructions what to believe and how to act, he ascended publicly into Heaven, in the Shekinah of a bright and impalpable cloud."

Again, he says:

I have been anxious to establish this great truth, because, if Freemasonry does not contain any direct references to our holy religion, its morality, beautiful though it be, would not be sufficient to save it from the effects of public obloquy in this Christian country. For though it is fully admitted to be an universal system, embracing in its wide spreading arms, the Christian, the Jew, the Mahommedan and the Hindoo, yet with the former, the types and symbols, the graces and virtues, can be no other than those which are recommended and explained in the gospel, and the Being to whom all prayers and aspirations in the lodge are addressed, and in whose name the obligations are sealed, even T. G. A. O. T. U. can only be Jehovah or Jesus Christ. In the absence of such an admission, Freemasonry might reasonably be termed an useless and frivolous pursuit; and it would be difficult to remove the popular objections which have been arrayed against it.

Were the views of Bro. Oliver satisfactorily proved, all, except Christians—and indeed a large body of them—would virtually be excluded from the Order. What honest Jew, or Mahommedan, or Hindoo would be willing to belong to a society which taught the religious *doctrines* generally entertained by those who worship in the name of Christ? or what followers of that holy man, who do not believe in certain popular church tenets, should consent to sustain an institution which taught them? Fortunately, it is not necessary for us to refute the position of Dr. Oliver; his views, though advocated with earnestness, and enforced with all that learning, industry and research could bring to his aid, have found little favor. We shall confine our attention to topics of more practical importance.

Anything which draws distinctions between "religions" or, more properly, between *religious sects*, has nothing to do with Masonry.—The Institution is, in one sense, religious, because it teaches "practical morality," but it advocates the creed of no denomination. What moral qualifications are required in one who wishes to become a member of our Order? They are strongly stated, we think, in the following paragraph:

The moral qualifications are, that he shall be no "irreligious libertine," but an obeyer of the moral law. That is, he must be virtuous in his conduct, and respectable in his character, lest the dignity and honor of the institution suffer by the admission of unworthy persons. Neither must he be an atheist, but a humble believer in the wisdom, power and goodness of God, a belief which constitutes the religious creed of Freemasonry, and which is essentially necessary to a mason as a check upon vice, a stimulus to virtue. Another important moral qualification is that the candidate must come in of his "own free will and accord."

That no other qualifications, than those above stated, are required by the landmarks of the Order, history conclusively proves; and not

till a modern date, have attempts been made to add others which strike a direct blow at the heart of our Society. It is now contended by some, that a candidate should not be admitted unless he believes in the *divine authenticity* of the scriptures, and that his opinion on this subject should be ascertained by the committee of inquiry. No direct authority for such a course can be cited; the only reasons in its favor are drawn by implication. The argument of those who differ from us, may be given as follows: "Masonry teaches the *divine authenticity* of the holy scriptures; Masonry enjoins upon its members to take the bible as the rule and guide of their faith and practice; therefore, no person should be initiated who does not believe in the *divine authenticity* of the bible." First, is it true that pure, unadulterated Masonry teaches "the divine authenticity of the holy scriptures," as that term is generally understood? We think not; and we do not hesitate to say, that the position of our opponents can be plausibly supported, only by indirect arguments which lead to a long theological discussion, involving as nice and intricate points as have been raised in the controversies between leading Christian sects. The strongest arguments which can be adduced in favor of our opponents, is the reference sometimes made in the lectures of the third degree, to the Christian dispensation, giving that degree a sectarian character. That portion of the lectures is obviously of modern date, and if accepted as true, would exclude from our society all but a certain class of Christians who believe in the doctrine to which it alludes. It is sufficient for our present purpose, to cite the opinion of the learned Mackey, in reference to the character of the third degree. He says:

The Greek word *akakia* signifies "innocence or freedom from sin;" and Hutchinson, who *fancifully* supposes the Master's to be a Christian degree, exemplifying the rise of the Christian dispensation after the destruction of the Mosaic, alluding to this Greek meaning of *akakia*, says that it implies, "that the sins and corruptions of the old law, and devotees of the Jewish altar, hid religion from those who sought her, and she was only to be found where *innocence* survived, and under the banner of the divine lamb. *Without adopting this heresy*, we shall find abundant reason for admiring the propriety of the Greek meaning, as applied to him whose history is, in our Order, most closely connected with the *akakia*."

When such a firm Christian and intelligent Mason as Mackey expresses his views so strongly against the opinion that the Master's is a Christian degree, it would be well for those who differ with him, to pause and consider before they attempt, on the ground that we are now considering, to oblige candidates, previous to their initiation, to

profess belief in the *divine authenticity* of the Scriptures. Let them establish the premise before they draw the conclusion.

The dedication of lodges to the Saints John is another argument relied upon by those who are striving to give Masonry a sectarian character. The propriety of this dedication is ably discussed in some articles from the *Acacia*, which may be found in the January and February numbers of *THE ASHLAR*. The arguments of Bro. Mellen are certainly forcible and not easily resisted. Apart from the question of propriety, there is no sufficient reason to believe that lodges were first dedicated to Saint John, the Baptist and Saint John, the Evangelist, because they were, as some monitors say, "two ominent CHRISTIAN patrons of Freemasonry?" Again we quote Bro. Mackey :

I have, however, in another work, endeavored to prove that to this charge [of sectarianism] we, by no means, render ourselves amenable by this dedication to the above Saints, since it is made to them, *not as Christians*, but as eminent Masons; *not as Saints*, but as pious and good men; *not as teachers of a religious sect*, but as bright exemplars of all those virtues which Masons are taught to reverence and practice.

Failing to establish the assertion that "Masonry teaches the divine authenticity of the holy scriptures," the supporters of the new doctrine still contend that a candidate should be placed on their porustean bed, because members of the Order are enjoined to take the bible as "the rule and guide of their faith and practice." We readily admit the premise, but deny that the conclusion follows legitimately. There are learned and good men who live uprightly, claim the name of Christian, reverence the religion of Christ, and yet doubt the "divine authenticity" of the Scriptures, as that term is commonly used. Shall then a virtuous person of blameless life, who wishes to join our Society, be prevented from so doing, merely because he does not assent to a certain doctrine or technicality respecting the scriptures, such as has been mentioned? When the Brother is instructed that the bible "is to rule and guide our faith," is that intended to be so imperative and explicit as to say, "you must believe in the *divine authenticity* of the book?" If so, why is not the requisition a *land-mark*, and why is not some stress laid upon it? Does the bare allusion to the bible—"it is to rule and guide our faith," "is the inestimable gift of God to man and * * * * *"—contain such a hidden meaning as some would have as believe? If an affirmative answer is given, then strange indeed is it, that there is no obligation which thus explicitly or even indirectly binds the candidate. Within its embrace, our time-hallowed Society has Mohammedans, Hindoos and

others who are not Christians and believe not in the bible as a revelation. Did those men ever understand—did any one ever understand—that they were required to believe in the divine authenticity the holy scriptures? If such faith is necessary on their part, then the GREAT, DISTINGUISHING *characteristic* of the institution is abolished; that element which made it different from every other human establishment—which spread it over the whole habitable earth like a brilliant and life-giving light, is gone; its UNIVERSALITY no longer exists. If such faith is necessary, what is the inevitable result? No Mohammedan, no Hindoo, no one, not a Christian, can become a Mason; even the Jew is excluded, for he rejects the New Testament as a revelation. What then becomes of the universality of the Order? Is it not mockery to talk of such a thing? Is it not idle and frivolous to longer repeat in our lodges, that Masonry “invites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance?” Verily, it is; and our Order is nothing but a sectarian society—a narrow limited institution—which will dwindle away and die, leaving behind it a glorious fame acquired in the days of its purity and usefulness. Such is the sad conclusion, to which the advocates of the new doctrine are irresistably led by their own arguments.

It is not to be expected that innovations, such as those which we have been considering, can be advocated by leading Masons, without producing injurious effects. Under the observation of many of the Craft, have sprung up the pernicious fruits of the new doctrine. We have witnessed them with sorrow. A spirit is manifested by some, who are influenced by erroneous views, to exclude a man, (be he ever so good and true,) from the Order, merely because he belongs to a particular religious sect. The Christian has no more right to black ball the Jew, than the Jew has to black ball the Christian; and either, who uses his influence to prevent the initiation of the other, for the reasons indicated, violates one of the most sacred duties in Masonry, disregards the ancient landmarks, and pursues a course which, if generally adopted, would in a few years destroy our Institution. Wrong action on one side will naturally produce retaliation on the other, and cause bitter dissension. And where is this spirit to stop? Is it to be confined to religious views—can it, if indulged in, be thus confined? No; questions of moral reform and political differences will next influence members, and create confusions and hostile divisions among the Craft, till anarchy and ruin will usurp the throne where concord and brotherly love reigned supreme.

From the experience of the past, let us draw lessons of wisdom. Wherever and whenever members have stood by the ancient landmarks—wherever and whenever the Institution has been conducted with a strict regard for its principles, and all extraneous matters have been excluded, Masonry has flourished and rapidly advanced, holding within its loving and strong embrace, men of every class and opinion, purifying and ennobling all who came within its influence, and spreading peace and good will among mankind. Whenever and wherever a different spirit has prevailed, the reverse of this picture has been presented. The moment that religious or political questions have been mooted in our Society, or the Craft have been drawn into political action, that moment a spirit—antagonistic to the vital principles of the Order and destructive of its very foundation—has sprung up and scattered far and wide the seeds of discord and bitterness. Let us avoid the faults and errors of those who have preceded us. This we can easily do. There is no difficulty in walking the straight and beaten track. The principles and objects of Masonry are so plain that “he who runs may read;” an ordinary mind can easily comprehend them. Never did Bro. Oliver enunciate a greater truth, or one which he seems more frequently to have forgotten, than when he said, “the doctrines and examples which distinguish the Order are obvious, and suited to every capacity. It is impossible for the most fastidious mason to misunderstand, however, he may slight or neglect, them. It is impossible for the most superficial Brother to say that he is unable to comprehend the plain precepts, and the unanswerable arguments which are furnished by Freemasonry.”

Brethren! a solemn duty devolves upon each and all of us. We have a sacred trust to guard—the landmarks of our ancient and honorable Order. Standing by them, all distinctions among the Craft are levelled, and in all our assemblies reigns supreme, that benign spirit of Masonry, described by Alex. Lawrie more than sixty years ago: “At regular and appointed seasons,” he says, “convivial meetings of the Fraternity are held in lodges constructed for this purpose: temperance, harmony and joy characterize these mixed assemblies. All distinctions of rank seem to be laid aside, all differences in religious and political sentiments are forgotten; and those petty quarrels which disturb the quiet of private life, cease to agitate the mind. Every one strives to give happiness to his brother; and men seem to recollect for once that they are possessed of the same nature and are destined to the same end.” Let this spirit prevail among the Craft, and the influence of the liberal principles of the Order cannot be im-

pared—its UNIVERSALITY—the element which gives it practical value, and on the preservation of which, its perpetuity depends—can never be destroyed: let this spirit prevail, and Masonry will continue to dwell in every part of the globe, causing men, who otherwise would be bitter enemies, to meet on a common platform, in peace and brotherly love—comforting the widow and the orphan, and giving happiness to untold millions who will rise up and call her blessed.

From the American Freemason.
A MASON'S REQUEST.

BY BRO. P. H. TAYLOR, IONIA, MICH.

When the summons shall come that bids me remove
From the temple below to the Grand Lodge above—
To lay my tools by—all bright in the use
Of years devoted to Friendship and Truth,
Then, Brethren, draw near and hear my request,
E'er I hie me away to the haven of rest.

As the eye dims in death and the heart ceas's to beat,
And the hand lost to feeling, no token can greet,
Then bear me away to the old silent grave,
And over my head may the Acacia wave;
Remember the pledges so cheerfully given,
Binding Masons to Masons and Masons to Heaven.

Our chain being broken, another link gone,
Surround with your kindness *the kindred who mourn*;
To the wife of my bosom, oh! tender relief,
Lest her widowed heart break with the burthen of grief;
And the boy of my pride, oh, teach him to love,
The pathway that leads to the mansions above!

These pledges renewed, I will journey in peace,
And if worthy, find rest when all troubles shall cease;
There wait with all patience till kindred shall come,
And Brethren in white shall encircle the throne;
Then join, as we come, to refreshment thus given,
In the praise of our Master forever in Heaven.

13 "Calumny has this direful consequence, that it carries with it not a momentary effect only, but endures for time uncounted."

DEMIT.

In the October number of THE ACACIA, Bro John Dove, Grand Secretary of Virginia, makes some strictures on an article of Bro. Geo. H Gray, respecting non-affiliated Masons. He says:

The constitution goes farther and bears me out, when it says, "no set or number of Masons shall withdraw or separate themselves from the Lodge," except for certain laudable purposes therein set forth.— But Bro Gray says, though no set or number can, an individual may, withdraw; and the last half of his article is devoted to proof of this position, to prove which he quotes the constitution again in these words: "If the Master of a particular Lodge is deposed or *demits*," &c, and from this infers and proves, to his own satisfaction, that if the Master can demit, certainly any brother can. Now, my dear Bro. Mellen, I am approaching holy ground, but I fear irreverently. "*Demits*" means dies, and nothing else, but it is the death of one invested with some temporal honor, office or commission, which does not die with him, but passes into the hands of a legal successor. Every Mason, then, certainly has the right to die, and thereby to withdraw from the Lodge, leaving no successor to his title of Mason, good and true. But the *demise* of the Master lays down the robes and jewels of official position, to be taken up by the Senior Warden, his constitutional successor. God grant that it may never be lawful to *vote* a demit to any Master or Brother.

To this portion of Bro. Dove's remarks, Bro. Gray replies at length. "I hope I may be pardoned," he says, "if I prefer to rely on the Masonic interpretation of the words as laid down in the old book of Constitutions, rather than those which have been given since that time by others, believing that to be the sure mode of ascertaining the meaning and intention of the author, by reference to which it will plainly appear that the word '*demit*' did not then, nor does it now, under Masonic acceptation, mean to '*die*,' or to demise. On p. 108, Eng. Ed. of Const., we find the following:

'Accordingly, when Grand Master Sackville *demitted*, (A. D. 1567.) Francis Russell, Earl of Bedford, was chosen in the *North*, and in the *South*, Sir Thomas Gresham, who built the first Royal Exchange at London;' and on p 127, 'When Grand Master Pembroke *demitted*, (A. D. 1630) Henry Danvers, Earl of Danby, succeeded to Solomon's chair by the King's approbation,' etc.; on p. 174, 'For after Grand Master Rivers *demitted*, (A. D. 1674.) George Villiers, Duke of Bucks, an old Mason, succeeded as Grand Master of England.' On p 221, At Grand Lodge in ample form, April 6, 1738, after the recording the *presence* of Nathaniel Blakely, Treasurer, we find the following record:—'Nathaniel Blakely, Esq., the Treasurer, having justly

squared his accounts, *demitted* or *laid down his office*. Upon which the Grand Master and the Lodge appointed the Secretary Revis to be Treasurer.'

"Here we find that the Treasurer, by *demitting, laid down his office*, or, in other words, resigned. This was a voluntary act of his own, not a demise depending on his death to confirm it; he did not then *die*, for he was present at the time; the act was a demission; 'a letting or casting down' of his office. Fortunately, for the support of my views, the fact is recorded, that the Treasurer who succeeded this one who *demitted*, or *laid down his office*, did actually *die* during his term of office. Now let us see how that fact stands recorded, whether or not *he demitted*. On p. 259, 'Grand Lodge, June 14, 1753, in ample form,' etc. 'The usual forms being gone through, and a handsome collection made for the general fund of charity, the Deputy Grand Master informed the Lodge of the death of Bro. John Jesse Esq., late Treasurer of that society, and recommended to their consideration the choice of some proper person for that office and place of trust' Here the Treasurer *died* while in office, but he did not *demit*, nor did he *demise*, (not being a king,) as the word was at that time understood, as by reference to the older lexicographers we find, 'demise, (law term,) a letting or making over lands, tenements, etc., by lease or will, also, *death, when applied to the king*.' 'To demise, or let a farm.' 'Demission, a letting or casting down, an abatement.'

"Since that time, other interpretations have been added to the words, the latest and most reliable is to be found in Webster's Dictionary, last edition, as follows: 'Demise. In England, a laying down or removal, applied to the crown, or royal authority.' Thus when Edward IV. was driven from his throne for a few months by the House of Lancaster, this temporary transfer of his dignity was called a *demise*. 'In *later usage*, the death of any distinguished individual; as the demise of Mr. Pitt.' 'Demit, to let fall, to depress; to submit; (not used.)' Here is Webster's definition of the two words, 'demise' and 'demit.' To show that the words 'demit' and 'die' were not intended to convey the same meaning, let us refer to p. 311, Art. I, of Masters and Wardens,' etc. On November 25, 1723.—It was agreed that if a Master of a particular Lodge is deposed or demits, the S. Warden shall,' etc. Also on the same page, 'And in case of death or sickness, or necessary absence of the Master, the S. W. shall,' etc. Here are five distinct contingences provided for: 1st. If a M. is deposed, or *deprived* of office. 2d. If a M. demits or *lays down his office*. 3d. If a M. *dies*. 4th. If he is *sick*. 5th. If he is

necessarily absent; therefore no two were understood as being synonymous.

"It may be contended that the Masonic usage is against a Master demitting or resigning during his term of office. This is a *local* regulation in some jurisdictions, and as I have shown that they could lay down their office by demitting, I will now show that they could do the same thing under another name, and that the two words, 'demit' and 'resign,' are synonymous. See p. 263: 'Grand Lodge, Nov. 29, 1754, in due form,' etc. 'The Grand Master having informed the brethren that the Hon. Capt. Charles Proby, Senior Grand Warden, being ordered on duty abroad, had *resigned* his said office, he did now appoint,' etc. Here is proof from authority that will not be questioned, that it was not only admissible, but that it was the practice nearly three centuries ago, and continued on, for the M. or other Grand officers to demit or lay down his office, or resign at pleasure, and that the word 'demit' was then a Masonic term, and did *not* mean 'to die.' In the years 1567, 1630 and 1674, the Grand Master demitted; in 1738, the Grand Treasurer demitted; and in 1754, the Senior Grand Warden resigned his office. In view of the above, I must persist in my adherence to the views expressed in the article which is the subject of the strictures above alluded to. It is evident that 'demit' is an ancient Masonic word, and that it then related to the surrendering up or laying down an office, and I think the modern application of it to the *withdrawal* of *membership* is improper, although in general use."

GERMANIA LODGE, BOSTON.—We find in a Boston paper an account of the recent installation of the new German Lodge in that city. Soon after the opening of Germania Lodge, at the Masonic Temple, the Grand Lodge of Massachusetts was introduced, when the Lodge was constituted in ample form. The officers were then installed in the usual manner. All the ceremonies were conducted in the English language. The officers were as follows:—A. F. Bloch, Master; Francis Doma, S. W.; Anton Møeldner, J. W.; John Frendenvoll, Treasurer.

After the ceremony of installation, Dr. Winslow Lewis, W. G. M. of the Grand Lodge, addressed the newly constituted Lodge as follows:

"*Worshipful Master and Brethren of Germania Lodge*:—The Grand Lodge of Massachusetts has now set its seal of approbation on

Germania Lodge, and henceforth it is in full and equal standing and communion with similar institutions in this state. At the incipency of your design, the application was not received with universal satisfaction. Some of the wisest and best of our members, urged only by the purest and most honest intentions, were distrustful of the operation of a Lodge from a foreign land, who were to make use of a foreign tongue. They urged their fears with manliness, knowing well that their motives could not be misinterpreted by true brothers, and God forbid that the time should ever come when an honest dissent is regarded with suspicion. But the forebodings of these brothers were overruled, and you commenced under your warrant, conducting your affairs with the utmost regularity. Your proceedings have been watched with vigilant care, and at first with anxiety; but when meeting after meeting passed, and all was more than well with you, then admiration and praise succeeded. Opposition not only ceased, but was buried. Your generous opponents have united their praises with others, and I now hail you as co-equal with the best.

"It is now more than half a century since a Lodge has been founded in old Boston—Mt. Lebanon, dating June 8th, 1801—consecrated by M. W. Samuel Dunn, whom I well knew in my boyhood, and was as intimate with as a boy may be with an old man. Little did I then dream that the next consecration should be done under the administration of the then lad of fourteen. How great the change since that period! Boston then with its population of 30,000—Boston now with its 162,000! The tide of emigration then scarcely commenced; now the accessions, how numerous! And here we now embosom with us, in the sacred bonds of brotherly love and friendship, new links in our firm Masonic chain, our brothers from the Teutonic shores, from the romantic, classic Rhine, from the land of Goethe and Schiller. They come to us with the characteristics of that race—honest, warm-hearted and true; thrifty, industrious and persevering.

"And now, my brethren, I charge you to persevere in well doing; be strictly faithful to the trust committed to you. No longer foreigners here, but brothers, come share fully with us the pleasures of dwelling in love and unity. *E pluribus unum* in Masonry as in citizenship! Embarked with us in a glorious cause, strive to excel your associates in the emulation of who best can work, who best agree—And may God, the God of all nations, of all tongues, have you in His holy keeping, now and forever."

Speeches were also made by Bro. Charles F. Bower, delegate from Pythagoras Lodge, N. Y., the Rev. Mr. Alger, of Boston, and Bro. Was-bah-Goosh, a chief of the seven nations.

None shall envy a Brother's prosperity, or put him out of his work, if capable of performing it. All Masons shall receive their wages without murmuring. They must avoid all unbecoming modes of expression, and shall call each other "Brother" in the Lodge.

OLD CONSTITUTION.

THE ASHLAR. COMMITTEES.

In a Lodge where much work or business is transacted, the labors of a Master are onerous and important. It is his duty to superintend the body over which he presides, to instruct its members and see that they do not infringe upon the ancient landmarks. The success and prosperity of a lodge depend in a very great degree upon the energy, competency and punctuality of its presiding officer. If he manifests a deep interest in the affairs of the Craft, is always in attendance at communications, is familiar with the business which is transacted, and strictly enforces those salutary rules which give solemnity to the work, and prevent confusion, his spirit will animate those around him, and a praiseworthy desire will be shown by them to advance the welfare of the Institution. The influence of the Master in this respect is not, generally, properly estimated; and too often the member, who presides in the East, has but a faint idea of the extent and power of his authority and influence.

Among the various duties which the Master has to perform, there are few of more moment than that of appointing proper persons on committees, or, where the Lodge chooses them, causing, if possible, a judicious selection to be made. Upon the faithfulness of the committees—for whatever purpose they are instituted—the presiding officer must to no inconsiderable degree rely, in carrying on both work and business. However vigilant he may be, and, however, much he may desire to advance the interests of his Lodge, he can do little if the committees are dilatory and negligent. Let us illustrate from practical experience. A petition of a candidate is referred to three members; ten days or more pass by and the “next Regular Communication” comes; the committee is called on to report; only one member of it is present; or if there be more, one of them is astonished to find he had the duty to perform; another has not been able to attend to it. So the petition of a worthy candidate lies over one month or more, and work which might have been done with profit to the Lodge and the applicant, is deferred till the latter perhaps grows weary with anticipation and waiting. When it is remembered that almost all the important matters are referred to committees, a moment’s consideration will suggest to the reflecting mind, what a controlling influence the action of those bodies must exert on the prosperity of the Lodge. They are in fact the main wheels; when they move punctually, they put in harmonious motion the other parts of the machine; when their action is slow or ceases entirely, they

are like clogs, and cause other parts to move irregularly and with difficulty.

The Master, be he ever so well fitted for his station, cannot do justice to himself and the Craft, without the co-operation and aid of his Lodge. He must find in its members ready and willing supporters; otherwise, his administration has a weak foundation. He is elevated to his high and honorable position, by the voluntary act of a majority; and it is the imperative duty of that majority, and in fact of every member, to cordially assist him in the performance of his labors. This, committees should ever bear in mind. If they fail to do so, they are not true to their professions, they do great injustice to one whom they should look up to with confidence and respect, and retard, if not materially impair, the prosperity of the body to which they belong. Find a Lodge which is doing a large amount of work—which holds its communications weekly and has a full attendance at its meetings—which is distinguished for its promptness and energy—and in that Lodge you will find Brethren faithful in the discharge of their duties, and ready to report at the proper time.

The character of a Lodge is materially moulded by committees. To them is entrusted the labor of investigating the condition, abilities and reputation of applicants. No duty, more delicate, devolves upon a Mason. It is hardly ever an easy task—and ninety-nine times out of a hundred, an exceedingly difficult one—to get the desired information, and form a just and correct opinion of the fitness of the petitioner. This statement may appear to be extravagant, but it is made with a full appreciation of its meaning. How often is it the case that in cities or thickly settled places, some individual who is not known by five members of the lodge, even by reputation, asks for the benefits of Masonry? Such instances frequently occur. A committee is appointed. On their report—and that *only*—hangs the reception or rejection of the applicant. If they are false to their trust, and without due investigation, say a petitioner is worthy, that one wrong act on their part may inflict a blow on our Society, the injurious effects of which may be severely felt for years. There is evidence that Morgan's character was, before his admission into the Order, such as should have prevented his initiation, and that this could have been ascertained, had proper investigation been made. What a vast responsibility rested upon the committee who reported favorably upon that man's petition! We are just as liable now, as we were thirty years ago, to take in a Morgan. It is obvious, then, that committees are the guardians of the portals of the Lodge, and

that no individual among them can escape from the great moral responsibility resting on him.

We say to Masters and lodges, if you have a due regard for the welfare of the Fraternity and wish to guard its interests, look well to your committees; see that none but competent and reliable members are placed upon them, and cause them to be prompt in the discharge of their duties. We say to members of committees, if you desire to see no serious harm befall our ancient society—if you desire to see it continue to prosper as it is now prospering: if you are not willing to wrong your Master, and desire to enhance the prosperity of your lodge, be faithful and energetic in performing the responsible trusts committed to you. Thus, and thus only, can Masters, lodges and committees be true to their professions and fulfil their masonic obligations.

THE POINT WITHIN THE CIRCLE.

The explanation given by the Monitor, of the point within the circle, is far from satisfactory to the minds of many intelligent Masons. In the lectures recently delivered in New York city, by Dr. Mackey, the subject was elaborately treated, and placed in a new light. The following synopsis of his remarks was prepared by Bro. Jno. W. Leonard, for the Freemason:

“Everybody who has read a Masonic Monitor, is well acquainted with the general explanation of this symbol. We are told that the point represents an individual brother, the circle the boundary line of his duty to God and man, and the two perpendicular parallel lines the patron saints of the order—St. John the Baptist, and St. John the Evangelist. This explanation will do very well for the exoteric doctrines of the Order, and it may possibly be deducted by a little effort from the correct explanation. But the question now is, what was the ancient interpretation of this symbol? and how should it be read as a sacred hieroglyphic, in reference to the true philosophic system of symbolism, which constitutes the real essence and character of Freemasonry?

“Perfectly to understand this symbol, I must invite your attention to the Phallus, a peculiar modification of sun worship, which prevailed to a great extent in modern times. The Phallus was a representation

of the *membrum virile*, and the worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which I have already explained as the destruction of the sun by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, found all the parts except the organs of generation, symbolic of the fact that the sun having set, its fecundating or invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients; and that, too, as a religious rite, without the slightest reference to any impure or lascivious application. He is the God mentioned under the name of Baal Phegor, (or Peor,) in the 25th chapter of Numbers, as having been worshipped by the idolatrous Moabites. Among the eastern nations of India, the same symbol was prevalent under the name of Lingam, but this was only the male generative principle. To perfect the Cycle of creation, it is necessary to advance one step further. Accordingly, we find in the *Cteis* of the Greek, and the *Yoni* of the Indians, a symbol of the female generative principle of co-extensive prevalence with the former. This was precisely in accordance with the whole system of ancient mythology, which was founded upon a worship of the prolific powers of nature. All the deities of Pagan antiquity, however numerous they might be, can always be reduced to two different forms of the generative principle—the active or male, and the passive or female. Hence the Gods were always arranged in pairs—as Jupiter and Juno, Bacchus and Venus, Osiris and Isis.—But they went farther. Believing that the prolific and productive powers of nature might be conceived to exist in the same individual, they made the older of their deities hermaphrodite, and used the term *arrenothelus*, or man-virgin, to denote the union of the two sexes in one divine person. Thus in one of the Orphic hymns it is said:—‘Jove is a male and an unspotted Virgin’ And Plutarch, in his Tract on Isis and Osiris, says: ‘God who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the world.’

“Now this hermaphroditism of the Supreme Divinity was again supposed to be represented by the sun, which was the male generative energy, and by nature or the universe which was the female prolific principle. And this union was symbolized in different ways, but principally by the point within the circle, the point indicating the sun, and the circle the universe invigorated by his generative rays. And in some of the Indian Temples, this allusion was made more distinctly by the inscription of the signs of the Zodiac on the Circle.”

THE ASHLAR.

[SKETCHED.]

THE AGED COUPLE.

BY MRS. ANN R. PORTER.

An old man sat by the chimney side—
 His face was wrinkled and wan—
 And he leaned both hands on his stout oak cane,
 As if all his work was done.

His coat was of a good old-fashioned gray,
 With pockets both deep and wide,
 Where his specs and steel tobacco-box
 Lay snugly side by side.

The old man liked to stir the fire,
 So near him the tongs were kept;
 Sometimes he mused as he gazed at the coals—
 Sometimes he sat and slept.

What did he see in the embers there?
 Ah! pictures of other years;
 And now and then they awakened smiles,
 But oftener they started tears.

His good wife sat on the other side,
 In the high back cane-seat chair;
 You see 'neath the frill of the muslin cap
 The sheen of her silvery hair.

She wears a blue-checked apron now,
 And is knitting a sock for him;
 Her pale blue eyes have a gentle look,
 And she says—"They are growing dim."

I like to call and tell the news,
 And chat an hour each day,
 For it stirs the blood of the old man's heart,
 To hear of the world away.

Be kind unto the old, my friends,
 They're worn with this world's strife,
 Though bravely once perchance they fought
 The battle erst with life.

They taught our youthful feet to climb
 Upward life's rugged steep;
 Then let us lead them gently down
 To where the weary sleep.

 "The Master of each Lodge should found his government
 in concord and universal love."

For the Ashlar.

FREEMASONRY IN GERMANY.

That the Royal art was cultivated in Germany with the greatest zeal in the middle ages, is conclusively shown, not only by the great masterworks in cathedrals in Vienna, Freiburg, Ulm, Strassburg (belonging then to Germany) and innumerable other places, but also by masonic symbols cut in stone on the columns and turrets of such edifices. On the two great pillars of the dome at Wuerzburg are the words F. and B., well known to all Freemasons; so on the turret of one church at Hannover, erected by the Knights Templars, you will find on one side, the five-pointed star, on the other, the star formed by inserted triangles, in large dimensions, and at a height of several hundred feet above the ground. The most renowned lodge or *Bauhütte*, as it was then called, was at Strassburg under the guidance of Erwin of Steinbach, the celebrated builder of the cathedral. But it is doubtful if these lodges ever had any free and accepted masons who were not operative masons. This may be inferred from the fact that the secret societies among the operative masons and the stone-cutters—who exist to this very day and are clearly descended from the old lodges—never admit any one who is not a working mason or stone-cutter. These bodies are shrouded in the deepest secrecy, and the public know only that they meet in the open air, under strict guard, and that the members recognize each other by certain signs and words unintelligible to the outer world, and that the traditions about the great temple are alive among them. Modern Freemasonry in Germany was without doubt derived from England. Soon after the revival of the lodges there, one was formed at Hamburg, and several Masonic bodies were established in other places. The great extension of Freemasonry, however, dates only from 1780. Frederick, heir apparent of Prussia, afterwards Frederick, the Second or the Great, was with his father a guest of the Duke of Braunschweig, in 1787, when, at the dinner, Freemasonry became the topic of conversation. Frederick William, the King, with his usual severity, condemned it in the harshest terms, but several Masons present—undaunted—defended the Royal art so skillfully that the heir apparent, as soon as he found convenience, expressed a wish to become a member of the Society. This wish was fulfilled, and he was soon afterwards initiated. At his residence at Rheinsberg he formed in strictest secrecy a lodge; till at his ascension to the throne, the first lodge in Prussia, a *Pamitie* at Berlin, was instituted. This became the parent of many

daughters, and is at the present time the flourishing national mother-lodge at the Three Globes. From this time, Freemasonry spread rapidly, but soon dissensions arose, and different rites were adopted; till now, many Grand Lodges exist, varying in non essential things, and living together on the best terms. At Berlin, in Prussia, are three Grand Lodges; the above named at the Three Globes, the Grand Lodge of Germany so-called, and the lodge Royal Sort,—the last named, the youngest of them.

Some twenty years before the end of the last century, lodges were held in every part of Germany, till the enmity of the Roman clergy, and suspicions, raised by the events of the French revolution, broke them down in Austria, where, as in a few of the smaller states, they are not allowed at this day. In Prussia the lodges were always protected, and it is said that all the kings belonged to the Order. Emperor Nicolas of Russia was most hostile to our institution, and strenuously urged his father-in-law, the last King of Prussia, to close all the lodges. This advice did not prevail; on the contrary, the king wished that his second son, Frederick William Ludewig, well-known as the Prince of Prussia, should be made a mason in due form, which was accordingly done, he holding since that time the office of Protector of Freemasonry in Prussia, and being a zealous and able member of the mystic tie. The year 1848 brought great trials to the Order; its Protector, the Prince of Prussia, being the acknowledged head of the monarchical party opposed to all liberal movements; but it must be said to his praise, that he did not try to convert the lodges into tools for the accomplishment of his purposes, and that although bickerings and bad feelings between the members often existed, politics were most strenuously excluded from the lodge rooms, and the Order became the means of conciliating those who would otherwise always have remained at a distance.

The members of the Fraternity in Germany belong exclusively to the educated classes of society, partly from prescribed rule, partly from initiation and other fees being high—the initiation fee being thirty thalors, (almost sixty dollars;) the regular fee, six dollars a year, with other contributions and expenses amounting anywhere to hardly less than fifty dollars a year. The Craft embraces members of the nobility, officers of the army and civil service, professional classes and merchants—hardly any mechanics, and no peasants. Students, soldiers, non-commissioned officers, ensigns, clerks in private employ, are not admissible, not being regarded as freemen. The required age of admission is twenty-five years. Although so exclusive, the Fraternity

is rather regarded favorably by the people, mostly on account of the extensive charities given by them. Yet there lurks in many minds a superstitious dread of every Freemason. Some of the silly stories told about them, and very widely believed, are, that they are devil-worshippers; that on St John's day, the devil will appear personally in the lodges, and select one victim among the members, who will die suddenly in the course of the next year, if not ransomed by the offering of another life; that in every lodge the pictures of all the members are hung up, and that if any one proves traitor, the master will stab the picture with a stiletto, and kill the original instantly, he being as far off at the moment as he pleases. The Catholic clergy is decidedly hostile to the institution. Many protestant clergymen are members, and hold mostly the office of lecturer, but very seldom is a minister elected to the chair. Not a few of the more zealous protestant ministers take their stand against the order, as essentially infidel, or, at least, unchristian. The governments look rather with a cold and distrustful eye on the Order, although almost all kings in Europe belong to the Fraternity. Some fifteen years ago the kings of France, of the Netherlands, of Sweden, of Hannover, were Grand Masters; and in every state except Russia, Austria and Spain, at least one member of the royal family stood at the head of the Order. The Craft in Germany must be regarded in a threefold aspect—doctrinal, social and charitable. About the doctrine and the art itself, very little can be said in public. There are small differences in the work; every one must study, from six months to a year, the work in the first degree, and two years that of the second; and he must submit to an examination before he can be promoted. The German lodges have no Deacons, but two Stewards instead, and no Tyler, all the doors being entirely and securely locked, before the opening of the lodge. St. John, the Baptist, is the only patron of the art. The lectures of every degree are divided in chapters, and are read in turns; and at every meeting an address is delivered by the Lecturer or the Master, about some Masonic topic. The Grand Lodge of Germany, as well as the National Mother Lodge at the Three Globes, stands entirely on a christian basis, and does not admit any one who is not a christian. The former does not admit even visitors, made at other lodges, who are not christians. Out of this arose a great many difficulties with the Grand Lodge of Hamburg, and the Grand Orient of France, at Paris.

The strictly enforced rule is, that every member within twelve miles, is bound to attend to every work in his degree, and if he is hindered, to send in a written excuse, with a suitable contribution for the poor.

Every one who is farther off than twelve miles, must write at least once a year, and send in a donation for the poor. The social part is estimated quite highly; most lodges own spacious buildings, situated in the middle of a garden of at least two acres extent, even in large cities, where ground is very valuable. One story of these buildings is dedicated to the Masonic work proper, the other contains large halls for social intercourse between the members and their families. When a lodge is called off for refreshment, the members assemble in one of the halls, where a table in horse-shoe form is spread, and a refreshment lodge is opened, with the W. M. in the east, and the Wardens in the west, in full form, and with prayer; then the lodge is closed and the brothers enjoy a frugal meal and lively conversation.

On stated days, but never on a day of a meeting, the families assemble, in summer time in the garden, in winter in the halls, for conversation and concerts; and, six or eight times a year, for balls.

The charitable part is mostly looked to—every lodge giving ample contributions, in the strictest secrecy, to benevolent institutions, as hospitals, asylums for orphans, the blind and others, for free schools and the like, but always so that the public does not know that it is done by the lodge. Beside this, the Masons assist freely their indigent brethren—their widows and children. The means are received by voluntary contributions, collected by the stewards in open lodge, with the words, "Behold the widow crying," and by a circular when the quarterage is collected. The number of Freemasons in Prussia is somewhat more than 20,000, out of a population of seventeen millions; the number of lodges I cannot give at present, but I should think about two hundred.

P.

BLUE MASONRY.—The three first degrees are clothed or ornamented with blue, from whence this name is derived. The following degrees have not the same uniformity in their outward appearance—Blue is the color of truth and fidelity; and it is a remarkable fact, that the Brethren have ever remained true to the blue degree, while the authenticity of the other degrees have often been disputed, and in many places altogether denied. Under the reign of William III, of England, blue was adopted as a favorite color of the Craft.

GADICKE.

INSECURE ROOMS.

I would also call the attention of the Grand Lodge to the subject of Lodge rooms or halls. Many of the Lodges hold their meetings in rooms that are not only inconvenient and untidy, and ill adapted to the purpose, but absolutely insecure. A little reflection will show the importance of this subject and the necessity that exists for some improvement.

The above is taken from the address of the Grand Master of Ohio at the late session of the Grand Lodge of that State. There are few, if any, jurisdictions where it would not be applicable. In that of Michigan we know there is need of its being repeated with emphasis.

Every Mason admits that it is of the utmost importance to guard our Lodge doors properly and keep out cowans; every Mason admits that it is a solemn duty on opening our meetings, to ascertain beyond a doubt whether all presents belong to the Order. Why does he admit this? Because one of the first and most sacred duties which we have to perform, is to keep inviolable the secrets of our society, and prevent their being unlawfully obtained. This is so deeply impressed upon the mind of every Brother on his initiation that he can never forget it, and can never disregard it without forfeiting his honor and proving false to his moral obligations. Guarding our portals ever so strictly, and excluding cowans from our Lodge rooms, are we any the less guilty, if we hold our communications in places which are evidently insecure, and the situation of which enables evesdroppers to ascertain what work and business are transacted? Certainly not; on the contrary, we cannot even palliate our offence.

In some places Lodge rooms are situated in the second stories of wooden buildings, over stores. A voice, pitched above an ordinary tone, can be easily distinguished in the apartment below, or by a person standing in the open air, under the windows. A few Lodge rooms are located in dwelling houses, which renders them liable to the objections we have enumerated. Were it judicious, we could state facts in evidence of this, which would astonish the reader.

How shall the evil be removed? As the Grand Lodge of Michigan has taken no action on the subject, we see no remedy except that recommended by a Committee in the Grand Lodge of Ohio. They say:

In our opinion it rests principally with the subordinate Lodges, and the Grand Lodge cannot without serious inconvenience do more than recommend to her subordinates a more particular attention to attaining as perfect security from evesdroppers as possible—reserving

to herself, where it belongs, the prerogative of dealing with the subordinate that disregards the admonition, and the general regulations of Masonry, in such manner as may be deemed best, where the matter is particularly complained of as it should be.

We must look to subordinate Lodges to remove the evil, and it is to be hoped that there is not one in this jurisdiction, which, when its attention is called to this matter, and it sees that it is meeting in an insecure place, will not sooner give up its charter than continue in a course of wrong doing which may produce the worst consequences. If, however, there should be any that manifest a different spirit, it would be the duty of the Grand Master, on reliable information, to arrest their charter—a disagreeable labor, but one that should be fearlessly performed. The Grand Lodge of Ohio adopted the following salutary resolutions:

Resolved, That the want of security from eavesdropping with other evils known to exist in the Lodge rooms, within the jurisdiction of this Grand Lodge, is a matter of such serious moment as to call for our decided disapprobation; and that with our Most Worshipful Grand Master, we deplore their existence, and recommend to the subordinate Lodges greater *caution and circumspection*, especially in the particular first named.

Resolved, That the Masters of Lodges be directed to call particular attention to this subject in their Lodges, at once, and correct the evils when known to exist, without delay; and that we recommend to the Most Worshipful Grand Master the infliction of such penalty, as he may deem proper, upon all Lodges that fail to exercise sufficient caution, wherever such failure shall come to his knowledge.

Masonry has her politics and religion, but not the politics of a day, a party, a country—a religion of an hour, a priest, a sect. Her politics and her religion are commensurate with our species, coeval with our nature, founded upon the best sympathies of the heart, cherished by the most enlightened properties of the head, universal good their tendency, and the purest benevolence their motive; and while they spurn the contracted views of faction and sect, they elevate the mind by a divine energy above the gross objects which chain the ethereal parts of our nature down to the fleeting consideration of time and country.

DR WITT CLINTON.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER VI.

At a meeting held by Zion Lodge on the 27th of December 1797, "Bro. Freeman was installed as Secretary for the ensuing six months. Prayers were read by the Worshipful Master. The accounts being duly settled and the ceremonies being gone through as customary on St. John's Day, the Lodge closed in perfect love and harmony at 10 o'clock." At the next meeting, which was held on the 1st of January 1798, nothing of importance was done.

The Lodge met again on the 5th of February. "The W. M.," says the record, "opened an Entered Apprentice Lodge. The minutes of last night being read, Bro. May and the other absent Brethren of last Lodge night, having offered their reasons of being absent and the same put to ballot, were excused. The question being put whether Bro. Frost should be admitted as a member of this Body and Tyler, it was agreed that an Enquiry should be made into Bro. Frost's moral character and the vote to be put the next regular Lodge night. The petition of Thomas Cox to become a member of this Body, being read, was put to ballot, and four black balls appeared against the admission of Thos. Cox, and the money lodged with the petition was returned. A difference between Bros. May and McNiff having taken place, the difference was agreed to be left to a Committee of Bros. Ruland, Ash and the Worshipful Master, which was agreed to for Saturday next, at 4 o'clock."

March 5th, 1798.¹ "Bro. Donaldson from sickness was not able to attend—sent his notice which was accepted of. The petition of Matthew Gibson being delivered by Bro. Carpenter and read was put to ballot and unanimously admitted, Bros. Ruland, McNiff and Carpenter vouching for his moral character. Our Bro. Nathan Williams having departed this life this evening, it was moved by Bro. May that the Corps should be interred in Masonic Order, which was agreed to, and that the members of this Body meet on Wednesday, at three o'clock, to prepare accordingly. On the motion, whether Bro. Frost should be continued as Tyler, it is agreed that he be continued as Tyler (*pro tem.*) until further Order."

Although no account is given in the records of the funeral of Bro. Williams, we judge from the above vote and the accounts presented at the next meeting, that the deceased member was buried with Ma-

sonic honors. This was the first demonstration of the kind made by the Lodge.

April 2d, 1798. "The petition of Jas. McDonnell was duly read and balloted for and carried favorably. Also petition from Thomas Cox to become a member of this Body was read and balloted for. but again rejected. A letter from the Grand Lodge of Lower Canada, dated Quebec, 24th of January 1798, was received and read with great satisfaction, and filed on the records of the Lodge. The Body then proceeded to the initiation of Jas. McDonnell, who, after being duly prepared, received the first degree of Masonry—paid the accustomed fees of two Guineas installation, one Dollar for the use of the Grand Lodge and two shillings to the Tyler—those sums paid into the hands of the Treasurer. Bro. Heward presented a bill of expenses for the

Paul purchased for the Lodge	£5. 9.00
Bro. Donaldson's bill paid Bro. Eberts	10.17. 6

Whole amount of the Paul, N. Y. Currency	£16. 6. 6
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Bro. Donaldson's account of expenses furnished the Lodge the 7th March, on the day of the funeral of our late Bro. Williams, was of the funds £4.18."

May 7th, 1798. "Bro. McDonnell prayed to receive the second degree of Masonry, but for certain reasons was postponed to another occasion. Bro. Ash being called on his lawful affairs to a distance, prays a certificate from the Body and was granted. A difference of accounts between Bros. Ash and Eberts is ordered by mutual consent to the decision of Bros. Ruland and McNiff to be determined, before Bro. Ash receives his certificate. On motion of Bro. May and others it is ordered that a special summons be sent to Bro. Peter Curry to attend the next regular Lodge night. Ordered also that all the absentees be fined, except sufficient cause be shown."

June 4th, 1798. James McDonnell was passed and raised, and Matthew Gibson was initiated. "This being the regular night of electing officers for the ensuing six months, a motion was made by the Worshipful Master that Bro. Donaldson should take the chair. Bro. Donaldson with his own consent agreed to accept the chair, and very unanimously approved, and that Bros. Ruland and McNiff by their consent Wardens. Bro. May was elected Treasurer, and Bro. Jas. McDonnell Secretary. It was unanimously agreed that the Brethren "assemble on the 25th inst." to celebrate St. John's Day."

June 25th, 1798. "The W. M. opened an Entered Apprentice

Lodge, and after the proceedings of last regular Lodge night being read, proceeded to divine service and heard a sermon. Dined sumptuously at 3 o'clock. After the dinner the accounts of the Body were duly settled to 24th June. Bro. Donaldson was installed Master for the ensuing six months, and with the other officers was paid the usual homage according to ancient custom. We spent an agreeable evening in salutation of all Grand Masters, absent Brethren, &c."

At a meeting, held July 2d, 1798, it was decided that Bro. Frost should be continued Tyler till further order. On the 6th of August Jas. Rice was initiated.

GRAND LODGE OF OHIO.

The last session of this body was held at Mansfield, in October 1855. Its proceedings were characterized by a harmony becoming the Craft, and we are pleased to see evidences that the Fraternity in the great state of Ohio enjoys a high degree of prosperity.

The Grand Master, referring to the work of Lodges, says :

"It has been in my power to visit but comparatively few of the Lodges during the past year, and to witness but comparatively little work. But from my own observation, and information derived from other sources, I am convinced that there exists great diversity in the work and lectures of the first three degrees of Masonry, within our jurisdiction.

Not only is this the case in different parts of the State, but even in locations where several Lodges meet in the same hall, and where one would suppose (if any where), uniformity might be found, even there, wide and radical differences exist—so much, indeed, that one would suppose that the curse of Babel had fallen on them, or that they like the Jews and Samaritans, had no dealings one with the other."

Bro. Alexander Montgomery, an aged Mason, totally blind, who desired pecuniary assistance, was introduced to the Lodge; a voluntary contribution of *one hundred and seven dollars and fifty cents* was taken up and placed in the hands of the Senior Warden for his benefit.

The committee on Masonic Jurisdiction made the following report, which is without doubt correct in its conclusions :

"Question :

'Is a Master Mason eligible to the office of Master of a Lodge, who has been expelled from a Chapter of Royal Arch Masons, he having received the degree of Past Master in said Chapter? If he is not, would he be if he had received the degree of P. M. in a con-

vocation of such? Or could he be restored to all the rights and privileges of a P. M. in a convocation of P. M.'s, from which he had been deprived by his expulsion from a Chapter of Royal Arch Masons? Or does expulsion from a Chapter, affect the standing of an acting Master of a Lodge?"

"The standing committee on Masonic Jurisprudence, to whom was referred the foregoing question, report:

That they, as members of this Grand Lodge, are ancient *Master Masons only*, and therefore know nothing about the law governing Chapters in the expulsion of members, or whether they *ever expel* them. Nor do they know anything about the degrees in a Chapter, or mode of conferring them—if they have any—and have not observed anything in or about the Grand Lodge that would lead to the discovery of the same; and therefore ask to be discharged from the further consideration of the business of the Chapters."

A case of much interest came before the Committee on Grievances who made a very appropriate report. We quote from it:

"On the 24th day of September, one George Arbuckle received the degree of Entered Apprentice in Hamer Lodge. After his initiation, an action was commenced against him in the courts, for adultery. On the 15th day of June, 1855, the ballots were passed in said Lodge for conferring upon him the second degree of Masonry; 'the ballot appeared not clear.' The ballots were again passed; two black balls appeared and he was declared rejected. The Lodge was then closed, to meet in one week. On the 21st day of June, the evening previous to the time fixed for the meeting of the Lodge, the Master called the Lodge together, when, according to the minutes, 'on a further examination of the ballots of the previous evening, it was found that the black balls cast did not belong to our box; therefore, on motion, the ballots were passed again in the case of George Arbuckle. A black ball appeared. The ballot was again passed, and a black ball still appeared against him. The candidate was declared rejected."

"About four o'clock of the afternoon of the day on which this meeting was held, one of the brethren of the said lodge inquired of the Tiler if a called meeting of the Lodge would be held that night, and was informed there would be none; whereupon, he and another brother, who were suspected of having cast the two black balls on the first ballot, went to Masillon to attend a meeting of the Encampment at that place, of which they were members. Another brother, who happened to be present at the meeting of the Lodge, learning this fact, cast a black ball, and the candidate was declared rejected, as above stated.

"The minutes of the Lodge show that when the result of the last named ballot was declared, the Lodge was called off, "at the sound of the gavel," until the next meeting. After which several members, including the one who cast the black ball, went home. After which, at ten o'clock at night, the party who remained about the Lodge room, sent for three additional members to assist in calling the Lodge

to labor again, and proceeded to business. We quote their proceedings from the minutes: 'On an examination of the ballot boxes, it was found that two black balls were cast that did not belong to our box, and no white balls were found in the box of the Junior Deacon, and from the consultations and representations of the brethren present, and an examination of the proceedings of the Grand Lodge of the State of Ohio, it is found that under the circumstances the Grand Master gives permission to pass the ballot box again for the admission of the candidate to the degree of Fellow Craft Mason and the sublime degree of Master Mason, which was done, and found clear, whereupon the degree was conferred in due form.'

"The only excuse given by the Master of said Lodge for these proceedings is, that the brethren using the black balls refused those offered by the Deacons, and voted such as they had provided for themselves, thereby, as he states, failing to treat the rest of the brethren in a brotherly manner, and claims that if they were in error, it was an error of the head and not of the heart. This excuse only aggravates the offence, and the apology offered, in the opinion of your committee, only presents in a worse light, this villainous transaction.

"None but men destitute of honor could band together in the darkness of the night, and perpetrate a fraud so monstrous. Surely, heads like theirs are unfit to participate in, much less direct, a Masonic Lodge, where the sublime tenets of Masonry should be not only taught, but practised."

The Committee offered a resolution that the charter of Hamer Lodge be taken away, which was adopted.

A resolution, which was offered to rescind the resolution adopted in 1853, "giving to certain decisions of the Grand Master, binding efficacy as a law," was laid on the table.

The Report before us contains a memoir of the deceased P. G. M. Kreider, written by Bro. Wm. J. Reese.

We have in a former number given the names of the officers elected at this session.

FLOATS.—At the building of the temple, everything was prepared with the greatest nicety; the stones were all hewn in the quarries, and then squared, fashioned, marked and numbered; and the timber being cut in the forests, was there framed carved, marked and numbered also; so that when brought to Jerusalem, there was nothing left to be done but the arrangements of its different parts. The materials being thus prepared, were carried on floats down to Jappa, and thence conveyed to Jerusalem on carriages of curious mechanism, provided for the purpose, and then put together, according to the plan of the architect.

ARCHDEACON MANT.

EXPULSIONS AND SUSPENSIONS.*

What is the difference between an *expulsion* and an *indefinite suspension*?

Except in name, according to the present practice, none. An individual expelled or suspended, is equally deprived of all his rights and privileges of a Mason. If either, he may be restored to all his rights and privileges by his Lodge. For like acts, one Lodge may expel and another, suspend. In either case the expelled and suspended must alike petition, or a motion must be made on their behalf, for reinstatement, and a unanimous vote is necessary. In some jurisdictions, however, we believe that there may be some variation here, and a two-thirds or a majority vote may be required only in case of suspension. If this be so, it is the only difference.

To us there is evidently something wrong in this; not only to be shown by the difference in the definition of the words, but by the tradition, as we received it from our instructors a quarter of a century ago.

When one is expelled, he is driven or thrust out, exiled, excluded.

When suspended, his rights and privileges cease for a time. The word is compounded of two words which mean, hung up, and is defined also to mean delayed, undetermined.

The two ideas are wholly distinct, and although we recognize this difference, by using the two words and applying them in the decisions of some Lodges, to different grades of offences; yet, with an unaccountable inconsistency, the punishment in practice is precisely the same. In such case when one individual is "expelled" and another "suspended," they are both in the same position. Ergo, either both are expelled or both suspended. As both may be reinstated, it follows, that the one expelled, like the one suspended, has only been "deprived of his rights for a time;" and, therefore, though the judgment of the Lodge was expulsion, the execution is only an indefinite suspension.

This practice has created much confusion in our Masonic legislation, and it is time that the proper remedy should be applied. Expulsions have been resorted to in cases, when suspensions were the highest punishment which should have been decreed.

According to our view, which accords with the law as given to us,

* From the Acacia.

*no expulsion should take place for any act not specially made a Masonic crime.**

According to the old doctrine also, one who had wilfully violated his Masonic obligations, by the commission of one of the specified offences, was unworthy of being again trusted, and *should be thrust out and not again admitted*, or as it used to be briefly and strongly expressed, "*once expelled, always expelled.*"

In other matters a reformation might take place, and a restoration might well follow a suspension. Suspension, for a violation of an ordinary article of the general moral code, was necessary for the protection of the character of our Institution; but one who had wilfully broken his solemn promise, was considered unworthy of longer trust; for you might expel and reinstate, and expel again and reinstate, until every article of the special code of the Lodge had been violated by one individual. It followed that acts of individuals, were of two characters, equally of distinct, as the punishments; that to one set an expulsion was the only decree, and to the other a suspension, generally, was the punishment, though expulsions were resorted to in some of the higher crimes against the State: such acts as are made felonies by the law, and which are of a character that no reformation will remove the stain, and are said to be *mala in se*, evil in themselves, and not because they are simply prohibited. But suspension was insufficient in cases designated by us as *Masonic crimes*, and which each initiate will readily recognize.

If we remember aright, the old sentence of expulsion read: "*Forever expelled from all the rights,*" etc.

It is perhaps creditable to the good feelings and charitable disposition of the Fraternity, that "expulsions" have fallen from their high estate, and have been degraded to the rank of suspensions; but we much question whether good policy has not suffered, and the harmony of the Lodge been disturbed thereby, as well as damage done to the language, by this confusion of terms in our law.

ES There are three chartered lodges in Kansas, and several working under dispensation. A Convention was held on the 27th of December to organize a Grand Lodge.

* Out of this, doubtless, came the erroneous idea held by an individual here and there, that Lodges have no jurisdiction over any other misconduct.

PENNSYLVANIA AND NEW YORK.—At a special communication of the Grand Lodge of Pennsylvania held in Philadelphia on the seventh day of January last “on motion of P. G. Master Bro. James Page, and duly seconded by Bro. Wm. Badger, the following preamble and resolutions were adopted with great unanimity, to wit:

“*Whereas*, An unhappy condition of affairs now exists and has existed for some time in the Masonic Fraternity of the State of New York; and

“*Whereas*, This Grand Lodge has taken no part whatever in the controversy, not having recognized either of the bodies claiming to be the Grand Lodge of that State, and is, therefore, in a position to interpose her friendly offices with a view to the restoration of Masonic harmony in that jurisdiction, therefore

“*Resolved*, That this Grand Lodge do authorize its R. W. Grand Master to appoint four Brethren, himself being a fifth, to constitute a Committee in her behalf, to tender her mediation to the two bodies of Masons referred to in the preamble, for the purpose, if possible, of settled and terminating the controversy between them.

“*Resolved*, That in case of their acceptance of such mediation, the said Committee should have full and absolute power to act for this Grand Lodge in the premises, provided, however, that they should not proceed in the discharge of their duties unless it be previously stipulated and agreed that their decision, after fully hearing both parties, shall be considered as the decision of this Grand Lodge, and it be binding and conclusive upon all concerned.”

On this action of the Grand Lodge of Pennsylvania, Bro. Jno. W. Leonard, of New York, makes some very forcible comments in the February number of his *Masonic Advertiser*. We give his remarks:

“In reviewing this article, we have no desire to be hypercritical or sarcastic—but calmly and dispassionately to examine the document, and give the readers of the *Advertiser* our views on it. We do not, for a moment, admit that any ‘controversy exists’ or ‘has existed for some time in the Masonic Fraternity of the State of New York.’ We do admit that in June, 1849, several persons, many of whom had been previously distinguished for their Masonic talents, had so far forgotten themselves as Masons, as to act in the most outrageous, violent, and unmasonic manner, in the Grand Lodge of New York, utterly disregarding the gavel of the Grand Master, and acting in his presence, more becoming Billingsgate or Moyamensing rowdies than Brethren of that Mystic Temple, whose corner-stone and copestone are Brotherly-Love and Charity. We admit, also, that those rebellious pseudo-Masons, all of whom were justly expelled for their unmasonic acts, declared themselves to be the Grand Lodge of New

York, and *pretend* that they are the legitimate head of the Order in this State. But, admitting this, we would ask our Brethren of Pennsylvania, do such declaration and pretension *make them so*? Who recognizes them as a Grand Lodge? Truth answers, no Grand Lodge recognizes them, and *Pennsylvania is the only Grand Lodge in the world* which does not fully recognize the true and legal Grand Lodge of New York, by whom those rebels were expelled. Is Pennsylvania ignorant of this fact? surely, she ought not to be—when she assumes to herself the authority of ‘terminating the controversy,’ and rendering a ‘decision that shall be binding and conclusive upon all concerned.’ We will here ask what authority has Pennsylvania to set herself up as umpire in the matter, even if such difficulties existed—which we deny? How can the Grand Lodge of Pennsylvania appoint a Committee of Masons, to meet with a convention of expelled Masons, on Masonic subjects, knowing them to be such? Was there ever, in the whole history of Masonic legislation, a more unwise and imprudent step than that which the Grand Lodge of Pennsylvania would fain take in this matter? Does not her negative recognition of the expelled pretentionists, by withholding her recognition of the legal Grand Lodge—tend to strengthen them in their rebellion, by countenancing them at all, or admitting the possibility of their Masonic existence? What *effect* can such a course have upon *her own State*, whose Masonic waters are far, far, from being tranquil? We can assure the Grand Lodge of Pennsylvania that the Grand Lodge of New York has no need of the ‘friendly offices’ she would ‘interpose’ by her committee; and, on our own responsibility, would fraternally suggest that the Committee select the field of their labors nearer home.”

Free and Accepted Masons have ever been charged to avoid all slander of true and faithful Brethren, with all malice and unjust resentment, or talking disrespectfully of a Brother's person or performance. Nor must they suffer any to spread unjust reproaches or calumnies against a Brother behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such a Brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the State, but no farther.

ANCIENT CONSTITUTIONS.

NAMES OF LODGES.

The FREEMASON, of Feb. 1st, contains an article from the pen of Bro. A. G. Mackey, on the names of Lodges which we think may be read in this jurisdiction with interest. Many of the names of the towns and cities, adopted by subordinate bodies, are not euphonic and are often unpleasant, and, to many, highly objectionable. We trust that in the future, names will be selected with reference to their historical or moral signification. We give below a portion of Bro. Mackey's remarks:

The subject is a far more important one than it would be by many, at first view, be supposed. For now, in the great revival of Masonry that is going on all around us, when new Lodges are springing up in every direction, and the taste, and judgment, and ingenuity of their founders are to be exercised in the choice of appropriate names by which they are to be distinguished, it is all important that some rules should be laid down by which the inexperienced may be governed in the selection of names at once beautiful, significant and congenial with the objects of the institution. The selection of such a name requires some care, and some knowledge of the principles of Masonic nomenclature. It is essential in the selection, that a name should be chosen of which no intelligent member of the Lodge need be ashamed, and the significance of which may at once strike every member of the Order as being appropriate. "A bad name," says Lieber, "is like a bad razor; you may be a most honorable man with it, yet it incommodes you a thousand times."

Before proceeding to establish the necessary rules for the nomenclature of Lodges, it will be well that we take an historical view of the subject of Lodge names.

It must be remembered that the precedence of Lodges depends not on their names, but on their numbers. The rule declaring that "the precedence of Lodges is grounded on the seniority of their Constitution," was adopted on the 27th of December, 1727. The number of the Lodge, therefore, by which its precedence is established, is always to be given by the Grand Lodge. The name alone is a matter left to the selection of the Lodge, although, of course, this also must be approved and confirmed by the Grand Lodge.

In England, Lodges do not appear to have received distinctive names before the latter part of the last century. Up to that period the Lodges were distinguished simply by their numbers. Thus in the first edition of the Book of Constitutions, published in 1723, we find a list of twenty Lodges registered by their numbers, from "No. 1" to "No. 29," inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus in the second edition of the same work, published in 1738, we meet with a list of one hundred and six Lodges, designated sometimes singularly enough, as Lodge No. 6, at the Rummer Tavern, in Queen Street, No.

84, at the Black Dog, in Castle Street, or No. 98, at the Bacchus Tavern, in Little Bush Lane. With such names and localities, we are not to wonder that the "three small glasses of punch," of which Dr. Oliver so feelingly speaks, in his "Book of the Lodge," were duly appreciated, nor, as he admits, that "there were some Brethren who displayed an anxiety to have the allowance increased."

In 1766, we read of four Lodges that were erased from the register under the similar designations of The Globe, Fleet Street; The Red Cross Inn, Southwark; No. 85, at the George, Ironmonger Lane; and The Mercers' Arms, Mercers' Street. To only one of these, it will be perceived, was a number annexed. The name and locality of the tavern was presumed to be a sufficient distinction. It was not until about the close of the eighteenth century, as I have already observed, that we find distinctive names beginning to be given to the Lodges; for in 1793 we hear of the Shakspeare Lodge, at Stratford on Avon; the Royal Brunswick, at Sheffield; and the Lodge of Apollo, at Alcester. From that time it became a usage among our English Brethren, from which they have never since departed.

But a better taste began to prevail at a much earlier period in Scotland as well as in the continental and colonial Lodges. In Scotland, especially, distinctive names appear to have been used from a very early period, for in the very old charter granting the office of Hereditary Grand Master to the Barons of Rosslyn, and whose date cannot be more recent than 1600, we find among the signatures the names of the officers of the Lodge of Dumferline and the Lodge of St. Andrews. Among the names in the list of the Scotch Lodges in 1736 are those of St. Mary's Chapel, Kilwinning, Aberdeen, &c. These names were undoubtedly borrowed from localities; but in 1783, while the English Lodges were still content with their numerical arrangement only, we find in Edinburgh such designations as St. Luke's, Saint Gile's and St. David's Lodges.

The Lodges on the Continent, it is true, at first adopted the English method of borrowing a tavern sign for their appellation; whence we find the Lodge at the Golden Lion, in Holland in 1734, and before that the Lodge at Hure's Tavern, in Paris in 1725. But they soon abandoned this inefficient and inelegant mode of nomenclature, and accordingly, in 1739, a Lodge was organized in Switzerland under the appropriate name of Stranger's Perfect Union. Tasteful names, more or less significant, began thenceforth to be adopted by the continental Lodges. Among them we may meet in old records with the Lodge of the Three Globes, at Berlin, in 1740; the Minerva Lodge, in Leipsic, in 1741; Absalom Lodge, at Hamburg, in 1742; St. George's Lodge, at the same place, in 1743; the Lodge of the Crowned Column, at Brunswick, in 1745; and an abundance of others, all with distinctive names, selected sometimes with much and sometimes with but little taste. But the worst of them was undoubtedly better than the Lodge at the Goose and Gridiron, which met in London in 1717.

In America, from the very introduction of Masonry into the continent, significant names were selected for the Lodges; and hence

we have in 1734 St. John's Lodge, at Boston, a Solomon's Lodge in 1735 at both Charleston and Savannah, and a Union Kilwinning in 1754, at the former place.

After this brief historical digression we may proceed to an examination of the rules which should govern all founders in the choice of Lodge names.

The first and most important rule is that the name of a Lodge should be technically significant—that is, it must allude to some masonic fact or characteristic—in other words, there must be something masonic about it. Under this rule, I should reject all names derived from obscure or unmasonic localities as unmeaning and inappropriate. Dr. Oliver, it is true, thinks otherwise, and is of opinion that “the name of a Hundred or Wapentake in which the Lodge is situated, or of a navigable river which confers wealth and dignity on the town, are proper titles for a Lodge.” But a name should always convey an idea, and I can conceive of no idea worth treasuring in a Mason's mind which can be deduced from bestowing such names as New York, Philadelphia or Baltimore on a Lodge. The selection of such a name shows but little originality in the chooser; and, besides, if there be two Lodges in a town, each is equally entitled to the appellation, and if there be but one, the appropriation of it would seem to indicate an intention to have no competition in the future.

Yet barren of Masonic meaning as are such geographical names, the adoption of them is one of the most common faults in American Masonic nomenclature. The examination of a very few registers taken at random will readily evince this fact. Thus thirty-two out of the forty-eight Lodges in Wisconsin are named after towns and counties; of the two hundred and seven Lodges in Indiana one hundred and eight have names derived from the same source; geographical names are found in one hundred and seventeen out of two hundred and thirty-three Lodges in Ohio, in seven out of thirty-one in Maryland, in fifteen out of fifty-six in South Carolina, in seven out of thirty-five in New Jersey, and in five out of nine in Oregon. But to compensate for this, we have twenty-six Lodges in New Hampshire and not one local geographical appellation in the list.

There are, however, some geographical names which are admissible, and, indeed, highly appropriate. These are the names of places celebrated in Masonic history. Such titles for Lodges as Jerusalem, Tyre, Lebanon and Joppa are unexceptionable. Patmos, which is the name of a Lodge in Maryland, seems, as the long residence of one of the patrons of the Order, to be unobjectionable. So, too, Bethel, because it signifies “the house of God;” Mount Moriah, the site of the ancient temple; Calvary, the small hill on whose brow the sprig of acacia was found; Mount Ararat, where the Ark of our father Noah rested; Ophir, whence Salomon brought the gold and precious stones with which he adorned the temple; Tadmor, because it was a city built by King Solomon; and Salem and Jebus, because they are synonymes of Jerusalem, and because the latter is especially connected with Ornan the Jebusite, on whose “threshing floor” the temple was subsequently built—are all excellent and appropriate names for

Lodges. But all scriptural names are not equally admissible. Cabul, for instance, must be rejected, because it was the subject of contention between Solomon and Hiram of Tyre; and Babylon, because it was the place where "language was confounded and Masonry lost," and the scene of the subsequent captivity of our ancient Brethren; and Jericho, because it was under a curse; and Misgab and Tophet, because they were places of idol worship. No name should be adopted whose antecedents are in opposition to the principles of Masonry.

PROCEEDINGS OF THE GRAND LODGE OF THE DISTRICT OF COLUMBIA.

We have received the official report of the proceedings of the Grand Lodge of the District of Columbia from May 1st, 1855, to December 27th, 1855. The following is a list of the Grand Officers in this jurisdiction: M. W. Charles S. Frailey, G. M.; Jos. W. Nairn, No. 1, R. W. Deputy Grand Master; Grafton Powell, No. 9, R. W. Senior Grand Warden; James Goszler, No. 5, R. W. Junior Grand Warden; George C. Whiting, No. 15, R. W. Grand Secretary; Christopher Cammack, No. 11, R. W. Grand Treasurer; W. M. Ferguson, No. 15, Rev. and W. Grand Chaplain; G. A. Schwarzman, No. 1, W. Grand Marshal; Josiah Essex, No. 1, W. Grand Sword Bearer; G. W. Hall, No. 1, Brother Grand Tyler.

In his address to the Grand Lodge, held in May, the Grand Master made the following sensible and sound remarks respecting the secrecy of the ballot:

"I have not been officially advised, but representations have reached me calculated to beget the impression that the sacredness of the ballot is not duly appreciated by some of our younger Brothers. No Brother of his own accord should ever make known how he has cast his ballot, unless it be a negative one, and for which he desires to assign the cause to his Lodge. Those voting in the affirmative should scrupulously refrain from exhibiting or announcing their votes, because such a course is calculated to indicate in proportion to its extent, either the one who cast the negative ballot or those within the circle of which the Brother or Brothers may be placed who are liable to the censure of the friends of the rejected one. No Brother should institute any means to ascertain how another voted, and the knowledge if imparted to him by any accidental cause, he should regard it as a point of honor to keep within his own bosom the information thus derived. Each Brother in casting his ballot performs a duty,

for the responsibility of which he stands accountable only to the Supreme Grand Master of us all, and no one should attempt to disturb, or in the least degree interfere with such relation."

At the December communication the Grand Master expressed his opinion that a Brother, after the election of a candidate, could object to the conferring of the degree, without making known the nature of his objections, and that the Lodge could not confer the degree until the objections were withdrawn by the member making them.

There are fifteen Lodges in the District of Columbia, and we are pleased to learn that they give evidence of prosperity.

BOOK NOTICES.

MACAULAY'S HISTORY. The long expected volumes—III and IV—of Macaulay's History of England are now before the public. The reputation of the author, as a graphic and powerful writer, is, if possible, enhanced by these recent productions. They have, however, been severely criticized, and probably not without sufficient cause. The following summary of an able article in the London *Athenæum* contains much truth :

"In closing these volumes of Macaulay's History, we must record in a few words our impression of them as a whole. They have great beauties and great defects. They are unusually copious in knowledge and utterance. They are exciting, various and eminently pictorial. They are also full of prejudice—personal prejudice and party prejudice. In many parts, they are hasty in judgment as well as passionate in expression. Many will object to characters and passages; and there is more than one excessively rancorous attempt to blacken a bright reputation. Yet, with all their defects, these volumes are a fine addition to our library—the greatest historical work of our generation."

The great fault of Macaulay as a historian is the expression of strong personal feelings. He finds a character to whom he takes a fancy, and then, giving loose reins to his imagination, invests it with almost every virtue that can render it good and illustrious. So extravagant does he become often, and so highly and beautifully does he color his pictures, that his heroes are almost transformed into supernatural beings. In the present volumes, William of Orange is the author's idol. Other men are great, are noble, but he is greater and more noble—he is unrivalled. As Macaulay praises indiscriminately

those whom he admires, so he condemns too strongly those whom he dislikes. Wm. Penn, among others, is unmercifully lashed.

However, widely one may differ from Macaulay, he cannot read his concise and stirring sentences without the deepest interest. Under his pen, every word seems to live and breathe—every sentence teems with thought—and every expression is rich in coloring.

This history is now placed within the reach and means of almost every one. Messrs. Philips and Sampson & Co. of Boston have published the four volumes in an uniform size, bound in cloth, for the exceedingly low price of *forty cents* a volume—each containing from five hundred and seventy-five pages, to six hundred and forty. The work may be purchased at the store S. D. Elwood & Co, Jefferson Avenue, Detroit.

ANCIENT CHARGES. We have received from the author, Bro. Cornelius Moore, of the Review, a neatly printed book of three hundred pages, containing the "Ancient Charges and Regulations" with "notes critical and exploratory"; also "a History of the Constitutions and an examination into their authenticity and authority." The volume contains, in addition, Dr. Oliver's letter on the presumed origin of the Royal Arch Degree. We have not had time to fully examine the work and therefore cannot speak critically of its merits. The diffusion of the Ancient Constitutions and Charges, among the Craft, is a commendable work; it is from those sources that we derive light respecting the landmarks of the Order. We trust Bro. Moore will be amply repaid for his endeavours to advance the interests of the Craft. We may refer to his work again.

THE GREAT ROSY DIAMOND. BY MRS. ANN AUGUSTA CARTER.—This is a very interesting story for children, published by Messrs. Phillips, Sampson & Co. of Boston, in a neat little volume, which contains several beautiful engravings. The author "is already favourably known," say the publishers, "under the maiden name of Gray." "Her former books Clara, Laura, The little Haymaker, &c., have been reprinted in England." The tale before us, we should think, would meet with as general approbation, as the works of Mrs. Carter, which have preceded it. It is for sale at the book store of Kerr, Morley & Co., Jefferson Avenue, Detroit.

VIOLET: A FAIRY STORY. BY PHILLIPS, SAMPSON & Co., BOSTON. Here we have another charming story for children in a beautifully

printed little volume of one hundred and forty pages. It contains several pictures of funny little elves, and depicts, in an amusing style, their habits and actions. The heroine of the tale is "little Violet," the gardner's daughter, who is constantly surrounded by fairies and assisted by those little bodies in her work and her play, who afford her much amusement and happiness. The work is suited to young children as well as to those of a larger growth. It may be purchased at Kerr, Morley & Co., Jefferson Avenue, Detroit.

MISCELLANEOUS.

OFFICERS OF THE M. E. GRAND ENCAMPMENT OF VERMONT, ELECTED JANUARY 8, 1856.—M. E. Daniel L. Totter, Grand Master; E. Philip C. Tucker, Deputy Grand Master; E. Barzillai Davenport, Grand Generalissimo; Joshua Doane, Grand Captain General; Wm. S. Rublee, Grand Prelate; Wm. P. Russell, Grand Senior Warden; Gamaliel Washburn, Grand Junior Warden; Samuel S. Brown, Grand Treasurer; John B. Hollenbeck, Grand Recorder; David A. Murray, Grand Standard Bearer; Anson Hull, Grand Sword Bearer; Thomas H. Campbell, Grand Visitor; George L. Mason, Grand Warden; Lemuel S. Drew, Grand Commissary; Nathan P. Bowman, Grand Sentinel.

OFFICERS OF THE M. W. GRAND LODGE OF VERMONT, ELECTED JANUARY 10, 1856.—M. W. Philip C. Tucker, Grand Master; Parzillai Davenport, Deputy Grand Master; Gamaliel Washburn, Grand Senior Warden; John S. Webster, Grand Junior Warden; William G. Shaw, Grand Treasurer; John B. Hollenbeck, Grand Secretary; George M. Hall, Grand Senior Deacon; Joseph Bates, Grand Junior Deacon; Samuel Willson, Grand Lecturer; George M. Hall, 1st Assistant Grand Lecturer; Gamaliel Washburn, 2d Assistant Grand Lecturer; A. G. W. Smith, 3d Assistant Grand Lecturer; Rev. Eli Ballou, Grand Chaplain; Rev. Chas. Woodhouse, Assistant Grand Chaplain; Isaac B. Rowdish, Grand Marshall; Joel Winch, Grand Sword Bearer; E. H. Kilborn, Grand Pursuivant; Lemuel S. Drew, Grand Steward; Horatio N. Coon, Grand Steward; James L. Morton, Grand Tyler.

OFFICERS OF THE GRAND CHAPTER OF VERMONT, ELECTED AUGUST 9th, 1855.—M. E. Philip C. Tucker, Grand High Priest; E. John S. Webster, Deputy G. H. Priest; E. Thomas H. Campbell, Grand King; E. Joshua Doane, Grand Scribe; John B. Hollenbeck, Grand Secretary; Samuel S. Brown, Grand Treasurer; Rev. O. G. Woodbury, Hartland, Grand Chaplain; Rev. M. A. Herrick, Woodstock, Assistant Grand Chaplain; E. H. Kilborn, Grand Marshal; C. E. Colston, Hartland, Grand Steward; P. H. Whitney, Windsor; Calvin Spaulding, Plainfield, N. H. Steward; Samuel Wilson, Vergennes, Grand Lecturer; Geo. M. Hall, Swanton, Assistant Grand Lecturer; Lewis Emmons, Hartland, Assistant Grand Lecturer; G. Washburn, Montpelier, Assistant Grand Lecturer; C. Parkhurst, Royalton, Grand Sentinel; George Miller, Hartland, Grand Tiler.

KS Bro. Jos. Chellet, W. M., of Orleans Lodge No. 78, at New Orleans, writes to Bro. Mellen of the *Acacia* as follows: "I deem it my duty to inform you that Bro. Emile Moth, a member of this Lodge, has left for your State, defrauding Orleans Lodge out of funds, by him collected from the members of his lodge as dues, for which he now stands charged and will be expelled. Bro Moth is about five feet, seven inches in height, heavy built, red face, no whiskers, drinks hard; dressed in black, and can speak English, German and French. He has a Grand Lodge diploma, signed by Bro. E. Barrett as Grand Secretary, dated 1853."

AN IMPOSTER.—Bro. E. Morehouse, of Madison, Ind., thus describes an errant beggar, in a letter to Bro. Moore, of the Review. "An Irishman, calling himself Thos. O'Brine, called on us at Madison for aid. He is about 40 to 45 years of age, carries his left arm in a sling—disabled in coming to America, on board the ship—wants to raise funds to fetch his wife and children; says he received three degrees of Masonry in one night, the evening before leaving Ireland. Has a diploma with two large red seals near the top and bottom of the left side of his diploma, with a black silk ribbon, one inch wide, extended between them; no secretary's name attached. His diploma, on close examination, shows it all to be bogus. On the left hand margin is written, Thomas O'Brine's marks * * *. I called on him to write his name, and he wrote it Thommes O'Bryen. He deceived them in Rising Sun, and elsewhere, by the letters he showed from the Brethren there. The good of Masonry demands his exposure."

BALLOT.—Ballotting frequently takes place in a Freemason's Lodge, more particularly in admitting a candidate, which is never allowed to take place unless he has a majority of votes in his favor, according to the rules of the Lodge; some Lodges requiring perfect unanimity, others admitting the candidate when there are not more than three black balls against him. In exercising this privilege, every member ought to give his ballot perfectly free from any influence from either the officers of the Lodge, or from personal or private motives. He ought at all times to remember that this privilege is given to men who ought to think and act for themselves, with this one sole object in view, viz: the credit, honor and welfare of the Craft in general, and his own Lodge in particular.

GADICKE.

JOSEPH D. EVANS.—We learn from the Mirror and Keystone, that our distinguished Brother, the Most Worshipful Grand Master of the Grand Lodge of New York, Joseph D. Evans, has sustained a serious injury, which may confine him to his bed for some time. As he was travelling in a chaise, near Milledgeville, Georgia, the horse ran away, and as he was approaching a precipice, our Brother, in order to save himself, jumped out of the vehicle, and, in doing so, he broke his leg above the ankle. We sincerely hope that the injury may prove of a light character, and that he may soon be enabled to return to his home, and attend to his vocation.

GRAND LODGE OF NEW JERSEY.—This body held its annual communication the 9th of January last. The attendance was large, and everything passed off harmoniously. The following officers were elected for the ensuing year: M. W. Dan Babbit, G. M.; R. W. Theodore R. Varick, D. G. M.; R. W. John A. Janeway, S. G. W.; R. W. Geo. Finch, J. G. W.; R. W. Elias Phillips, G. T.; R. W. Jas. H. Hough, G. Sec.; R. W. John R. Chapin, Dep. G. Sec.

NATIONAL LODGE, No. 209, at New York city. Officers of the ensuing year:—John W. Leonard, W. M.; W. W. Jones, S. W.; Jas. Rasbottom, J. W.; T. H. Quick, Tr.; S. H. Coleman, Sec.; H. C. O'Connor, S. D.; Geo. West, J. D.; Sewel Fisk, Tiler.

OFFICERS OF PONTIAC ENCAMPMENT, No. 2.—Bela Cogshall, G. O.; John Bacon, Sr., C. G.; A. B. Mathews, P.; C. W. Wadsworth, S. W.; Sam. H. Thurber, T.; Sam. Chamberlin, R.; S. H. Thurber, S. W.; Wm. Scott, S. B.; H. S. Rinehart, Sword Bearer.

INDIANA.—This state now has a State Grand Encampment with six chartered subordinates ; a State Grand Council of Royal and Select Masters, with four subordinates ; a State Grand Chapter with some twenty-five chartered subordinates and eight working under dispensation ; and a Grand Lodge with one hundred and eighty-two chartered subordinates, with memberships in all the departments of nearly ten thousand.

RAISED.

In Meridian Sun Lodge No. 49, Sturgis, on the 21st of January Luther Severy—on the 18th inst. Jonas V. Hibbard.

In Zion Lodge No. 1, from 10th January to 10th of February, S. D. Woodworth, B. F. Masten, and Geo. Wandlass.

DIED.

In Mason on the 27th day of January, Bro. Jonathan Demuth.

At a special Communication of Mason Lodge No. 70 F. and A. Masons, held on the 30th day of January, A. D. 1856, the following resolutions were adopted :

Whereas, It has pleased Almighty God to remove from among us our dearly-beloved Brother Jonathan Demuth—late a worthy member of this Lodge, who departed this life at his residence in Mason, on the 27th of January, A. D. 1856, at the age of sixty-three years, therefore,

Resolved, That in the decease of our late venerable Brother, we have lost from our midst one who was endeared to the members of this Lodge by his amiable and virtuous conduct, his unfeigned attachment to the Institution, and his inflexible fidelity to his trust—over whose decease his afflicted relatives will drop their silent tears, while we, with mournful pleasure, will cherish his memory for his many virtues.

Resolved, That in the possession of a heart, ever susceptible to the appeals of suffering humanity, and with a hand ever ready to be extended for the aid, and support of a worthy Brother, he was at once generous, kind, courteous and amable, unwavering in the discharge of his duty ; a man whose death has inflicted a loss, not only upon us, but also upon society outside the sphere of our Fraternal Brotherhood.

Resolved, That while our Hall, draped in mourning, reminds us that death has claimed a tribute from our mystic circle, we feel impelled to say that he who has gone from his labors on earth, and whose loss we now mourn, possessed as many virtues and as few faults as ordinarily fall to the lot of man ; over the latter we will cheerfully cast the mantle of masonic charity ; and with us, the former needs no marble monument to perpetuate their memory.

Resolved, That we, as a Society, tender to the family and relatives of our deceased Brother, our kindest emotions of sympathy in their bereavment ; and while we deeply regret the loss of our departed Brother, we can readily conceive how much more poignant must be the grief of those who mourn the loss of an affectionate husband, a kind and indulgent father and a respected relative.

P. M. KERRMAN, Sec'y.

J. W. PHILLIPS, W. Master.
J. L. HUNTINGTON, Sen. Warden.
P. Low, Junior Warden.

EDITOR'S TABLE.

Bro. Geo. B. Ensworth, Worshipful Master of Union Lodge of Strict Observance, is agent for **THE ASHLAR**, and is authorized to obtain subscriptions, receive moneys and give receipts. He will call upon Brethren in the city and country, in a few days.

VISITS AMONG THE BRETHREN.—Since the preparation of our February number, we have visited our Brethren in Grand Rapids. This place is growing rapidly, and shows the marks of prosperity. Its streets are filled with people hurrying to and fro, and all is activity. We are pleased to find that a commendable spirit pervades the Fraternity in this flourishing city, and that they are rapidly advancing. We were gratified by a visit to Grand River Lodge, where we witnessed the initiation of a candidate. Bro. Warren P. Mills laid us under obligations by his kindness. May his robust frame defy the ravages of time for many years, and may his jovial nature never be darkened by the clouds of misfortune! We would also return thanks to Bros. Lyon, Leavitt and Innis, for personal attentions.

IONIA.—Here we were welcomed by Bro. Fred. Hall, who made our short visit very agreeable. We were able to see but few Brethren, as we arrived in the evening and left the next morning. The Craft appears to be doing well in this place. A new Chapter has just been constituted here, and commences with fine prospects.

LYONS.—We remained in this place only four or five hours, but during that time had the pleasure of seeing many of the Brethren, who displayed a praiseworthy interest in the Order. To Bro. D. M. Fox, we are indebted for personal attentions.

PORTLAND.—At this place we had the pleasure of meeting Bro. Beers, Master of the Lodge, who is actively engaged in promoting the interests of the Craft.—Leaving this place, a ride of fifty miles in an open sleigh, carried us, on an exceedingly cold day, to Marshall. Of this tour, we shall long have a vivid recollection, as we froze one ear, one side of our nose, and both cheeks, quite severely.

TRENTON.—We visited this place in company with Deputy Grand Master Horace S. Roberts, and had the pleasure of assisting in the raising of five candidates. The Lodge in this place, under the guidance of Bro. Saunders, W. M., is doing well. It has the right kind of timber. Its work is very creditable to the members. We trust our good fortune may enable us to visit them again at no distant day.

CELEBRATION AT YPSILANTI.—Phoenix Lodge, at Ypsilanti, celebrated the birthday of Washington on a magnificent scale. No expense was spared to make the occasion interesting. For several days previous to the festival, committees of ladies and gentlemen were busily occupied in making the necessary arrangements which did credit to their good judgment and good taste.

At six o'clock in the evening, the members of the Lodge, and a large number of visiting Brethren from neighboring towns, met at the Lodge room. After clothing themselves with regalia, they moved in a procession to the Presbyterian Church, where a large number of ladies were assembled in the galleries and side pews. The building was soon filled to its utmost capacity. Worshipful Master C. F. Ashley, M. D., presided. After singing by the choir, and prayer by the Chaplain, Rev. Bro. E. Blades, an oration was delivered by Allyn Weston, on the principles and utility of Masonry. The exercises closed with singing and a benediction.

The assembly then proceeded to the Lodge room, where an hour was spent in social conversation. At ten o'clock, four hundred and fifty ladies and gentlemen sat down to a sumptuous repast in Hewitt's Hall. There were four long tables, beautifully decorated with Masonic symbols neatly and appropriately arranged. Exquisite in workmanship, and attractive to the eye, the typical ornaments gave a charm to the occasion, which was heightened by the presence of the fair artists who made them. Over the whole scene the portrait of the Father of his Country, at the head of the hall, looked down with a quiet and approving countenance.

After partaking of the luxuries upon the tables, the regular toasts were announced. The "feast of reason and the flow of soul" commenced. Every one seemed to be in excellent spirits—perfectly satisfied with himself and the world at large. There were no sedate countenances; witty speeches, quick thrusts, ready retorts, and last but not least, the sparkling eyes and approving smiles of the fair sex enlivened the scene. Wood's Band, of Detroit, played appropriate and popular airs between the toasts. All entered into the spirit of the proceedings, and nothing was wanting to give them zest. The mirth of the occasion, we are happy to say, was genuine, heartfelt—unaided by any kind of spirituous liquor. Coffee and pure water were the only beverages.

We regret exceedingly that the late day at which this is written, prevents a detailed report of the convivial proceedings. The toasts and speeches were spontaneous and appropriate. Bro. Blade's stock of good humor and wit, though drawn upon largely, was not exhausted—he was keen and sharp to the last.—The gathering broke up at two o'clock in the morning, and every one departed happy and joyous as when he came. Such pleasant times do not occur often. Better would it be for the Craft and the world, if they were more frequent.—Free from every objectionable feature, they afford recreation, and foster a spirit of charity and brotherly love. Long will the festival at Ypsilanti be remembered by all present, as "a good time" past.

Several Masonic celebrations for the 22nd inst., were projected in different parts of the State. By a letter from Sturgis, we learn that an address was to be delivered in that place, by Rev. G. B. Joslyn, of Ind.; refreshments were to be furnished at Swan & Pendleton's hotel, and a dance was to take place in the evening, at Page's Hall.

☞ We have at various times received favorable notices from our contemporaries, but none have come to us more unexpectedly, or are more genuine and heart-felt in their expression, than the words of praise and encouragement bestowed upon our work, by Bro. Hyneman, of that veteran Masonic periodical, the *Mirror & Keystone*. We clip the following from the last issue of his paper, and trust that THE ASHLAR may continue to merit the good opinion and kind words of our Brother:

The article in our last number, under the head of "Grand Lodge of Michigan," was copied from the "Ashlar," published by Allyn Weston, Detroit, Michigan, and by some unaccountable omission the proper credit was not given. This is, we believe, the first time that we have neglected to acknowledge the source from whence we have taken an article published in the columns of the "Mirror and Keystone," and we take the earliest opportunity to correct the omission. We do this the more cheerfully as the "Ashlar" is among the most welcome of our Masonic exchanges, and besides, Bro. Weston is an accomplished scholar, and his publication merits the high recommendation given to it by the Grand Lodge and Grand Chapter of that jurisdiction. If the "Ashlar" has not a wide circulation among the Fraternity in Michigan, it will prove most conclusively that, as *rough ashlar*, they are unwilling to become polished, perfect stones, and as such, cannot be used in the construction of our sacred edifice.

INFLUENCE OF MASONRY IN WAR.—The following incident is recorded in "*Sketches of the War*," published in 1815: On the 30th of July, 1813, the British, in two sloops of war, three gun boats, and about forty batteaux, loaded with troops, sailors and marines, about fourteen hundred in all, landed at Plattsburgh. There were no American troops there, except about three hundred militia. The officer in command of the English army assured the civil authorities of Plattsburgh, that private property should be respected, and that citizens not found in arms, should be unmolested. Yet the promises were no sooner made than violated. The enemy destroyed the public buildings, wantonly burned two store houses, and carried off several thousand dollars worth of goods. The dwelling houses were rifled, and the Masonic Hall was stripped of all its contents, and the jewels and records carried to Montreal. The Masons of Montreal, hearing this, made a representation of the facts to the commander-in-chief, who promptly ordered the property taken from the Hall to be surrendered to the Masons of Montreal, and by them it was safely transmitted to the Lodge in Plattsburgh.

☞ It has been long, and still is, the glory and happiness of this society, to have its interests espoused by the great, the noble, and the honored of the land. Persons who, after the example of the wisest and grandest kings, esteem it neither condescension nor dishonor to patronize and encourage the professors of the Craft. It is our duty in return to do nothing inconsistent with this favor; and being members of this Body, it becomes us to act in some degree suitable to the honor we receive from our illustrious head. MARTIN CLARE, 1735.

THE ACACIA.—This magazine commenced its second volume, with the last January number. It is one of the best Masonic periodicals in the country, and contains able and instructive editorials. We always welcome it to our table, and read its pages with interest. Bro. Mellen deserves a liberal patronage, and we trust he will receive it. The ACACIA is published at Natchez, Miss., at \$3 per annum, in advance.

THE
ASHLAR.



VOL. I. DETROIT, APRIL, 1856. NO. VIII.

WORK.

The rapidity with which Masonry is advancing in many parts of the world, and especially in the United States, may cause its advocates to pause and consider whether the growth is healthy and desirable, and whether there is not need of imposing restrictions which will tend to improve the *quality* and lessen the *quantity*. A more appropriate time to advance the interest of the Craft, will never come; and greater facilities will never be enjoyed, than those which we now possess. The bright sun of prosperity shines upon us, the opposition of foes without is not felt, and harmony and peace reign within our Order. The revival of Masonry in this country, within a few years, has called attention to its history, philosophy and morality, and caused them to be studied till many learned minds are engaged in their elucidation. To-day, the press is sending broadcast over America and Europe, volumes of Masonic literature, which are read by hundreds of thousands of the Craft. The means, therefore, of

imparting knowledge, and discussing many important topics connected with the Institution, are ample. There are some subjects, however, pertaining to the *arcana*, which can be publicly referred to or explained only in general terms. Such is the nature of the theme that we propose to consider in this article.

There are certain essential forms and ceremonies which distinguish Freemasonry, and render it of practical use. These rites relate to the universal language which is understood and spoken by members of the Order in every region of the globe—whatever may be their native dialect. Such portions of the work of the lodges have suffered no material alteration; they must remain substantially the same, or cease to impart a correct knowledge of the means of communication which has come down from past ages, and is now recognized by Brethren in all parts of the world. They can not be changed without destroying that which gives vitality to our Society, and makes it a mighty instrument of good. On this point, little danger is to be apprehended; no Mason is so ignorant or base as to attempt to introduce any innovation that will alter our language by omitting, abbreviating, or adding thereto.

That all the proceedings of different Masonic bodies ought be uniform, the least reflecting mind must admit. Masonry should be an unit throughout the earth. This, however, is hardly to be expected in the present age, and will, perhaps, never be realized. As long as there are different governing heads, so long there will be differences of opinion, and conflicting decisions. If we cannot attain perfect unanimity, we should strive to approach as near it as possible; and, laying aside predilections and prejudices, consider all questions, relating to our Order, with unbiased minds and a sincere desire to promote its best interests.

There is need of the exercise of such a spirit, when we are called upon to discuss the forms and ceremonies of the Lodge. Of their importance, little need be said. As a means of inculcating moral truths, and giving a correct understanding of Masonic language, they possess a value which can be duly appreciated only by the initiated. They have ever been held in high estimation by intelligent Brethren. It is by the aid of forms and ceremonies that we are led from the first step in Masonry to the summit of its intellectual and moral teachings. It is of the utmost importance that they should be adapted for the attainment of the end in view, and that they should conform as near to the ancient rites, as possible. Rites, teaching pure morality and which are hallowed by time, cannot fail to

produce beneficial effects. For the benefit of the Institution, one standard should be adopted and practised in all countries. Then, uniformity would prevail, and an American Mason would be as much at home in an European Lodge, as he would in a Lodge in the United States. Such a state of things has been greatly desired by learned Masons for many years, and different plans have been suggested to promote it. None of them have met with general favor. In various jurisdictions, however, salutary rules have been established by Grand Lodges, which have caused the Craft to pursue one mode of work. By the act of union between the two parties in England, in 1813, it was provided that "after the day of the reunion aforesaid, and when it shall be ascertained what are the obligations, forms, regulations, working and instruction to be universally established, speedy and effectual steps shall be taken to obligate all the members of each Lodge in all the degrees, according to the form taken and recognized by the G. M., P. G. M., G. Officers and Representatives of Lodges on the day of re-union; and for this purpose, the worthy and expert Master Masons, appointed as aforesaid, shall visit and attend the several Lodges within the bills of mortality, in rotation, dividing themselves into quorums of not less than three each, for the greater expedition; and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, that *perfect reconciliation, unity of obligation, law, working, language and dress, may be happily restored to the English Craft.*"

Since 1813, it has come to pass that work, in different locations, has been subject to slight innovations from time to time, till a diversity exists which is much to be regretted. Not only the forms and ceremonies of American Lodges differ in many particulars from those of Europe, but they are far from uniform in different parts of the United States and Canada. So great, sometimes, is the variance, that a Mason of this jurisdiction, visiting Eastern Brethren, finds himself greatly embarrassed if he attempts to assist in performing the work.

We do not propose to enter at this time upon a discussion of the best means of removing the evil, to which we have alluded. A project has been proposed and canvassed at different periods, which, though it meets with little favor, apparently, in the different jurisdictions, we are inclined think would accomplish much good, if properly carried out. What is wanted to make the machinery of Lodges run smoothly and alike, is a head—a controlling power, which shall guide

and regulate all. Till such a supreme Body shall be established, there is little prospect of uniformity of work being attained in the Lodges throughout the country. This topic is one of sufficient magnitude to occupy an article by itself, and we may allude to it more at length on an other occasion.

Under the present state of affairs, what is the proper course to be pursued? Each Grand Lodge has an important duty to perform, which it should not neglect. It should prescribe the forms and ceremonies to be adopted by its subordinates, and see that they are strictly observed. Uniformity of work will exist at least in its own jurisdiction, and its members, when visiting each other, will never find themselves embarrassed in performing work. We are pleased to know that there is little or no variance in some States. Such is the case in Michigan. As far as officers of Lodges here have a knowledge of the ritual, they agree, and no one attempts to set at defiance, or disregard, the enactments of the Grand Lodge. While, therefore, the members of the Order in this jurisdiction are working harmoniously, in New York, where no system is recommended or prescribed, there is great confusion among the Craft, each Lodge being entirely independent, and practising such rites as it chooses.

We hardly need to say that a wide difference of opinion exists among learned and distinguished Masons as to the proper mode of working in many respects. This fact is not seriously considered by many; if it were, it would lead them to express their views with a little modesty, when they condemn the ceremonies recommended by any Grand Lodge, and practised in its jurisdiction. It is not unfrequently the case that a Mason who gets a few hundred miles from home—especially if he comes from the East—and sees work differing from that, to which he has been accustomed, speaks of it with a tone of ridicule and contempt. For our part, we have never seen the ceremonies of any degree, with which we could not find fault, or to which we could not raise some objection. No system is perfect; each has its blemishes and its inconsistencies. That observed in Michigan, although severely condemned by some Brethren of other jurisdictions, is, we believe, as impressive as any other, and taken as a whole, as free from objection.

Masons are very apt to get attached to, and, indeed, prejudiced in favor of, a particular mode of work, merely because they have learned it, and it is practised in their Lodge. This is wrong. Every member should strive to obtain that which is best and most correct; and if he finds he has been in error, he should willingly retrace his steps and

learn anew. Were this disposition more generally manifested, there is reason to believe that the day would not be far distant, when some plan or compromise would be adopted, which would produce general uniformity, and leave no contention among the Craft, "but that noble contention, or rather emulation, of who can best work and best agree."

SECRECY.—One of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts (in peace and war) that never reached their designed ends, but were shaken into shivers and defeated, only through defect or secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples, let us consider that which excels all the rest, derived ever from God himself. Who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow; nor could the wise men in ages past, divine what should befall us in this age: whereby we may readily discern, that God himself is well pleased with secrecy. And although (for man's good) the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination, in regard whereof the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

* * * * *

The first thing that Pythagoras taught his scholars was to be silent, therefore (for a certain time) he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate to them, and never to speak but when time required, expressing thereby that secrecy was the rarest virtue.—Would to God that the Masters of our present Lodges would put the same in practice!

Aristotle was demanded what thing appeared most difficult to him; he answered, to be secret and silent.

To this purpose St. Ambrose, in his offices, placed among the principle foundations of virtue, the patient gift of silence.

MY DARLING.

BY SARAH J. C. WHITTLESEY.

Rosy, romping, dimpled darling,
 Merry as the May;
 White pearl in a jewel life-wreath
 Woven far away;
 Golden-haired and lips of cherry,
 Dropping honey words,
 Gushing on the silvery south breeze,
 Glad as summer birds.

Will that little head, my darling,
 Golden head of thine,
 Ever crush its wealth of brown curls,
 On this heart of mine;
 Nestling in the dew of childhood's
 Fresh and rosy charms,
 Spirit—whispering with the angels,
 In my folding arms?

Shall I ever part the ringlets,
 On thy forehead white,
 From thy shaded, sleepy, gray eyes,
 Shutting, half in light—
 Like the sunset and the twilight,
 Of a woodland spot,
 Hidden in the past's gray shadows,
 Gone but unforget?

He will take thee to his bosom,
 In the years to come,
 Tell thee many a simple story
 Of that early home;
 How the thick vines crept and clambered
 Round the dim old eaves,
 Hiding many a downy nest-home,
 'Mid the scented leaves;

How the starry roses scattered
 On the low white sill,
 Where we'd watch the evening shadows
 Settling on the hill;
 And the red moon rising over
 Ether's rim of blue,
 Making diamonds on the green leaves,
 Of the white, round dew.

Thou wilt see the tear-drop sparkle
 In his azure eye,
 Whiles he tells thee, in the eve-light,
 Tales of years gone by!
 Smoothing back thy floating tresses,
 With a trembling hand;
 Dreaming of a glad re-union,
 In the "Better Land!"

LISTLESSNESS IN LODGE MEETINGS.

The necessity of correctly and properly performing work in Lodges is easily demonstrated to the mind of every intelligent Brother. When ceremonies are conducted in a blundering or spiritless manner, they not only fail to produce the desired effect on the candidate, but they become tedious, if not repulsive, to Brethren who witness them. Tiresome, however, as they may be on account of the ignorance and incapacity of officers, every member of the Order should remember that they deserve careful attention, and are calculated to impart lessons of great value. No person who enters our Lodges and beholds the forms hallowed by time, should be a merely inattentive spectator, or should drowse away his time. What an impression must be produced on the mind of a candidate, when he sees members quietly nodding or fast asleep while he is passing through the ceremonies! When Brethren wish to sleep they should not visit our meetings, but seek repose in some more appropriate place.

The subject of which we are treating, is not an unimportant one. We regret to say that we have seen some Brethren sleep in Lodges, when the work was conducted in a very impressive manner, and engaged the serious attention of almost every person present.

There is another evil prevalent at Communications, which tends to lessen the effect of the ceremonies, and convert them into a farce. A spirit of levity is manifested, and private conversations are carried on, much to the annoyance of the officers. At such a time, it is no easy matter for the Master to maintain silence and order without interfering with the work; and he has, therefore, to rely in a great degree upon the good sense of the Brethren to preserve quiet and decorum. It is, however, his imperative duty, at a proper time, to reprimand those who manifest a spirit of levity. If he fail to do so, he does not mightily perform the labors of his office and exercise that salutary control over the Craft, which his moral obligations bind him to exert. Upon his shoulders, therefore, must often rest blame for the manifestation of indifference or levity.

No one should visit Lodge meetings unless he is interested in the ceremonies of Masonry and holds them in proper estimation. If he thinks they are frivolous, or does not regard them as the means of impressing upon the minds of candidates "wise and serious truths," he does a wrong to the Institution and to himself, when he frequents our Lodge rooms. His influence is pernicious, and tends to bring ridicule upon the proceedings. The zealous Mason, who regards the

ceremonies of initiating, passing and raising in the right light, regrets to hear Brethren speak lightly of forms which are essential to the continuance of our Order, and to see members listless and indifferent while the work of the Lodge is going on. To the Master, who understands and desires to perform his duties, the conduct of such persons is exceedingly unpleasant, and tends to dampen his ardor and embarrass his movements. It is especially annoying when, after a portion of the ceremonies are completed, a stampede is made for the door as though the remainder of the performance, which devolves upon its presiding officer, were not worth listening to, or were—to use a cant phrase—“a great bore.” The closing portion of the proceedings, in either degree, is, to the intelligent Brother, beautiful and interesting even when poorly performed. Where the custom prevails of leaving the Lodge room as indicated, we believe the Master has the right, and should exercise it, to establish a rule requiring members to remain till the Lodge is closed, unless for good and special reasons given, of the soundness of which he is to be judge. This may appear to be arbitrary, but it is the only way in which the evil can be removed; and that it ought to be removed, no reflecting Brother will deny.

Let the subject under consideration receive the candid attention of Masters and members; let the former do their duty fearlessly, and the good sense of the latter will not fail to approve.

CHARITY.—Augmentation of members increases the necessity of giving to the distressed and needy. Within the jurisdiction of almost every Lodge, opportunities to administer to the wants of distressed Brethren, or their widows and orphans, are frequently presenting themselves. In populous cities, the demands upon the Craft, by the indigent and suffering, are numerous. Hardly a day passes, but some Brothers ask and receive aid. While he should guard against imposters, and take the necessary steps to prevent fraud, the true Mason will never refuse to give of his abundance to those who are suffering, especially if they be members of the Order, or the widows or orphans of such. The precepts of our Institution tell us to do good unto all, and teach us that Charity is greater than Faith and Hope; “for our faith may be lost in sight, hope ends in fruition, but charity extends beyond the grave through the boundless realms of eternity.”

BRO. MACKEY'S NEW WORK ON THE PRINCIPLES OF
MASONIC LAW.

Much has been written on the history of Freemasonry, and learned men have expended months and years, endeavoring to elucidate disputed points of little or no practical benefit, connected with some tradition of the dim and distant past, while the most important part of Masonic literature has been sadly slighted. The jurisprudence of the Order has received consideration wholly inadequate to its claims. As changes, resulting from the spirit and circumstances of the times, have taken place in the business of Lodges, they have given rise to new questions of importance, which can be equitably and properly settled only by reference to ancient landmarks, and by the aid of that light which old usages and the principles of the Institution impart. The field, presented by the consideration of this subject, is one of wide extent, where the most gifted mind may find ample opportunity to exercise its powers. Although distinguished members of the Order have, in periodicals or in the reports of Committees on Foreign Correspondence, discussed mooted points of Masonic law, none of them, in recent years, till now, have deemed the matter of sufficient importance to bestow upon it labor enough to produce a systematic work. The first step, however, toward supplying the demand, has been taken by one fully competent to perform the task well. Bro. Jno. W. Leonard, of New York, has just issued a work of Bro. A. G. Mackey, entitled *The Principles of Masonic Law: A Treatise on the Constitutional Laws, Usages and Landmarks of Freemasonry.*"

We cannot better give an idea of the design and plan of the book before us, than by quoting from its preface :

"It is not pretended to present to the Craft an encyclopedia of jurisprudence, in which every question that can possibly arise, in the transactions of a Lodge, is decided with an especial reference to its particular circumstances. Were the accomplishment of such an herculean task possible, except after years of intense and unremitting labor, the unwieldy size of the book produced, and the heterogeneous nature of its contents, so far from inviting, would rather tend to distract attention, and the object of communicating a knowledge of the Principles of Masonic Law, would be lost in the tedious collation of precedents, arranged without scientific system, and enunciated without explanation.

"When I first contemplated the composition of a work on this subject, a distinguished friend and Brother, whose opinion I much respect, and with whose advice I am always anxious to comply, un-

less for the most satisfactory reasons, suggested the expediency of collecting the decisions of all Grand Masters, Grand Lodges, and other Masonic authorities upon every subject of Masonic Law, and of presenting them, without commentary, to the Fraternity.

"But a brief examination of this method, led me to perceive that I would be thus constructing simply a digest of decrees, many of which would probably be the results of inexperience, of prejudice, or of erroneous views of the Masonic system, and from which the authors themselves have, in repeated instances, subsequently receded—for Grand Masters and Grand Lodges, although entitled to great respect, are not infallible—and I could not, conscientiously, have consented to assist, without any qualifying remark, in the extension and perpetuation of edicts and opinions, which, however high the authority from which they emanated, I did not believe to be in accordance with the principles of Masonic jurisprudence.

"Another inconvenience which would have attended the adoption of such a method is, that the decisions of different Grand Lodges and Grand Masters are sometimes entirely contradictory on the same points of Masonic law. The decree of one jurisdiction, on any particular question, will often be found at variance with that of another, while a third will differ from both. The consultor of a work, embracing within its pages such distracting judgments, unexplained by commentary, would be in doubt as to which decision he should adopt, so that coming to the inspection with the desire of solving a legal question, he would be constrained to close the volume, in utter despair of extracting truth or information from so confused a mass of contradictions.

"This plan is therefore at once abandoned. But knowing that the jurisprudence of Masonry is founded, like all legal science, on abstract principles, which govern and control its entire system, I deemed it to be a better course to present these principles to my readers in an elementary and methodical treatise, and to develop from them those necessary deductions which reason and common sense would justify.

"Hence it is that I have presumed to call this work 'The Principles of Masonic Law.' It is not a code of enactments, nor a collection of statutes, nor yet a digest of opinions; but simply an elementary treatise, intended to enable every one who consults it, with competent judgment, and ordinary intelligence, to trace for himself the bearings of the law upon any question which he seeks to investigate, and to form, for himself, a correct opinion upon the merits of any particular case."

The plan, adopted by Mr. Mackey, was the most judicious one which he could have chosen, and has enabled him to produce a work which the means of almost every Mason will permit him to purchase. The authorities that have guided him, are of two kinds—unwritten and written, which he compares to the "*lex non scripta*," or common law, and the "*lex scripta*," or written law of English or American jurists.

The unwritten law, he says, "is derived from traditions, usages and customs of the Fraternity as they have existed from the remotest antiquity, and as they are universally admitted by the general consent of the members of the Order." The written law is derived from a variety of sources, and was framed at different periods. The following documents, the author deems of sufficient authority to substantiate any principle, or to determine any disputed question in Masonic law :

1. The "Ancient Masonic charges, from a manuscript of the Lodge of Antiquity," and said to have been written in the reign of James II.*

2. The regulations adopted at the General Assembly held in 1663[†] of which the Earl of St. Albans was Grand Master.**

3. The interrogatories propounded to the Master of a Lodge at the time of his installation, and which, from their universal adoption, without alteration, by the whole Fraternity, are undoubtedly to be considered as a part of the fundamental law of Masonry.

4. "The Charges of a Freemason, extracted from the Ancient Records of Lodges beyond sea, and of those in England, Scotland, and Ireland, for the use of the Lodges in London," printed in the first edition of the Book of Constitutions, and to be found from p. 49 to p. 56 of that work.***

5. The thirty-nine "General Regulations," adopted "at the annual assembly and feast held at Stationers' hall on St. John the Baptist's day, 1721," and which were published in the first edition of the Book of Constitutions, p. 58 to p.

6. The subsequent regulations adopted at various annual communications by the Grand Lodge of England, up to the year 1769, and published in different editions of the Book of Constitutions. These, although not of such paramount importance and universal acceptance as the Old Charges and the Thirty-nine Regulations, are, nevertheless, of great value as the means of settling many disputed questions, by showing what was the law and usage of the Fraternity at the times in which they were adopted.

The volume is divided into four books. The first treats of "The Law of Grand Lodges;" the second, of that of Subordinate Lodges; the third, of that of Individuals; and the fourth, of "Masonic Crimes and Punishments." By an index, properly arranged at the end, any subject treated of, may be easily found.

* They will be found in Oliver's edition of Preston, p. 71, note, (U. M. L., vol. III., p. 68), or in the American edition by Richards, Appendix I., note 8.

** Found in Ol. Preston, n. 3 (p. 162, U. M. L., vol. III., p. 134).

*** In all references to, or citations from, Anderson's Constitutions, I have used, unless otherwise stated, the first edition printed at London in 1723—a fac simile of which has recently been published by Bro. John W. Leonard, of New York. I have, however, in my possession the subsequent editions of 1738, 1765, and 1767, and have sometimes collated them together.

It is not our intention to pass under critical revision the various opinions expressed by Bro. Mackey. Some of them we may dissent from, but taking his production as a whole, we can confidently say it is the best authority on Masonic law, within the reach of the Craft generally; and such is the importance which we attach to it, that we wish to see a copy of it placed in the hands of every Master of a Lodge in Michigan. By reference to it, various questions of practical importance, which are constantly arising in the business of subordinate bodies, can be correctly decided, and an uniformity of proceeding obtained, which is looked for in vain now. This is what has long been wanted, and the only cause of surprise is, that a production like Bro. Mackey's, was not laid before the Craft years ago.

Although the work treats of the Principles of Masonic Law, yet it gives many minutiae which are of great value, especially to officers of Lodges. Among other things for instance, it details the mode of keeping the minutes of Communications, and the proper mode of balloting for candidates. The duties of officers, it defines with clearness and a force of reasoning which commends itself to the discriminating mind. We cannot, perhaps, give a more correct idea of the style of the work, than by quoting from the chapter on "The Worshipful Master."

"A necessary qualification of the Master of a Lodge is, that he must have previously served in the office of a Warden.* This qualification is sometimes dispensed with in the case of new Lodges, or where no member of an old Lodge, who has served as a Warden, will accept the office of Master. But it is not necessary that he should have served as a Warden in the Lodge of which he is proposed to be elected Master. The discharge of the duties of a Warden, by regular election and installation in any other Lodge, and at any former period, will be a sufficient qualification.

"One of the most important duties of the Master of a Lodge is, to see that the edicts and regulations of the Grand Lodge are obeyed by his Brethren, and that his officers faithfully discharge their duties.

"The Master has particularly in charge the warrant of Constitution, which must always be present in his Lodge, when opened.

"The Master has a right to call a special meeting of his lodge whenever he pleases, and is the sole judge of any emergency which may require such special communication.

"He has, also, the right of closing his Lodge at any hour that he may deem expedient, notwithstanding the whole business of the evening may not have been transacted. This regulation arises from the unwritten law of Masonry. As the Master is responsible to the Grand Lodge for the fidelity of the work done in his Lodge, and as

* "No Brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden."—*Old Charges*, 1 V. (U. M. L., vol. xv., book 1, p. 33).

the whole of the labor is, therefore, performed under his superintendence, it follows that, to enable him to discharge this responsibility, he must be invested with the power of commencing, of continuing, or of suspending, labor at such time as he may, in his wisdom, deem to be the most advantageous to the edifice of Masonry.

"It follows from this rule that a question of adjournment cannot be entertained in a Lodge. The adoption of a resolution to adjourn, would involve the necessity of the Master to obey it. The power, therefore, of controlling the work, would be taken out of his hands and placed in those of the members, which would be in direct conflict with the duties imposed upon him by the ritual. The doctrine that a Lodge cannot adjourn, but must be closed or called off at the pleasure of the Master, appears now to me to be very generally admitted."

The limits of this article will not permit us to give a more detailed notice of the work before us. Sufficient has been said to impart a correct understanding of its design and scope. Apart from any recommendation on our part, the high reputation of the author should be enough to inspire confidence in his statements and opinions. His scholastic acquirements and his long and ardent study of Masonry rendered him preeminently fitted to impart light on the principles and usages of our Order. Faithfully has he performed his labor. Its result, we hope soon to see, the guide of every Lodge in this jurisdiction.

KING SOLOMON'S TEMPLE.—Now, therefore, the King laid the foundations of the Temple very deep in the ground, and the materials were strong stones, and such as would resist the force of time: they were to unite themselves with the earth, and become a basis and sure foundation for that superstructure which was to be erected over it: they were to be so strong, in order to sustain with ease, those vast superstructures, and precious ornaments, whose own weight was to be not less than the weight of those other high and heavy buildings, which the King designed to be very ornamental and magnificent. They erected its entire body quite up to the roof, of white stone: its height was sixty cubits, and its length was the same, and its breadth, twenty.

JOSEPHUS.

For the Ashlar.

WASHINGTON'S BIRTH-DAY IN MONROE.

BRO. WESTON:—Allow me to intrude upon your space some little account of what we did on the natal day of our great Brother and Patron, WASHINGTON. In accordance with a request of the Fraternity here, Rev. Bro. Blinn, of Tecumseh, delivered us a most excellent public address, in the Methodist Chapel, which was well attended by the citizens and the Craft. The Brethren turned out well, looked well, and felt well; were escorted from the Lodge room to the church by the Cass Guards and Germania Fire Co., No. 1. The Rev. Brother, after a short eulogy upon the Father of his Country, changed the drift of his remarks, and asked the question, "What is Freemasonry?" This he answered fairly, and in a manner that clearly satisfied all who heard him, of the high and truly holy character of the Institution. We are expecting a copy of the address for publication, and I will not therefore trespass with a review of it. The exercises were solemnized—as those of Masonry ever should be—with supplication to the Throne of Grace, and enlivened by good music, both of which being truly Masonic, were no less pleasant than appropriate.

On our return to the Lodge from the church, the following resolutions were adopted:

Resolved, That the thanks of Monroe Lodge No. 27 be, and are hereby, tendered to Bro. BLINN for his very able and beautiful address to us this day.

Resolved, That a copy of the address of Bro. BLINN be requested for publication.

Resolved, That the thanks of the Fraternity are hereby tendered to our Rev. Bro. MAY, Pastor of the Methodist Society, and the Trustees of the church, for the use of the chapel on this occasion.

Resolved, That the thanks of the Fraternity be tendered to the Cass Guards, the Brass Band, and Fire Co. No. 1, for their escort; to Prof. BEALE and Mr. PATTERSON, and the ladies and gentlemen who furnished vocal music for the exercises in the chapel.

At 8 o'clock in the evening, the Brothers sat down to a sumptuous repast, prepared for the occasion, at the Macomb St. House, where they did ample justice to the viands of "mine host." Good tea and coffee supplied the place sometimes filled by stronger beverages; and at nine o'clock the party broke up, and the Brothers wended their way quietly and thoughtfully home, having left no mark, at which the finger of envious censure may point in after time.

GRAND LODGE OF ENGLAND.

We have already laid before our readers some remarks of Bro. Moore of the FREEMASON'S MAGAZINE, respecting his observations during a recent tour to England. While in that country, he visited the Grand Lodge and had ample opportunity to inspect its modes of proceeding. From the March number of this work, we take the following extract :

" The Grand Lodge, having its seat at London, as a common centre, is of course at the head of the system, and may not inaptly be compared to the central or general government of our own national organization. The jurisdiction, both at home and abroad, with the exception hereafter named, is divided into Districts, or Provinces, each being under the special charge of a Prov. Gr. Master, who is invested with many of the ample powers of his principal, and required to form and hold a Provincial or Deputy Grand Lodge, within his own Province, at least once a year. He appoints his own officers ; and his Grand Lodge when organized, besides the officers so appointed, consists of all Past Provincial Grand Officers, and the Masters, Past Masters and Wardens of the Lodges in his Province. Its powers are ample, and its position is nearly equivalent to that of our State Grand Chapters, recognizing the General Grand Chapter as their supreme head. We have not space for particulars, nor are they essential to our present purpose, which is merely to give our readers a general idea of the leading features of the system. The exception referred to is as to the London Lodges. These constitute a class by themselves, and are directly accountable to the parent Body. This is also true of the Military Lodges attached to the national regiments, battalions and companies, and whose sphere of labor is restricted to the military profession.

The Lodges in the distant Colonies are governed in a similar manner ; each colony having its Provincial Grand Master, with powers somewhat more extensive than those enjoyed by corresponding officers in England, whose means of communicating with the parent body are more direct and immediate. The necessity for this increase of power in these officers will be apparent when it is stated, that their fields of labor extend to the four quarters of the Globe—English Lodges being found in Europe, Asia, Africa and America, including the islands of the Atlantic, Pacific and Indian Oceans ! Without plenary powers, their appointment would be of little account in the management of a system of such vast extent.

There is one feature in the financial system of the parent Grand Lodge that is somewhat peculiar; and though we have spoken of it on a former occasion, it may not be improper to refer to it again in this connection. Every Brother, on his appointment or re-appointment to office in Grand Lodge, is required to pay towards the fund for General Purposes as follows:—The Pro and Deputy Grand Masters, ten guineas each; the Wardens, eight each; the Grand Treasurer, five; the Registrar, Secretary and Deacons, three each; the Director of Ceremonies and his assistant, the Superintendent of Works and Sword Bearer, two each. Six of the foregoing officers, if they have not previously served as Grand Stewards, pay in addition to the above, on their first appointment to office, twenty guineas each; and two others, the Deacons, ten guineas each. A Provincial Grand Master pays three guineas for his Patent, and twenty guineas to the fund for General Purposes. A Deputy Provincial Grand Master pays two guineas for having his name registered in the Grand Lodge books. These are all fees of office, or more properly speaking, the price which a Brother in England is required to pay, who would attain to official distinction in his Grand Lodge. The requirement is sufficiently aristocratic to exclude every poor Brother, however eminent his abilities may be, or however valuable services he may have rendered to the cause, from the honor of holding any office of importance in the Body. The most favorable thing that can be said of it is, that it affords a very handsome income to the Treasury. But there are other sources of income, more consonant with the general practices of the Institution. The registering fee for every Mason made within the London District, is one guinea; for a Mason made in Lodges out of that district, half a guinea; and for every Brother joining a Lodge as a member, two shillings and six pence sterling. The fee for a Warrant is five guineas, and for confirmation of the same two guineas. The charge for a Grand Lodge certificate or diploma is six shillings and six pence. In addition to these payments, every member of a Lodge in the London district pays an annual fee of four shillings (one dollar,) and every member of a Lodge not within the district, of two shillings. Now, if the reader will bear in mind that there are about one thousand Lodges under its jurisdiction, eight hundred of which at least are in active operation, with an aggregate of affiliated members of probably not less than thirty thousand, he will be able, from the foregoing statements, to form some idea of the annual income of the Grand Lodge of England, and of the means by which it is enabled to maintain its splendid charities—

the brightest jewels in its coronal. But it does not rely on these alone for this purpose. Its annual festivals yield large sums, and are always reliable sources of income. The Brethren are justly proud of their charities, and they support them with a munificence honorable to themselves and worthy of their Masonic professions.

The most important administrative feature in the policy of this venerable Grand Lodge, is, doubtless, its "Board of General Purposes," to which we have already incidentally referred. It is composed of the first five officers of the Grand Lodge, a President, and twenty-four other members; and in describing it, we shall take the liberty to employ words used by us for the same purpose on a former occasion. The President and ten of the members are appointed, or what is practically the same thing, nominated by the Grand Master. The other fourteen members are chosen by the Grand Lodge. One-third go out of office annually. Its meetings are held regularly once a month, and as much oftener as occasion may require. It has authority to hear and determine all subjects of Masonic complaint, or irregularity respecting Lodges or individual Masons, and generally to take cognizance of all matters relating to the Craft. Its decisions are final, unless an appeal be taken to the Grand Lodge. But should any case be so flagrant in its character as to call for the erasure of a Lodge or the expulsion of a Brother, the Board is required to make a special report to the Grand Lodge, that body very properly reserving to itself alone the power to extinguish a Lodge or expel a Brother.

This Board is also charged with a supervisory management of the fiscal interests of the Grand Lodge. It is to see that no unnecessary or improvident expenditures take place—to inspect the books and accounts, and to give orders for the correct arrangement of them—to summon the Grand Treasurer and other officers having possession of any papers, documents, or accounts belonging to the Grand Lodge, and to direct a proper execution of their functions; and at the close of the year to report a statement of the receipts and expenditures, under the proper heads, for such year, together with the amount of property belonging to the Grand Lodge; and generally to do all such matters and things as may be necessary to give that body full information respecting the receipt and application of its funds. It has also the direction of everything relating to the building and furniture; and is required to cause all necessary preparations to be made for the stated meetings, as well as for the days of festival and public ceremonies. It conducts the correspondence between the Grand Lodge and its subordinates, as well as with sister Grand

39—VOL. I. NO. VIII.

Lodges, and Brethren of eminence throughout the world; and it may summon any Lodge or Brother to attend its meetings and produce the warrant, books, papers, or accounts of the Lodge, or the certificate of the Brother. There are many other matters of detail connected with the duties of this Board, but the foregoing are sufficient to indicate its general character and importance."

DEDICATION OF THE NEW HALL AT EATON RAPIDS.

EATON RAPIDS, Feb. 26, 1856.

DEAR ASHLAR:—The 22d inst. was a glorious day for the Craft here. In pursuance to previous arrangements, the Fraternity proceeded to dedicate their new hall in due form. Bro. M. Osborn, of Albion, acting as Deputy Grand Master, assisted by the other proper officers, conducted the proceedings of the dedication, and our new and spacious hall was consecrated to Masonry, virtue and universal benevolence, with all the proper and becoming ceremonies pertaining to the Order. After the ceremonies of dedication were concluded, the Craft were called off and the hall thrown open to the public, and in the space of a few minutes, it was filled to overflowing. It had been expected that Bro. Brown, Grand Chaplain, would deliver the public address, but for some reasons he failed to appear, and that duty devolved upon Bro. Chatfield, W. M. of our Lodge, who performed it with a promptness that evinced his zeal for the Institution. The address occupied about thirty minutes in its delivery, and was entirely extemporaneous. Considering the circumstances under which it was delivered, without any previous thought or preparation, the universal satisfaction of the Craft and others, it was indeed an address of no ordinary ability. The proceedings were accompanied with singing, by Mr. Rand's choir, whose performance in this respect was praiseworthy. Brothers from Jackson, Mason and Albion, were present, and a feeling of universal satisfaction and pleasure was depicted upon the faces of all present.

Yours Fraternally,

MORGAN VAUGHAN, Sec'y.

GRAND LODGE OF RHODE ISLAND.

The official report of the proceedings of the Grand Lodge of Rhode Island, from June 1852 to June 1855, is before us, and contains hardly anything of interest. The report of the Committee on Foreign Correspondence is a comparatively short document, and throws little light upon Masonry. While it arrives at some sound conclusions, it inculcates others highly erroneous. Referring to the reports of Vermont for 1853, '54 and '55, it says:

An interesting question is presented in the last Grand Master's address. He says: "During the year a question has been submitted to my consideration of a character which I deem it my duty to make known to you. It was an inquiry as to the duty of a Lodge on an application for initiation from a member of the Roman Catholic Church, who was alleged to entertain opinions involving *unlimited* disclosure at the confessional. I advised that a committee should have an interview with the petitioner, and ascertain from him directly whether he believed the requirements of his Church, in this respect, were paramount to all others; and whether in becoming a member of a society, which he must know required secrecy of its members, he should feel himself under obligations to impart to his religious adviser, if required, those things which were communicated to him as secrets in the Lodge. I gave it as my opinion, that if he answered affirmatively to these inquiries, it would be as improper as unsafe to admit him among us. The result has not been communicated to me, but is, perhaps, a proper subject to be inquired after by the Grand Lodge. We are all aware that we have a number of Brethren belonging to the communion of the Church, referred to, who hold no such opinions—Brethren who are among our most honored members, and who have held some of our highest offices. We have had no cause to doubt their integrity, and did I not consider this an extreme case, I should not have called your attention to it."

On the above, the Committee very appropriately remark:

No one probably will doubt the correctness of this decision, and the propriety of the Grand Master's remarks on the subject. We cannot permit any church, or other body whatever, to enquire into our secrets; we own no divided authority in this matter; if any one cannot yield implicitly to the obligations he will assume on coming among us, he ought to stay outside of the Lodge doors.

The following, taken in a sectarian sense, as it was intended, we need hardly say, is, in our opinion, a violation of ancient landmarks, and, if generally recognized, destructive of the perpetuity of our Institution:

Christianity is so essential an element, not only of our Order as it has existed within the historic period, but of the law and civilization

of the age, that to strike it from our work would be destructive of the best interests of the Craft and the world.

We wonder if the Brethren who vindicate such views, believe that "Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance?" If so, how do they think that it accomplishes that end? By requiring the Jew, the Mohammedan and the Hindoo to submit to Christian forms and ceremonies?

The officers of the Grand Lodge are as follows: M. W. Oliver Johnson, of Providence, Grand Master; James Hutohison, of Providence, D. G. M.; William B. Snell, of Warren, G. S. W.; Jervis J. Smith, of Glocester, G. J. W.; Jason Williams, of Providence, G. T.; William C. Barker, of Providence, G. S.; Leonard Wright, of Bristol, G. S. D.; Sullivan Ballou, of Woonsocket, G. J. D.; William Green, of Greenville, G. Marshal; Rev. George W. Chevers, of Greenville, G. Ch.; Remington Arnold, of Pawtuxet, G. S. B.; James L. Jones, of Pawtucket, G. P.; J. A. D. Joslin, of Providence, G. L.; E. B. White, of Providence, G. T. and L.

There are sixteen Lodges in Rhode Island.

W. M. MAY CALL ASSISTANCE.—By ancient usage, it is one of the privileges of the Worshipful Master to call to his counsel and assistance any of the well-informed Brethren, and consequently it would be proper (in his discretion) to request a Past Master to take a seat temporarily with him for counsel and advice, though such Past Master received his degree in a Chapter, and had not been elected Master of a Lodge.

SUSPENSIONS, &c., BY A CHAPTER.—I understand the Masonic law to be, that a Chapter has not "the power to suspend a member from the privileges of the Lodge." If the member is suspended or expelled from his Chapter, the Lodge having jurisdiction over him, on learning of his suspension or expulsion, would do well, and discharge a duty they owe to themselves and the Craft generally, to inquire into the cause of his suspension or expulsion, and institute a trial in his case, if they (the members of the Lodge) deem it proper and expedient to do so. If tried, he should be tried upon the facts of the case, and, on such trial, the judgment of the Chapter is not evidence.

P. G. MASTER HUBBARD.

NAMES OF LODGES.*

BY BRO. A. G. MACKAY, M. D.

CHAPTER II.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important, I may mention St. John, Solomon, Hiram, King David, Adoniram, Enoch, Archimedes, and Pythagoras. The Widow's Son Lodge, of which there are several instances in the United States, is an affecting and significant title, which can hardly be too often used.

Recourse is also to be had to the names of modern distinguished men who have honored the institution by their adherence to it, or who, by their learning in Masonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, with Sussex, Moira, Frederick, Zetland, and Robert Burns; and in this country, with Washington, La Fayette, Clinton, Franklin, and Olay. Care must, however, be taken that no name be selected except of one who is both a Mason and has distinguished himself either by services to his country, to the world, or to the Order. Oliver says that "the most appropriate titles are those which are assumed from the names of some ancient benefactor or meritorious individual who was a native of the place where the Lodge is held; as, in a city, the builder of the cathedral church." In this country we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country, and have now become the common property of the whole world-wide Craft.—There are, for instance, Carausius, the first royal patron of Masonry in England, and St. Alban, the first Grand Master, and Athelstane and Prince Edwin, both active encouragers of the art, in the same kingdom; there are Wickham, Gundulph, Giffard, Langham, Yevele, (called in the old records, the king's Freemason,) and Chicheley, Jermyn and Wren, all illustrious Grand Masters of England, each of whom would be well entitled to the honor of giving name to a Lodge, and any one of whom would be better, more euphonious and more spirit-stirring than the unmeaning and often-times crabbed sound of

* From the American Freemason.

some obscure village or post-office, from which too many of our Lodges derive their titles.

And then, again, among the great benefactors to Masonic literature, and laborers in Masonic science, there are such names as Anderson, Dunckerley, Preston, Hutchinson, Webb, and hosts of others, who, though dead, still live by their writings, in our memories.

The virtues and tenets, the inculcation and practice of which constitute an important part of the Masonic system, form very excellent and appropriate names for Lodges, and have always been exceedingly popular among correct Masonic nomenclators. Thus, we everywhere find such names of Lodges as Charity, Concord, Equality, Faith, Fellowship, Friendship, Harmony, Hope, Humility, Mystic Tie, Relief, Truth, Union, and Virtue. Frequently, by a transposition of the word "Lodge" and the distinctive appellation, with the interposition of the preposition "of," a more sonorous and emphatic name is given by our English and European brethren, although the custom is but rarely followed in this country. I would that it were oftener done. Thus we have by this method, the Lodge of Regularity, the Lodge of Fidelity, the Lodge of Industry, and the Lodge of Prudent Brethren, in England; and in France, the Lodge of Benevolent Friends, the Lodge of Perfect Union, of Perseverance, and the Lodge of the Friends of Peace. In this country, I recollect at present but two Lodges named according to this method, and those are the Lodge of Strict Observance, and the Lodge of the True Brotherhood, both situated in South Carolina. There may be more, but as I have already said, the custom has not been generally pursued by American Masons. * * * * *

Another fertile and appropriate source of names for Lodges is to be found in the symbols and implements of the Order. Hence, we frequently meet with such titles as Level, Trowel, Rising Star, Rising Sun, Olive Branch, Evergreen, Doric, Corinthian, Delta, and in London, Corner Stone Lodges. Acacia is one of the most common and at the same time the most beautiful of these symbolic names; but unfortunately, through gross ignorance, it is often corrupted into Cassia, an insignificant plant, which has no Masonic or symbolic meaning.

An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious. This principle of euphony has been too little attended to in the selection of even geographical names in this country, where names, of impracticable sound or with ludicrous asso-

inations, are often affixed to our towns and rivers. Speaking of a certain island with the incommunicable name of "Srb," Lieber says, "if Homer himself were born on such an island, it could not become immortal, for the best disposed scholar would be unable to remember the name," and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the revolution of that country, that they had names which left upon the mind of foreigners no effect but that of utter confusion. An error like this must always be avoided in bestowing a name upon a Lodge. The word selected should be soft, vocal—not too long nor too short—and above all, be accompanied in its sound or meaning by no low, indecorous or ludicrous association. For this reason, I should reject such names of Lodges as Sheboygan and Oconomowoc from the registry of Wisconsin, because of the uncouthness of the sound; and Rough and Ready and Indian Diggings from that of California, on account of the ludicrous associations which these names convey. Again, Pythagoras Lodge is preferable to Pythagorean, and Archimedes is better than Archimedean, because the noun is more euphonious and more easily pronounced than the adjective. But this rule it is difficult to illustrate or enforce, for, after all, this thing of euphony is a mere matter of taste, and we all know the adage, "*de gustibus.*"

A few negative rules, which are, however, easily deduced from the affirmative ones already given, will complete the topic.

No name of a Lodge should be adopted, which is not in some way connected with Masonry. Everybody will acknowledge that *Morgan* Lodge would be an anomaly, and that *Cowan* Lodge would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally objectionable. Why should any of our Lodges, for instance, assume, as many of them have, the names of Madison, Jefferson, or Taylor, since none of these distinguished men were Masons, or patrons of the Craft?

The indiscriminate use of the names of Saints, unconnected with Masonry, is, for a similar reason, objectionable. Besides our patrons, St. John the Baptist and St. John the Evangelist, I remember but two other saints who can lay any claim to Masonic honors, and these are St. Alban, who introduced, or is said to have introduced, the Order into England, and has been liberally complimented in the nomenclature of Lodges; and St. Swithin, who was at the head of the Craft in the reign of Ethelwolf, but after whom I do not think a single Lodge was ever named. But St. Mark, St. Luke, or St. Andrew, all of whom have given names to Lodges in numerous lists before me,

can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not at all connected with the Craft, and the use of their names has rather a tendency to give a sectarian character to the institution.

To the Indian names of Lodges, there is a radical objection. It is true that these names are often very euphonious and always significant, for the Indians are tasteful and ingenious in their selection of names, much more so indeed than the whites who borrow from them; but their significance has nothing to do with Masonry. "The Father of the Waters" is a profoundly poetic name in the original Indian tongue, now represented by the word Mississippi, and beautifully expresses the name of that majestic river which pursues its long course of three thousand miles from beyond the lakes to the gulf, receiving in its stately progress all its mighty children to its bosom; but the same name has no significance whatever when applied to a Lodge. Mississippi, as the name of a river, has a meaning and an appropriate one too—as the name of a Lodge, it has none, or a wholly inappropriate one. * * * * *

There is, in the jurisdiction of New York, a Manhattan Lodge; now I have been told that in the aboriginal language, Manhattan means "the place where we all got drunk," and the island was so called, because it was there that the savages first met the white men and tasted to excess their "fire water." It is not difficult, I think, to decide whether a name with such a meaning is appropriate for a Lodge, one of whose cardinal principles is temperance, a principle which, I have not the least doubt, that the worthy members of Manhattan Lodge duly observe. There is, besides all this, an incongruity in borrowing the appellations of a great religious and scientific association from the language of savage and idolatrous tribes.

The same incongruity forbids the use of the names of the heathen deities. The authors of the "Helvetian Code" condemn the use of such names as the Apollo, the Minerva, the Vesta, etc., "as being heathen and furnishing ideas of idolatry and superstition." From this rule, I would, however, except one or two names of pagan divinities, which have in philosophical language become the symbols of ideas appropriate to the Masonic system. Thus *Hermes* as the symbol of science, or *Vesta* as denoting the fire of Masonry, which burns undimmed upon its altars, may be tolerated; but such titles as *Venus* and *Mars*, both of which I have found in an old list of Russian Lodges, are clearly inadmissible. * * * * *

VALID OBJECTIONS TO CANDIDATES.

Among the questions which appear to us to be well settled by the principles and usages of the Institution, and which are not well understood by the great body of the Craft, are highly important ones respecting the rejection of candidates. The moral obligation resting upon every Brother to guard the entrance of the Lodge room and permit no unworthy person to enter, no member can escape. If not true to it, he is false to his professions, and places in imminent peril, the best interests of the Order. Under all circumstances, however unpleasant and trying, he should have the moral courage to perform his duty faithfully. If he acts under a misapprehension, and through his influence, a good and true man is rejected, little injury can accrue, in comparison with the blighting evil which might result from the initiation of a bad and depraved candidate. Better for our Society is it, that nine hundred and ninety-nine good persons should be kept out, than that one unworthy applicant should be admitted.

What are sufficient reasons for rejecting a petitioner for the benefits of Masonry? It will be admitted by every one, that a Brother would be justified in "black-balling" a candidate that is morally depraved, or of such bad repute as bring discredit upon the Institution, were he initiated. There are other reasons, and sound ones, which should cause the rejection of those who seek to enjoy the advantages of our ancient Society. A man's moral character and reputation are not the only criterions, by which to decide upon his worthiness. His disposition, his temperament, and his capacity to appreciate the ceremonies and work of the Institution, must be seriously considered. Many a person, who stands high in the community, and deserves praise for his energy, his good conduct and his success, would make a poor Mason. We know men whom we honor and respect—who are intelligent, and correct in their morals, and who are highly esteemed by their friends; yet, if they should ask admission to our Lodge, we should unhesitatingly use our influence to reject them. We should pursue such a course, actuated by a strong conviction, that they would take no interest in the Order, that its forms and ceremonies would not be attractive—and might be distasteful—to them; that they would be a dead weight—an encumbrance to the Institution—and instead being an honor, would be a disgrace.

A question of some difficulty to decide is, how far ought personal feelings to influence a Brother casting a black ball? It is a common saying, "no applicant should be rejected on account of any private

pique or enmity;" and that, when properly construed, we have no disposition to deny;—yet private difficulties or misunderstandings may be a sufficient reason often for refusing admission to a petitioner. "If I believe," says Bro. Albert Pike, "*that a man will not, in good faith and with all his heart, comply with ALL his Masonic obligations to me, through penuriousness, selfishness, indolence, personal antipathy, or any other like defect of character, I not only may, but I ought, to refuse to assume those obligations toward him; and none have a right to ask my reasons. Is it a wrong I do a man, if I choose not to invite him to my house, if he be of a temper and disposition that I do not like and cannot agree with? Surely, if I may do that, I may refuse to bind myself to him by Masonic ties.*" We regard this as sound reasoning. It may be objected that it will lead members to reject worthy applicants merely on account of a whim or prejudice. In regard to that, each Brother must judge for himself. He has a serious responsibility resting upon him. He has a solemn duty to perform, which he cannot neglect or disregard without violating his honor and moral obligations. He must act honestly and conscientiously—and guided by the light which he has, he must be the sole judge of the proper course to pursue. If he acts contrary to his own sense of right and justice—he must answer to his God and his own conscience; if he acts in accordance with the principles laid down, and does what he believes is for the promotion of the best interests of the Institution—who shall say to him, why did you so? Who shall blame or reprimand him?

We do not regard the rejection of a candidate as a stigma upon his moral character, and it ought not to be so considered by others. Unpleasant it undoubtedly is, and often perhaps exceedingly trying and mortifying, to the friends of the applicant, but they should cherish those feelings of confidence and esteem toward their Brethren, which they desire to be entertained toward themselves. Doing this, they will believe all to be honest and conscientious, and that the action of the member who causes the rejection, is founded on good and sufficient reasons, be the petitioner, in their estimation, ever so worthy and well qualified. Were such a view of the subject under consideration, more generally entertained, a great cause of complaint and misunderstanding among the Craft would be removed.

E "Every well governed Lodge is furnished with the holy bible, square and compasses."

For the Ashlar.

SAGINAW LODGE AND GERMANIA LODGE.

On Wednesday, the 27th day of February last, the Deputy Grand Master constituted and consecrated Saginaw Lodge at East Saginaw, installed its officers, and dedicated the new and capacious hall, which our Brethren have erected at that place. He was assisted by the Junior Grand Warden, Bro. Hamilton, and Bro. Cogshall, Grand Lecturer of our Grand Lodge. The ceremonies of the day included also the constitution of Germania Lodge, which was done by Bro. Hamilton acting for the Grand Master. One of the most notable and pleasant features of this celebration was the perfecting of the organization of two Lodges at this point—one of them composed entirely of our German Brethren, and working in the German language. It was a striking illustration of the universality of Masonry, and happily exemplified the fraternizing influences of our Institution. The officers of Germania Lodge were made in Germany, where they learned to appreciate the beauties of our art. Seeking a home in a strange land—some of them driven from their native shores by the hand of oppression—their almost first act was to place the Masonic altar in their midst, and, gathering around it, to practice those dearly loved rites which no oppression could make them forget—which are common to every land.

The services were held in the new hall of Saginaw Lodge, which was filled by a highly respectable and discriminating audience. Although the time, occupied in our ceremonies, was necessarily long, an attention was paid to them that convinced us of the favourable impression made upon the minds of those present. An appropriate address was delivered by the Deputy Grand Master, who more than once expressed his gratification at the evident prosperity of the new Lodges, and the zeal and energy which characterize their members.

The occasion was one of much rejoicing to the warm-hearted, energetic Brethren who, less than a year ago, commenced the efforts which have resulted in securing to that newly settled portion of Michigan, one of the finest Lodges in this jurisdiction. Our fraternity there is composed of that class of enterprising, liberal men who build up our Western towns—develop the resources of our country, and who, possessed of enlightened minds that appreciate the value of social institutions in promoting man's comfort and welfare, spare no exertions to secure them. Such men are impeded, in the consummation of their plans, by no common obstacle. What might have de-

tered many of our Brethren from Masonic action on this field, had no influence upon the founders of Saginaw Lodge. The new hall, in size and form, is one of the finest we have seen, and it is fitted up in a style of neatness, elegance and taste that should put to the blush, our Brethren in some of the more populous villages of the State. The working talent of the Lodge is of a high order, and we have great confidence in the skill and ability of Bro. Large, W. M.

The ceremonies of the 27th were terminated by a good dinner—the tables were elegantly prepared, and the presence of the ladies finished its decorations. All went off well and merrily. Success and continued prosperity to our Saginaw Brethren, whose hospitality and good cheer we shall not forget !

R.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER VII.

We have now arrived at an interesting period in the proceedings of Zion Lodge. The peace and harmony of that body is interrupted by a misunderstanding between Bros. May, Curry and Eberts, and we regret to find those Brethren placed under the ban of expulsion.

On the 25th of August, 1798, "the W. M.," says the Record, "opened a Master Mason's Lodge, when a Dispute of a Law nature amongst Brothers Curry, May and Eberts, was referred to a Committee of three oldest Masons—as following.

Report of the Committee.

We, as a Committee, appointed by the Body, to determine the Dispute now subsisting between Brothers Curry and May, are of opinion, that the almost total neglect of Bro. Curry in attending the Body, even when particularly summoned, more than once, is a high offence, and Defect in his Duty, and that his Conduct and Language to Bros. May and Eberts, on the 6th of August, in open Lodge, was highly improper, insulting to the whole Body, and unbecoming a man, a Mason and a gentleman.

We further report that the contents of Bro. May's Letter to the Body, dated the 10th of August, has no Foundation in truth, but

tending to insult the Lodge, nor acting that part which a Mason ought to do.

We have further to observe that both the Brothers, Curry and May, have been regularly summoned to attend this Emergency—that Curry promised the Master he would attend, not more than two hours before meeting—that Bro. May told Bro. Freeman a few minutes before, that if he was sent for, he would attend. This (having his regular summons) we consider as contempt of the Body and a want in his Duty.

We, therefore, think it our Duty, in Brotherly Love, and requisite to the Harmony of our Body, to declare as our Opinion, that they are both by Act and Intention, contrary to their Duty—liable to be excluded from this Body, to be reported to the Grand Lodge whose superior Decision shall be binding to us.

Signed, P. McNIFF, S. W.
JOHN WHEATON, J. W.
HUGH HEWARD, P. M.

Bro. Eberts, having also been committed to us to hear his complaint, and that the Case, we understand, claims on the same Insult and vindication against Bro. Curry as Bro. May, and tending to the same regal and legal course, without mitigation to redress himself, and although he has heard the Exclusion of Bro. Curry, is not satisfied, Bro. Eberts requiring to be dismissed from the Body: We, therefore, deem it a want of Knowledge of his Duty and a Transgression of Order, for which we exclude him, agreeable to his request, and to abide by the Judgment of the Grand Lodge equally with Bros. May and Curry, and their Decision to be finally ours.

Signed, P. McNIFF, S. W.
JOHN WHEATON, J. W.
HUGH HEWARD, P. M.

After the first Report was read, and neither Bro. Curry nor May attending, were adjudged liable to Exclusion, and they both stand accordingly excluded from this Body, until reported to the Grand Lodge whose final Decision shall be binding on us. Also Bro. Eberts, insisting on the same Demand of Bro. May against Bro. Curry, at his own Request, stands excluded from this Body, and to be reported to the Grand Lodge, whose superior sentence shall be final and binding to us.

The Lodge closed at ten o'clock in perfect love and harmony," &c.

The following is a copy of the letter of Bro. May, which is entered at length, on the records :

DETROIT, August 10th, 1798.

MR. JAMES DONALDSON.

Dear Sir :—After a serious reflection of what past at the Lodge the other night, and having been informed that no Steps were taken to punish Mr. Curry for his Illiberal behavior, I now, sir, take the liberty of suggesting to you my opinion on that subject, and shall at some time point out to you the mode I mean to pursue, to seek redress, since I have not been able to obtain it from the Body.

When Mr. Curry was summoned first, he ought, if he recollected his duty, to have attended ; but, no, the gentleman required two, and, for ought, I know, three, different notifications, before he would condescend to attend, or obey them. This infringement of the *by-laws* was looked over ; in the next place, when in the Lodge, and called upon to give his reasons for his past behavior, instead of doing it in that friendly or gentleman like manner, as all Masons ought or should do, he began by abusing Sheriff Eberts in a most shameful manner, not to be suffered in any Lodge room whatever, particularly when a Lodge is opened. This, I am told, was also past over, with a simple admonition from one of the Body. During this time, I was pressed with business, which I should not have thought of leaving, had not Mr. Carpenter come and told me that the members of the Lodge requested I should go over, as Mr. Curry was there, and had come for the express purpose of giving reasons for his past conduct. I was happy to learn that Mr. Curry had condescended to attend, and I accordingly waited upon by B. M., when in the Lodge room, and the Lodge opened. I considered myself under the protection of the Master and Wardens, and that they possessed sufficient power and authority to check and punish any abuses that any Brother may have committed, as also to give redress to any injured Brother, when application is made for it. I was no sooner seated on my chair, than Mr. Curry began, by advancing a number of Falsities to the Lodge, setting forth that I had used him in a Rascally manner, when doing duty as a Justice of the Peace, and that, for such treatment, he despised me as a man and Mason, and that, if he was on a par with me, he would soon convince me what he would do. I considered this kind of conduct to be a contempt of the whole Body, and that Mr. Curry had come there more in the character of a common Black-guard, for the avowed purpose, of insulting and scandalising char-

acters that was better than his own, more than to seek redress from the Body for any injury he had received from his fellow Brothers.

My situation, Dear Sir, is such as will not admit of my passing over abuses of this nature in silence; for which reason I beg leave you will be pleased in future not to consider me as one of the Body. I will thank you to put my name out of the Books, and, at same time, let me know if I owe anything to the Lodge, as I will pay it with cheerfulness. It hurts me much when I reflect that I have always paid the greatest attention to my Duty, and strove to promote Harmony and good Understanding, &c. in the Society, and was from the moment I was initiated a strong friend to the Fraternity; and had also the honor of presiding one whole year with the unanimous voice of all my Brother Masons at the Lodge—I say again, it hurts me when I reflect that a Character like Mr. Curry (who never has been a friend, nor acted like a Brother, from the moment he was admitted) should be permitted to scandalize reputable Characters, and drive them from the Society, in the manner he has done and suffered to go out of the Lodge, unpunished.

The mode I mean to pursue at present for redress, is, to have his person arrested upon a writ of Scandal, and shall also take the Liberty of requesting the notary to subpoena the whole of the members present, to give evidence in the Court, to prove his assertions, and, at that Tribunal, I hope I shall have it in my power to convince the world, and more, particularly my B. Masons, which of us is the greatest Rascal, as he was pleased to style me.

I am, Dear Donaldson,

Your Friend and humble servant,

JAMES MAY."

The Record further states:

"Mr. James May and Mr. Herman Eberts, on the first of September, when Copy of the Proceedings of the 25th of August had been delivered to them, come to the Master, and in a very forcible manner, insisted on seeing the original of the above Letter, as well as requiring that the Brethren of the Committee should come together to give Reasons, face to face, before them, for the proceedings, for that they had not been fairly dealt with. The Master, after consulting the Brethren of the Committee, by unanimous consent, agreed that, if Mr. May had not a copy of his Letter, it was necessary to furnish him an exact copy, but not shew him the original, which was done: and to his other requests, the following was wrote, concerning said copy:

DETROIT, 2d Sept., 1798.

Sir :—As you seemed desirous of seeing your Letter (as not perhaps having a copy) I have caused a copy exact now enclosed to be sent you. The Brethren of the Committee declare they have done all that was just and right to the best of their understanding, and cannot recede from the rectitude of their Conduct or Intentions, until a higher judgment passes upon it; and if you are not wrong, no wrong will be imputed. They decline any further discussion on the subject.

Yours,

JAS. DONALDSON."

THE GRAND ENCAMPMENT IN THE STATE OF VERMONT.

This body met at Burlington in January last. Sir Knight DAN. L. POTTER, G. M., presided. The several Encampments were represented as follows:

Mount Calvary No. 1, at Middlebury—Daniel L. Potter, G. C.; Barzillai Davenport, Gen.; Jacob Dewey, Proxy for Enoch Smith, Capt. Gen.

Burlington No. 2, at Burlington—John S. Webster, G. C.; David A. Murray, Capt. Gen.

Lafayette No. 3, at East Berkshire—William S. Rublee, G. C.

The Grand Master says: "Nothing since our last meeting has come to my knowledge calculated seriously to affect our honor or our happiness; our Order is on the march to a higher state of prosperity than has hitherto been attained. There has been some considerable business done the past year, perhaps not as much as has been done by some of our sister States, but such as it is, will tell for the honor of our cause."

Speaking of regalia, the Grand Master recommends simplicity and uniformity. He says:

The subject of dress is a matter worthy of consideration at this, or some not far distant, period. It is desirable there should be uniformity in dress, as well as in work. We, as Knights of the same Order, must make a strange appearance, when some are clothed with a black sash and apron trimmed with gold lace or fringe, while others wear a black sash and apron trimmed with silver lace or fringe. It is very certain that but one of the forms of dress here described is

the appropriate badge of the Order (they are designed to represent), and in accordance with the views of those venerated Knights of a former age, I am aware, there is a difference of opinion on this subject; nevertheless, one or the other of the above described dress must be wrong. I am pleased with the remarks of M. E. J. W. Simmons, Grand Master of the Grand Encampment of New York; I will give them in his own language. He says: "The color of the ground work appears to be generally admitted, and then all unity of idea ceases; the amount of decoration to be worn is only limited by the purse and will of the wearer. Here in every large assembly of Sir Knights, a great variety of uniform must be presented, brilliant in themselves, but distasteful to the lovers of simplicity, and not consonant with the ideas we derive from the history of the times of De Molay and his illustrious compeers. If a reform in this particular can be accomplished among us, its effects must be beneficial. The Grand Lodge of our State, and very generally Foreign Grand Bodies prescribe, with much particularity, the clothing by which the several grades are to be distinguished. This Grand Encampment might with propriety establish a standard for the government of subordinate and individual members, which, in time, would be the means of saving much needless expenditure, and contribute to the establishment of our Order upon a firm and unchangeable basis." Again he says: "These matters may be deemed of minor importance, yet they are among those details that cannot be left out of a perfect whole; the idea of uniformity in dress is worthy of that consideration which the importance of the subject demands."

REGALIA.

The following is the report of the Committee on Regalia, which was adopted at the late session of the Grand Lodge:

The Committee to whom was referred the subject-matter of Regalia, agreeably to their instructions, respectfully report:

That the following Masonic clothing and insignia be established as the standard in this jurisdiction; and that all Lodges and Brethren, hereafter procuring new clothing, be recommended to have the same made in conformity with the following description, to wit:

JEWELS.

The jewels of officers of the Grand Lodge, as well as of subordinate lodges, shall be the same as are now in use, of a pattern to be found in the Grand Secretary's office.

COLLARS.

Of officers of subordinate lodges, to be of light blue ribbon or velvet, four inches broad.

The collar of the Grand Master shall be of purple, four inches broad, with narrow edge of gold lace, embroidered with acacia and pomegranate on the outside, and ornamented in the centre with a pomegranate embroidered in gold.

Other Grand Officers, present and past, wear collars of purple ribbon, four inches broad, with narrow edging of gold lace or cord.

APRONS.

ENTERED APPRENTICE.—A plain white lamb skin or linen, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at bottom and without ornament, white strings, and the flap or fall to be triangular in shape.

FELLOW CRAFT.—The same, with the addition only of two sky-blue rosettes at the bottom.

MASTER MASON.—The same, with sky-blue lining and edging, one and a half inch deep, and an additional rosette on the fall or flap, and silver tassels. No other color, or ornament, shall be allowed, except to officers and past officers of lodges, who may have the emblems of their office, in silver or white, in the centre of the apron.

GRAND OFFICERS OF THE GRAND LODGE, PRESENT AND PAST.—Aprons of the same dimensions, lined with purple, and ornamented with gold and blue strings; they must have the emblems of their office, in gold or blue, in the centre.

The apron of the **DEPUTY GRAND MASTER** to have the emblem of his office in gold or embroidery, in the centre, and the pomegranate and lotus alternately embroidered in gold, on the edging.

The apron of the **GRAND MASTER** is ornamented with the blazing sun, embroidered in gold, in the centre; on the edging, the pomegranate and lotus, with the seven-eared wheat at each corner, and also on the fall, all in gold embroidery; the fringe of gold bullion.

The **MASTERS** and **PAST MASTERS** of lodges to wear, in lieu and in the place of the three rosettes on the Master Mason's apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles, the length of the horizontal lines to be two inches and a half each, and of the perpendicular lines one inch; these emblems to be of ribbon, or silver, half an inch broad, and, if ribbon, of the same color as the lining and edging of the apron. If **GRAND OFFICERS**, similar emblems, of Garter-blue or gold.

AS In accordance with the ancient constitutions, no Lodge can "make more than five new Brethren at one time," that is initiate "more than five" at one time. The constitutions further prescribe that a person shall not be made or admitted a member of a Lodge, "without being proposed at least *one Lodge night* before, unless in case of emergency or by dispensation of the Grand Master," &c. The phrase "one Lodge night before" signifies a month, the time between the regular meetings. The period now observed is usually designated by Grand Lodges.

ROYAL ARCH CHAPTERS IN MICHIGAN.

We give below a list of the officers of the several Chapters under the jurisdiction of the Grand Chapter of the State of Michigan, and the times of holding the regular convocations of each Chapter, for the year 1856:

MONROE CHAPTER No. 1.—M. E. Stephen B. Morse, H. P.; E. N. P. Jacobs, King; E. Allyn Weston, Scribe; Wm. E. Owen, C. H.; Jos. I. Rhodes, P. S.; John Lovett, R. A. C.; M. C. Fechheimer, M. 3d Veil; John Scott, M. 2d Veil; D. B. Nichols, M. 1st Veil; Eardley Ives, Sec.; E. A. Elliott, Treas.; Chas. D. Howard, Sentinel.

The regular convocations are held at Masonic Hall, in the city of DETROIT, on Thursday, on or preceding the full moon in each month. Total number of members, 121.

ST. JOSEPH VALLEY CHAPTER No. 2.—M. E. R. W. Landon, H. P.; E. John Slayton, King; E. George Kimmel, Scribe; E. A. Brown, C. H.; C. G. Emerson, P. S.; Michael Hand, R. A. C.; A. E. Fuller, M. 3d Veil; W. B. Gray, M. 2d Veil; A. B. Leeds, M. 1st Veil; Wm. Graves, Sec.; Thos. Comins, Treas.; Henry Rounds, Sentinel.

The regular convocations are held at NILES, on Thursday evening, prior to the full of the moon in each month. Total number of members, 19.

JACKSON CHAPTER No. 3.—M. E. Benj. Porter, Jr., H. P.; E. John L. Mitchell, King; E. J. T. Titus, Scribe; John Gillespie, C. H.; W. G. Tuttle, P. S.; R. S. Cheney, R. A. C.; J. Hastings, M. 3d Veil; John R. King, M. 2d Veil; C. A. Wiesmore, M. 1st Veil; A. A. Henderson, Sec.; Albert Foster, Treas.; D. A. Shumway, Sentinel.

The regular convocations are held at Masonic Hall, in JACKSON, on the first and third Thursday in each month. Total number of members, 53.

LAFAYETTE CHAPTER No. 4.—M. E. Geo. C. Gibbs, H. P.; E. Horace Phelps, King; E. Ambrose Cox, Scribe; J. J. Bardwell, C. H.; M. J. Gilkey, P. S.; Michael Werner, R. A. C.; H. A. Tillotson, M. 3d Veil; J. P. Hunt, M. 2d Veil; Thos. Cook, M. 1st Veil; J. Silbey, Sec.; D. Aldrich, Treas.; Robert Skerriitt, Sentinel.

The regular convocations are held at MARSHALL, on Wednesday, on or preceding the full moon in each month. Total number of members, 22.

OAKLAND CHAPTER No. 5.—M. E. Francis Darrow, H. P.; E. G. R. Hixson, King; E. Levi Bacon, Jr., Scribe; Robert W. Davis, C. H.; David A. Elliott, P. S.; A. B. Mathews, R. A. C.; D. A. Wright, M. 3d Veil; John Axford, M. 2d Veil; W. L. Bartow, M. 1st Veil; S. Chamberlin, Sec.; S. E. Beach, Treas.; H. S. Reinhart, Sentinel.

The regular convocations are held at PONTIAC, on Wednesday, on or preceding the full moon in each month. Total number of members, 48.

WASHTENAW CHAPTER No. 6.—M. E. Ezra Platt, H. P.; E. R. Harper, King; E. H. H. Bumpus, Scribe; Gilbert C. Bedell, C. H.; Erastus Rort, P. S.; Gilbert Shattuck, R. A. C.; Geo. Douglass, M. 3d Veil; T. C. Cutler, M. 2d Veil; J. Sprague, M. 1st Veil; John N. Gott, Sec.; L. C. Reirdon, Treas.; Martin Davis, Sentinel.

The regular convocations are held at ANN ARBOR, on Monday, on or preceding the full moon in each month. Total number of members, 44.

GRAND RAPIDS CHAPTER No. 7.—M. E. D. S. Leavitt, H. P.; E. Amos Roberts, King; E. Isaac Leonard, Scribe; W. P. Mills, C. H.; W. K. Wheeler, P. S.; Henry Dean, R. A. C.; Jos. C. Simons, M. 3d Veil; Jos. W. Sligh, M. 2d Veil; Jos. Blair, M. 1st Veil; Jos. W. Sligh, Sec.; Isaac Leonard, Treas.; G. Surprenant, Sentinel.

The regular convocations are held at GRAND RAPIDS, on Monday, on or preceding the full moon in each month. Total number of members, 29.

JONESVILLE CHAPTER No. 8.—M. E. Jesse Button, H. P.; E. F. French, King; E. R. Nimocks, Scribe; E. G. Dillon, C. H.; A. P. Hogarth, P. S.; Jos. W. Button, R. A. C.; J. C. Peek, M. 3d Veil; L. Barnhart, M. 2d Veil; C. J. Dickinson, M. 1st Veil; E. Champlin, Sec.; Geo. O. Manro, Treas.; Caleb Sherman, Sent.

The regular convocations are held at JONESVILLE, on Thursday after the full moon in each month. Total number of members, 57.

LANSING CHAPTER No. 9.—M. E. C. Havens, H. P.; E. C. W. Knickerbocker, King; E. Ansel Adams, Scribe; W. A. Chapman, C. H.; V. S. Murphy, P. S.; E. E. Beebe, R. A. C.; J. P. Cowles, M. 3d Veil; H. S. Baker, M. 2d Veil; W. Ward, M. 1st Veil; V. S. Murphy, Sec.; H. B. Shank, Treas.; A. Cotterell, Sent.

The regular convocations are held at LANSING, on Tuesday on or before the full of the moon in each month. Total number of members, 40.

ADRIAN CHAPTER No. 10.—M. E. K. Knapp, H. P.; E. E. Snow, King; E. Geo. H. Payne, Scribe; H. H. Knapp, C. H.; J. W. Turner, P. S.; N. Van Brunt, R. A. C.; J. H. Cleveland, M. 3d Veil; P. F. Blosser, M. 2d Veil; E. A. Church, M. 1st Veil; E. Baldwin, Sec.; D. L. Westcott, Treas.

The regular convocations are held at **ADRIAN**, on Thursday on or preceding the full moon in each month. Total number of members, 66.

CENTREVILLE CHAPTER No. 11—M. E. S. C. Coffinberry, H. P.; E. Wm. M. Reed, King; E. Sam. Tyler, Scribe; J. E. Johnson, C. H.; John Belote, P. S.; Benj. Sherman, R. A. C.; A. J. Kinne, M. 3d Veil; Joseph Horton, M. 2d Veil; Ezra Cole, M. 1st Veil; J. Eastman Johnson, Sec.; Joel Redway, Treas.

The regular convocations are held at **CENTREVILLE**, on Wednesday on or before the full moon in each month. Total number of members, 35.

ST. CLAIR CHAPTER No. 12.—M. E. Wm. Cook, H. P.; E. A. J. Cummings, King; E. Marcus H. Mills, Scribe; S. B. Brown, C. H.; R. H. Jenks, P. S.; R. Swift, R. A. C.; E. Rust, M. 3d Veil; H. A. Chamberlin, M. 2d Veil; B. W. Jenks, M. 1st Veil; H. H. Mather, Sec.; Obed Smith, Treas.; R. Swift, Sent.

The regular convocations are held at **ST. CLAIR**, on Tuesday on or preceding the full of the moon in each month. Total number of members, 35.

KALAMAZOO CHAPTER No. 13.—M. E. W. C. Ransom, H. P.; E. Frederick Booher, King; E. Thos. C. Brownell, Scribe; M. W. Barrows, C. H.; O. H. Brown, P. S.; C. S. Goodale, R. A. C.; A. D. Drake, M. 3d Veil; J. S. Brailhart, M. 2d Veil; A. G. Hopkins, M. 1st Veil; Edwin H. Porter, Sec.; Lewis C. Starkey, Treasurer; Hugh Rollins, Sent.

The regular convocations are held at **KALAMAZOO**, on Tuesday at or next preceding the full of the moon in each month. Total number of members, 36.

ES Our Order excludes women; not because it is unwilling we should pay a proper regard to that lovely sex, the greatest, the most valuable gift that Heaven has bestowed upon us, but it bids us to enjoy their society in such manner, as the laws of conscience, society and temperance permit.

JOHN CODRINGTON, 1770.

NEW GRAND LODGE IN CANADA.—The Committee on Foreign Correspondence, at the last session of the Grand Lodge of Virginia, made a report respecting the new Grand Lodge in Canada, in which they quoted the letter of the Grand Master of New York, published in the fourth number by THE ASHLAR, and commented on it as follows:

“We highly appreciate and warmly commend his comments on the Masonic virtue of obedience to law and order as the foundation on which the well-being of every Grand Lodge depends, and will not venture to analyze the extremely delicate details of the issue involved, as presented by the relations which the governors and the governed bear to each other in this particular case. Nor will we venture to disturb the good relation we hold to the M. W. G. Lodge of England, by obtruding our opinions on their deliberations in advance of any request by her to do so. We would strenuously urge upon the recusant Lodges of Canada West to fall back upon their former position of subordinates, and commence to attain their object by a respectful, firm, but Masonic memorial to their mother Grand Lodge, as being the only course likely to place them fair before the family of Grand Lodges, into which they propose and hope to be adopted. In an Institution held together by the soft and silken, though adamantine, chain of the Mystic Tie, too much courtesy cannot well be used. On the part of the Masonic Craft in Virginia, and especially on the part of this Grand Lodge, we cordially invite a continuance of Fraternal correspondence through our Grand Secretary.”

The report was received, read and confirmed.

GOOD ADVICE.—The following sound admonition we find in the address of the Grand Master of the Grand Lodge of Virginia, as its last communication:

“The present popularity of Masonry is, in my opinion, a sign of the times, pregnant with importance. Many will be, and doubtless many are, induced to apply for admission from unworthy motives. Let me entreat the Lodges to be cautious in the reception of candidates. There are some among us who think that the prosperity of a Lodge is indicated by the *number* of its members; and hence, to increase the *number*, too little regard is paid to the *character* and *qualifications* of the candidate proposed. He is accepted with little or no enquiry as to his qualifications and capacity; hurried through the several

degrees; often proves a Masonic dwarf, sometimes an abortion, or even a disgrace and a curse to the Institution. To avoid such, and kindred, evils, let me urge you to scrutinize *thoroughly* the character and qualifications of every candidate. Let them be men, not only above reproach, but also men of capacity, sufficient not only to acquire a competent knowledge of the work and lectures, but capable of appreciating the beautiful system of morality which they teach. When material of the very best kind is offered in abundance, why should we accept stones wholly unfit for the builder's use? Beware, too, of the introduction of *new tests*, or *standards of qualification*. In cases of doubt or difficulty, refer to the book of Masonic Constitutions—that reliable old chart traced ages ago, which, pointing to *truth* and *justice* as unerringly as the needle to the pole, has safely guided our noble old ship through many a tempestuous sea; and the strict observance of which will serve so to guide it till time shall be no more.

Only let the members of the Fraternity be true to themselves; let them cultivate assiduously the excellent tenets of our profession; let them practice out of the Lodge those duties inculcated in it; let the community at large see that we are in truth what we claim to be; and the day is not far distant when a Freemason will be hailed as the benefactor of his race, and the Institution acknowledged as second to none of human organization. And may the Supreme Grand Master of the Universe hasten a consummation so devoutly to be wished for."

YELLOW FEVER IN NEW ORLEANS.—We have received the proof sheets of the Report of the proceedings of the Grand Royal Arch Chapter of Louisiana at its last convocation. Not having time to fully examine them now, we may allude to them again in our next number. The following reference to the direful scourge, which prevailed in New Orleans last season, is thus alluded to by the Grand High Priest, in his address:

"We are permitted by the Supreme G. H. Priest above to meet together at this, the Ninth Annual Convocation of the M. E. G. R. A. Chapter of the State of Louisiana, and though a fearful epidemic has committed its ravages in many portions of the State, in addition to the vicissitudes of life, during the past year, yet I am not aware that any member of this G. Chapter has been called to render up his final account. It is, therefore, meet and proper that we should render to *Him* our hearty and unfeigned thanks for His watchful care

over us during the past year, and earnestly pray for a continuance of His favors.

"It is made the duty of the G. H. Priest, to visit the Chapters under this jurisdiction. I have endeavored to discharge the duty as far as I could, consistently with other duties. Early in the summer, the *yellow fever* broke out, and continued until late in the fall, during that time my duty was at home, and, before its abatement, other duties pressed upon me and prevented. I have, however, been able to visit about one-half the Chapters in the State. I have corresponded with others, and have had an opportunity to converse with the Officers of several of the Chapters, and have, by this means, endeavored to learn the condition of the Order, and am happy to say that R. A. Masonry in this State, is generally in a healthful and prosperous condition, and increasing in numbers as fast as the well-being of the Order requires."

AN IMPOSTER.

ADRIAN, March 17, 1856.

BRO. WESTON:—To guard against the further depredations of an imposter who has imposed upon us, I wish to say that a person called upon this Lodge for means to assist him to reach his home at Buffalo. He said he was a member of Erie Lodge in that city, and named Bro. Drew and others known to us as Masons. Convincing us all was right, we loaned him \$10; not hearing from him in due time, we wrote Bro. Drew who answered us, and says, he has heard of an imposter going about and obtaining money under false pretences from the Fraternity in Illinois, and many Western States, and that he sometimes calls himself Charles, and sometimes Seth, Butterfield, and says he is a civil engineer. He told us here he had been West and buried his mother, and that his other relatives were too poor to assist him. He is apparently 35 years of age, 5 feet 9 inches high, middle size, complexion rather sallow, dark hair, rather long nose, and in manner and appearance well calculated to deceive—indeed appears meek and Christian-like. From what I hear, I have no doubt but that he is a regular professional imposter, and should be posted. Should any one who sees this notice, know of Butterfield's whereabouts, they will confer a favor by giving us notice.

Yours, &c.,

J. H. CLEVELAND.

BOOK NOTICES.

EDITH HALE, BY **THRACE TALMON**.—This is a tale, published by the enterprising firm of Phillips, Sampson & Co., of Boston. Unlike many novels of the present and the past, the theatre of action is laid in New England. The plot is not intricate, and while it abounds with few scenes in "high life," and introduces few titled personages, it gives a history of the working of the heart, and those finer feelings which never fail to interest. The heroine, Edith Hale, is one of nature's children, whose thoughts are pure, and aspirations holy, and who, when exposed to the trials and temptations incident to her lot, passes the ordeal unscathed, while her school mate, Maria, falls a victim to the wiles of the tempter, and dies broken-hearted and deserted. The style of the author is plain and pleasant. To those who like to read works of fiction, Edith Hale will be a good companion. It is for sale at the book store of Kerr, Morley & Co., Jefferson Avenue, Detroit.

WOLFSDEN; AN AUTHENTIC HISTORY OF THINGS THERE AND THERE UNTO PERTAINING, BY **J. B.**—On reading the first few pages of this book, a very unfavorable impression was made on our mind. Persevering, however, we were soon relieved, and found ourself deeply interested in the story. "Wolfsden," says the narrative, "is a quiet nook among the mountains of Maine, where the sun delights to prop himself among the tall trees while he peeps down the green valleys, and sees his face reflected in many a winding stream and placid lake." The author is somewhat poetical in his style, and exceedingly happy in his descriptions. He often dwells on small occurrences, but seldom wearies the reader, or permits his attention to flag. We have seldom perused more accurate accounts of the rural life of New England villages, than those given in this book. They are correct, fresh and racy. The selection of characters—from Alek, the big handed farmer boy, to Harry, the collegian—from Mrs. Simperkins, the "hinglish lady, heducated in the 'ighest horder hof society," to Margaret Murray, the beautiful, unsophisticated country maiden—is excellent; each performs an appropriate part and is never out of place. On the whole, the story is among the best of those recently issued, and well worth the reading.

Wolfsden is published by Phillips, Sampson & Co. of Boston, and may be purchased at the store of Kerr, Morley & Co., Jeff. Av., Detroit.

UNIVERSAL MASONIC LIBRARY.—We are indebted to Bro. Jno. W. Leonard, of New York, for the sixth volume of the Universal Masonic Library, which contains the Disquisitions of Calcott and the Manual of Dr. Ashe. The typographical and mechanical execution of this work, is very good. It is hardly necessary for us to tell our readers that the productions of Ashe and Calcott are standard works in Masonic literature, and should be in the possession of every member of the Order, who wishes to have a complete Masonic library. The book before us is a correct reprint of the originals. The enterprise of Bro. Leonard—"a republication in thirty volumes, of all the standard publications in Masonry"—is one that will place within the reach of the Craft, much valuable information which many have sought, and been unable to obtain. We trust his efforts will be appreciated, and that success will crown them.

MEDICAL INDEPENDENT.—This is the title of a new medical magazine which is issued at Detroit once a month. It is edited by Henry Goadby, M. D., F. L. S., &c., &c., Edward Kane, M. D., Professor of Theory and Practice of Medicine and Pathology in the Vermont University, and L. G. Robinson, M. D. This new competitor for public favor in the medical sphere, starts with a good array of editorial talent. It contains sixty-one pages of reading matter, printed in small pica. Price is two dollars a year, in advance.

MISCELLANEOUS.

HALL, FURNITURE, &C., OF GROVELAND LODGE DESTROYED BY FIRE.—We regret to learn that a destructive fire on the 5th of last month consumed the hall, furniture and other property of Groveland Lodge No. 48, which is located at Austin. The charter and records were lost. This is a severe blow upon our Brethren in Austin, who, after much exertion, had just attained a position which was truly encouraging. The value of their property which was destroyed, is estimated at six hundred dollars. There was, we believe, no insurance. In the true spirit, proper steps were immediately taken after the disaster, to procure a suitable place for meeting, and obtain from the Grand Master a warrant or dispensation. It is hoped, our Brethren of Groveland Lodge will soon recover from the injury which has befallen them, and again be in the path of prosperity.

PHILANTHROPY.—We see it stated in one of our exchanges that a Brother Mason, in good circumstances, resident in Missouri, and without offspring, is desirous of adopting two orphan children, one of each sex. It is expected that the children shall be those of a deceased Master Mason.

Address a line to care of D. P. Monsarrat, Esq., G. M., Louisville, Ky.

RAISED.

In Zion Lodge No. 1, from Febr. 10th to March 10th, 1856—Chas. E. Leonard and Chas. M. Young.

In Detroit Lodge No. 2, from Jan. 28th to March 13th, 1856—Joshua C. Ferris, Jared Patchin, and Albert G. Ives.

In Union Lodge of Strict Observance No. 3, from Sept. 10th, 1855, to March 15th, 1856—John Cook, Angus Bain, M. D. Reynolds, Francis Knill, Saml. McCurdy, John P. Fiske, Wm. I. Erwin, A. A. Wing, James Southerland, John J. Leonard, Henry Jacobs, C. H. Locke, Samuel Adams, Charles A. Cunzie, Geo. A. Janes.

In Backus Lodge No. 55, from Nov. 10th to Dec. 10th, 1855—L. D. Smith.

In Eaton Rapids Lodge No. 63, since Dec. 27th, 1855—H. Spicer, H. W. Snyder, P. Hutchings, M. S. Miller, C. C. Stowell, J. A. Nichols, H. Osborn, Wm. Stirling, and A. Hayward.

MARRIED.

In Springfield, Pa., Nov. 15th, 1855, by Rev. Mr. Church—Bro. J. B. McIntosh, of Cassopolis, Mich., to Miss S. J. Smith of the former place.

In Calvin, Cass Co., Mich., Nov. 22d, 1855, by Bro. Jefferson Osborn—Bro. Amos Smith, of Penn Township, to Miss Martha J. East, of the former place.

In Laporte, Ind., on Tuesday, the 11th inst., by Rev. Mr. Lane—Mr. John Pulcifer, member of Zion Lodge No. 1, F. and A. M., to Miss Martha Ann Wood, both of Detroit, Mich.

DIED.

At Detroit, on the 20th ult., John McReynolds, member of Zion Lodge, No. 1.

EDITOR'S TABLE.

Our agent, Bro. Geo. B. Ensworth, W. M. of Union Lodge of Strict Observance No. 3, Detroit, is travelling on a canvassing tour along the lines of the Southern Railroad and the Michigan Central. We trust he will meet with a hearty reception among the Brethren. He is authorized to obtain subscriptions, receive moneys, and give receipts. Should any of the Lodges, that he visits, need assistance in the work, we hope they will press Bro. Ensworth into service, as he is one of the best workmen in the State.

DR. ASHLAR.—Although the name which we have selected for our magazine, is familiar to the Fraternity, very few, comparatively, of the uninitiated have the least idea of its meaning. We have been often amused, when standing on the sidewalk in sight of our office, to hear persons of all conditions in life ask, as they carefully gaze at our large sign—"Ash-lar Office!—what does that mean?" Various conjectures are made respecting it, but the right conclusion is very seldom arrived at. The general inference seems to be that "*Ashlar*" is the name of some lawyer or doctor. We were forcibly reminded of this fact a few days since, by the following occurrence.

We were seated at our table, busily engaged, writing an editorial, when our attention was attracted by a gentle tap at the door of our sanctum. As usual, we called out, almost unconsciously, "*come in,*" and kept on writing. Having finished the sentence, we looked round to welcome our visitors, when behold two ladies, a mother and daughter (the latter, by the way, young and very pretty) stood before us. Somewhat confused, we stepped forward to hand our visitors some chairs, when one making some remark, said something about "*Ashlar*." "Yea," we replied, "this is the office." "Are you at leisure?" said the mother. We answered in the affirmative, and bowed very modestly. The young lady removed her bonnet and took off her shawl. "My daughter has a very bad tooth," continues the mother, "which she wants you to pull!" "Pull a tooth, Madam!" we exclaimed, somewhat "taken aback," as the common saying in the west is, "I never pulled a tooth in my life." "What! don't you pull teeth!" said the woman. "I most certainly do not," we replied. "Are you not a dentist?" "No, Madam," we replied, by this time getting over our astonishment and beginning to smile perceptibly. "Isn't this *Dr. Ashlar*?" exclaimed the lady with no small degree of amazement. We need not relate the sequel. We explained who and what we were, and how the word "ASHLAR" came to be placed on our sign. The mother and daughter retired looking somewhat blank, and we sat down in our editorial chair and had a hearty editorial laugh, such as had not been heard in our sanctum for many a day.

After this, we were visited by some other ladies looking for DR. ASHLAR, and were led to believe that we were indebted to some wag, for the calls of the fair sex.

GOOD ADVICE TO A LADY.—We would commend to the attention of the fair sex, who may peruse this page, the following remarks made by Baron Biefeld, secretary of legation to the late king of Prussia, when writing to a lady of his acquaintance, who was angry with him for having become a Mason: "You will not require, I am persuaded, that I should explain to you our mysteries; you are much too prudent. You would entertain a passion for a man of honor, and not for a traitor or a monster. It is my interest to convince you of my discretion, and to make you sensible that a man who can keep a secret from the woman he adores, ought to be esteemed by her as worthy to have other secrets to keep. You must, therefore, commend my discretion and nourish my virtue. I shall not, at the same time, keep from you any information concerning our society, that it is in my power to give; but for its mysteries they are sacred. One reflection that dissipated my scruples, and hastened my reception, was, that I knew this Order to be composed of a great number of very worthy men—men who, I was sure, would never have twice entered a Lodge, if anything had passed there, that was in the least incompatible with a character of the strictest virtue."

A MERRY TILER.—We find in the Mirror and Keystone, an account of the following amusing incident:

The good old Tiler, the father of the present gentlemanly Brother who tiles the Lodges in the new Masonic Temple, in Philadelphia, was something of a wag in his day, and would have his joke. One evening, as he was preparing the regalia, &c., for the Lodge which was to meet on that night, a man walked into the Lodge room, and, as the gas was not lighted, he could not see who it was that was intruding. The Tiler, in a gruff loud voice, inquired—"who is there? The person answered—"A Friend." The Tiler knew his voice, and anticipating some fun, cried out—"What do you want here?" at the same time unsheathing a sword. The intruder, seeing the glittering steel, and not knowing who it was that was speaking to him, was frightened, and scampered out of the room, and bounded down the stairs as if "old nick" was at his heels. The old Tiler enjoyed a surfeit of laughter at the rapid decampment of his acquaintance.

The next day he met his acquaintance, who related to him that, as he was passing the hall the evening before, he thought he would go in and see the Masonic Lodge room, and that some person there drew a sword and intended to kill him. The Tiler laughed heartily, as he explained the circumstances to the "friend," who soon joined in his merriment. This incident was a source of much amusement to the old Tiler, who was accustomed to relate it in his merry moods.

MACKEY'S NEW WORK.—We have made arrangements to supply those who may wish to procure copies of Mackey's new work. All orders will be promptly attended to.

SERMON.—This requisite of a Freemason was strongly enforced in the olden time. The following is published at the present day, as taken from an old Masonic M. S. :

The thrydde poynt most be severele,
With the prentes knowe hyt wele,
His mayster counsel he kepe and close,
And hys felows by hys goode purpose ;
The prevetyse of the chamber telle he no mon,
Ny yn the logge whatever they donn ;
Whatever thou heryst, or syste hem do,
Tell yt no mon, whersever thou go ;
The counsel of halle, and yeke of bowre,
Kepe hyt wel to great honowre,
Lest hyt wolde torne thyself to blame, y
And brynge the Craft ynto gret achame.

§ The late Marquis of Hastings, D. G. M., spoke in the following terms of influence of Freemasonry on himself : " The prominent station which I hold here, concentrates all the rays of the Craft upon my person, and the illustrious Brother makes an effort to persuade himself, that this lunar brilliancy is the genuine irradiation of the sun. My real relation to you may be best explained by an Asiatic apologue. In the baths of the East perfumed clay is used instead of soap. A poet is introduced, who breaks out into an enthusiastic flow of admiration at the odor of a lump of clay of this sort. " Alas ! " answers the clay, " I am only a piece of ordinary earth ; but I happened to come in contact with the rose, and I have borrowed some of its fragrance." *I have borrowed the character of the virtues inherent in this Institution*; and my best hope is that, however, minute be the portion with which I have been imbued, at least I am not likely to lose what has been so fortuitously acquired."

§ The best thing to give your enemy is forgiveness ; to your opponent, tolerance ; to a friend, your heart ; to your child, a good example ; to a father, deference ; to your mother, conduct that will make her proud of you ; to yourself, respect ; to all men, CHARITY.

§ We are happy to see that Bro. Anderson, W. M. of Zion Lodge No. 1, has recovered from the injury caused by breaking his leg a few months since, and now presides regularly at the communications of his Lodge.

§ Companion Blanchard, Grand Lecturer of the Grand Chapter, passed through Detroit on the 14th of last month, on an official tour. He informed us that the Chapters which he had visited, were doing remarkably well. He expects to visit Flint about on the 20th of this month.

§ The officers of Acacia Lodge No. 47, Pontiac, are as follows : D. E. Elliott, W. M. ; W. J. Bartow, S. W. ; J. P. Kelly, J. W. ; A. McLennan, Sec.

THE ASHLAR.



VOL. I.

DETROIT, MAY, 1856.

NO. IX.

ADOPTIVE MASONRY.

In a leading article of a previous number, we cautioned the Fraternity against the pernicious consequences of an evil which, having been tolerated for several years, and thought by those who condemned it, to be of little importance, now finds advocates among a class of Masons who should be the first to discountenance and crush it. Mature reflection, and a settled conviction of the injury caused by conferring spurious degrees, led us to raise a warning voice against the baneful practice. Every day's experience tends to strengthen our opinions, and gives evidence of their correctness.

When we contemplate the beauty, morality and universality of the legitimate degrees of pure Masonry; when we consider the history of our Institution, dating back in remote ages, and the boundless field it presents for the exercise of the most gifted intellects, we are filled with astonishment and wonder, that any member of the Order should countenance and uphold the modern inventions which foolish men

have attached to the skirts of our Society. There is one fact proved conclusively by the records of the past; it is often slighted and forgotten, but is not disputed by any one who possesses an ordinary share of intelligence. Masonry is a perfect system by itself, and has never been improved by modern inventions. The Institution is a conservative one, and it cannot be changed without injury; this is one of its great peculiarities. Hence, we find that wherever it has been subject to the fewest alterations, there it has flourished best and accomplished the most good; wherever it has been polluted by innovations, there it has been crippled and fallen into disrepute. Unable to escape this conclusion or deny its force, the advocates of modern systems seek to shield their conduct beneath fallacious arguments which have but a semblance of foundation.

Among the spurious degrees that are tolerated and encouraged in this country, is a system which is rearing its head aloft, and stalking among the Fraternity, we will not say with *impunity*, but with an audacity truly astonishing. Its brazen face ill denotes the character which it assumes. Strange to relate, *Adoptive Masonry*—as it is misnamed—finds advocates among some of the leading Masons in the United States, and deserves notice from the fact, that a well-natured plan is now laid to extend it throughout the length and breadth of our land. Should it meet with success, its promoters will inflict an injury on the Institution, which they can never repair, and leave behind them evidence of their rashness and folly. If combined efforts are made, as they undoubtedly will be, to extend the *adoptive rite* through the various jurisdictions, they must be counteracted by the active influence of Brethren who disapprove of the movement and think it calculated to impede the progress of our Order.

The origin or ancestry of the new child is not of the most desirable character. It casts a suspicion on the bantling, which is not very creditable. Amid the furor for new degrees which was manifested in France in the early part of the eighteenth century, the curiosity of the female portion of the community was unduly excited. So urgent were their demands to be made acquainted with the secrets of Masonry, that it was thought best to pacify them by some expedient which would give the shadow without the substance. Accordingly, in 1730, female lodges were instituted, in which "side degrees" were conferred. This led to the invention of the system of Adoptive Masonry, a sketch of which is thus given in Mackey's Lexicon:

"In the beginning of the eighteenth century, several secret associations sprang up in France, which, in their external characters and mys-

terious rites, attempted an imitation of Freemasonry, differing, however, from that institution, of which they were, perhaps, the rivals for public favor, by their admission of female members. The ladies very naturally extolled the gallantry of these mushroom institutions, and inveighed with increasing hostility against the exclusiveness of Masonry. The Royal Art was becoming unpopular, and the Fraternity believed themselves compelled to use strategy, and to wield in their own defence the weapons of their opponents.

"At length the Grand Orient of France, finding that these mystic societies were becoming so popular and so numerous as to endanger the permanency of the Masonic institution, a new rite was established in 1774, called the "Rite of Adoption," which was placed under the control of the Grand Orient. Rules and regulations were thenceforth provided for the government of these Lodges of Adoption, one of which was, that no man should be permitted to attend them, except regular Freemasons, and that each Lodge should be placed under the charge, and held under the sanction of some regularly constituted Masonic Lodge, whose Master, or in whose absence, his deputy, should be the Presiding Officer, assisted by a female President or Mistress. Under these regulations a Lodge of Adoption was opened in Paris in 1775, under the patronage of the Lodge of St. Anthony, and in which the Duchess of Bourbon presided and was installed as Grand Mistress of the "Adoptive Rite."

The design of the new system was not to enable Masons to perform their Masonic duties, or improve their Institution; it was to gratify female curiosity and afford frivolous amusements. The meetings of the Lodge of Adoption ended with a banquet, and frequently with a ball. Clavel asserts that these were the real objects of the organization, "the initiatory ceremonies being but a pretext." As might be expected foolish emblems, and symbolic language, remarkable only for its ludicrousness, were adopted, while the regalia and some of the implements of the genuine Lodge were used. At the fetes, the Lodge was called *Eden*; the doors, *barriers*; glasses, *lamps*; wine, *red oil*; water, *white oil*; bottles, *pitchers*. "Trim your lamp" signified *fill your glass*; *drink* was "snuff your lamp." Such figures of speech pleased the lords and ladies at the festive board, whose imaginations were excited, and tongues loosed, by the frequent use of "red oil."

The character of the ceremonies of the Lodges of French Adoptive Masonry are anything but creditable to Brethren who assist in them. An authentic account of the second degree says, it "refers to the fall of man and the share which the first fair lady in the world had in that event. The timid [female] candidate, after many trials, is admonished by the worshipful Master to act most carefully, and above all to resist temptation. She is told that from those who seek this

grade much is required, and that it will depend entirely upon herself whether she obtain it or not. The ceremony proceeds, and the tempting moment is at hand; the wily tempter, ever near, seizes the favorable opportunity, and prompts her to yield; admonitions, promises and consequences are alike forgotten; she falls, and is instantly informed, that forever she is precluded from obtaining Masonic rank. Repentance follows the sin, and the forgiving Brothers and Sisters, remembering their own errors, relent, and after a severe reprimand, admit their contrite Sister to a participation in the mysterious grade."

It is not necessary to give a more detailed description of French Adoptive Masonry, to prove that it should be classed among the rankest and most objectionable of the spurious systems which disgraced the Institution during the last century, and whose baneful influence is still perceptibly felt and lamented. It was clearly an innovation upon the Order, and a violation of ancient landmarks; it was a deception and a fraud; and its existence can only be accounted for by the peculiar temperament and habits of the French people. In England, it met with no favor, and was discarded as illegal, and calculated to produce only evil.

Imitating the bad example of our French Brethren, some members of the Order have invented a new system of androgynous degrees, and introduced it among the Fraternity of the United States, under the name of the "*American Adoptive Rite*." It is not our intention to imply that the society in this country has adopted the objectionable ceremonies, or possesses the repulsive features, of that of France. Its rites may be beautiful and impressive, and it may, for ought we know, lay valid claim to the reputation given to Adoptive Masonry, a few years ago, by a writer who said, it "stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not in the whole system of Adoptive Masonry a single step with which the most ascetic moralist can find fault; on the contrary, all is pure, all is beautiful." Unacquainted with the arcana of the new organization, we must regard the character of its advocates as a sufficient guaranty, that its ceremonies are at present free from objectionable features that have existed elsewhere and been a disgrace to those who supported or countenanced them. Were the system ever so pure and spotless, were it to inculcate the ten commandments, and all the virtues which it professes to cherish, it would nevertheless be an incubus upon Masonry, and, like all other spurious degrees, tend to bring it into disrepute and contempt.

The design of the new society and the arguments on which it is based, have been succinctly stated in three distinct paragraphs in a manifesto published by the presiding officer of the "Supreme Council." We will briefly consider them in their order.

1. That it is the right of all free citizens to affiliate themselves together into societies, having the binding ties of pledges and secret means of recognition, has been tacitly acknowledged by every Grand Lodge extant, in suffering Masons under their respective jurisdictions to do so, unquestioned. This privilege has even been extended to societies that have appropriated the most freely the implements, language and principles of the Masonic Institution; nor have we a precedent of a Grand Lodge prohibiting, by edict, affiliation with any such.

This proposition may be urged in favor of all spurious degrees, many of which are severely condemned by advocates of the Adoptive Rite. Although no Grand Lodge has prohibited, by *edict*, affiliation with secret societies, some Grand Lodges have by resolution or otherwise, deliberately set the stamp of disapprobation upon the conferring of side degrees, as unmasonic and tending to produce injury. Our Institution lays its members under certain obligations, and establishes for their guidance certain principles. To each, it gives as much scope for individual action as possible, and permits him often to decide for himself whether his conduct is in accordance with the requisitions of Masonry. On this principle, it inculcates teachings, without attaching to their violation any penalty. It says to the candidate on his initiation: "In the State you are to be a quiet and peaceful citizen, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live." Notwithstanding this admonition, if a Brother is engaged in a rebellion or resists legal authority, for that alone he cannot be punished by his Lodge. The old charges say, "if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crimes, though the loyal Brotherhood must and ought to disown his rebellion, and give no umbrage or ground for political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasable." The freedom of action and thought which is allowed by Masonry, is one of its greatest beauties. It has not prohibited, and it cannot consistently prevent, Masons joining secret societies entirely independent of itself, such as exist at the present day, however objectionable may be a multiplication of affiliations. In regard to this matter, therefore, members of the Order are free to exercise their judgment and act in accordance with its dictates. A large portion

of the Craft have disapproved of conferring spurious degrees, yet they have not seen fit to expressly prohibit them by Grand Lodge edicts. This does not prove that those who invent new systems, exercise their "rights" or "privileges" judiciously, or that the time may not come when it will be proper and expedient for Grand Bodies to throw around members restrictions which shall tend to check the evil practice.

2. That some kind of Adoptive Degrees, or means of instructing and gratifying the female mind, and enabling the wives, daughters, &c., of Masons to use their constitutional privileges, are demanded, may be correctly inferred from the fact that in every Grand Lodge jurisdiction, and in the membership of almost every Subordinate Lodge in the United States, one or more so-called Degrees are conferred, taught, and to a considerable extent, cherished by females and their Masonic protectors.

This assertion, vague as it is, needs evidence to sustain it. What is the precise meaning to be attached to the term, "*in the membership of almost every Subordinate Lodge in the United States*"? If it implies that any considerable number of the members of each Lodge in the United States practised the conferring of androgynous degrees, previous to the introduction of the Adoptive Rite, we think the statement is not true; and we doubt whether at the present day, even with the aid of the new system, spurious female degrees are "taught and cherished in the membership of almost every Subordinate Lodge" in the country.

But admitting, for the sake of the argument, that the statement is correct; does the conclusion follow legitimately from the premise? We think not. In the Masonic Fraternity, as in all other societies, some men err in judgment and pursue a course calculated to thwart the very designs they wish to promote. Thus has it ever been in our Order. The argument which is urged in favor of the Adoptive Rite, may be cited to sustain any other false system now practised. Side degrees are conferred, more or less, through the country. Is that evidence, that they are "*demanded*," (that is, *necessary*,) to enable Masons or any one else to use "constitutional privileges"? If so it is time that some shrewd and intelligent philanthropist gave his time and attention to instituting a national organization with a common head, which shall have authority to issue charters and constitute subordinate bodies. This proposition the defenders of the Adoptive Rite will not admit. To their bantling the argument will apply, but not to any other. Their minds possess the acumen and moral perception of the lawyer whose professional opinion was materially changed on learning that it was *his* ox which had gored his client's cow. With the proneness which is manifested at the present day to depart from the beaten track and, in accordance with the stirring

spirit of the age, to seek new paths, it is no difficult matter for prominent members of the Order, by a systematic plan, to induce members of the Fraternity in every jurisdiction, to countenance and aid in disseminating new rites which appear harmless in themselves. Were it not so, some of the foolish and unmeaning ceremonies which are now practised, would not be tolerated in any quarter. That spurious degrees are conferred is no evidence that they are "*demandé*" by anything but the folly and ignorance of Masons who do not understand the nature and principles of our Institution, or fail to appreciate its sublime truths and teachings.

3. That a compact and well-devised system of Adoption; which confines its votaries to one set of Degrees; which most cautiously and wisely separates the real secrets of Masonry from those of Adoption; which confines the female benefits of Masonry to those females who confer benefits upon Masonry; which affords a national system of recognition to its votaries; and which teaches a system of morality and religion, with all the lights that the age can furnish—that such a system of Adoption, by substituting for the crude, local, and ill-devised Degrees in vogue, others more ancient, more beautiful, and more consistent, would subserve the real interests of Masonry, while it affords an innocent and delightful amusement to those who participate in it—has seemed for many years reasonable and most probable to hundreds of minds that have been turned to the subject.

The assertion, that the conclusion arrived at in the above paragraph, "has seemed for many years reasonable and probable to hundreds of minds," is, when analyzed, weak and frivolous. Granting it to be true, it proves nothing in favor of our opponents. The important consideration is, whether or not the conclusion, which has "seemed reasonable and most probable to *hundreds* of minds out of *many thousands*, is valid and sound, to wit, "that such a system of Adoption, by substituting for the crude, local and ill-devised degrees in vogue, others more ancient, more beautiful and more consistent, would subserve the real interests of Masonry, while it affords an innocent and delightful amusement to those who participate in it." That the removal or extinction of the spurious degrees which have heretofore existed, would be beneficial, is a self-evident truth; but does not the adoption of any new system sanction the establishment of false degrees, and give countenance to the pretensions of every new inventor? The argument is simply one in favor of *substituting a lesser evil for a greater*. Those who admit the principle involved, may approve the reasoning. We cannot go so far. If an evil exists, as appears to be admitted, let all good Masons strive to exterminate it, root and branch. To compromise will be sure to strengthen it, and nourish it in some form or other, till "even-handed justice will commend the ingredients of the poisoned chalice to our own lips," and our beloved Order will suffer by our injudicious actions.

The reasoning of our opponents appears to us false in fact, as well as theory. The present movement does not substitute a *lesser* evil for a *greater*; on the contrary, it increases the wrong a hundred fold. Heretofore, those who conferred spurious degrees have had no common head. Their efforts have been weak, because they were not united. The new scheme is designed to give one and the same direction to the endeavors of those who practice false rites, to establish a permanent organization for the encouragement of erroneous systems. It does only sanction the principle and admits the right of conferring spurious degrees, but aims to give them dignity and character, and place them on a lasting foundation. Let us hesitate long and consider well, before we countenance such a step.

The Adoptive Rite aims to "*confine the female benefits of Masonry to those females who confer benefits upon Masonry.*" This is, indeed, a strange assumption, and if it is not an endeavor to make an innovation upon the "body of Masonry," it comes very near to it. "Confine the female benefits of Masonry to those females who confer benefits upon Masonry!" By what right, what authority is this done? If we comprehend its meaning, it is done *contrary* to right and authority. It is the duty of the Craft to assist widows and orphans of the Brethren, whether those widows and orphans ever conferred benefits upon Masonry, or not. Were it otherwise, few, indeed, would be the females aided by the Fraternity. Many who now bless the Institution, would have cause to lament over its sins of omission, and remain in suffering and want.

There is a similarity between the arguments advanced to support the American Adoptive Rite and those adduced in favor of the establishment of French female degrees. The latter were instituted in self-defence, to remove an existing evil, by substituting a smaller one, the former is justified on the same ground. The consequences which followed in France should not be lightly regarded here, if we would escape uncontaminated, and preserve the Institution unharmed. It is to be hoped that those, engaged in promoting the new movement, will not, like their predecessors across the Atlantic, purchase notoriety and distinction by compromising the character of our ancient Society, and sacrificing their own reputations for good sense and consistency.

It is useless to try an experiment, when little or no good can result from it, and much evil may ensue. It is folly for a father, in order to gratify his idle curiosity, to give his child a drug to ascertain whether or not it be a deadly poison; if the drug be harmless, the child lives, and all is well; but, if it be poison, the child dies, and an injury

is inflicted, which no man can repair. In a similar light does the advocacy of Adoptive Masonry present itself. We ask members of our Order, who know its *arcana*, (which cannot be openly stated,) what good results from the new movement? What are its benefits? Is there anything in Masonry which renders it necessary, in order to comply with its obligations and requisitions, to attach to it a female system? If so, we have yet to learn it. We can all comply with the injunctions of our Order, we can all faithfully perform our Masonic duties, unaided by any such extraneous contrivance. Able to do this, what more do we need? The organization is said to be constructed to enable the wives and daughters of Brethren to "use their constitutional privileges" and enjoy the benefits of our Society. Without the new establishment, they can enjoy all that they are entitled to; and the instances must be very rare in which they cannot enjoy as much without it, as with it. Should it be justified on the ground we have been considering, with equal propriety we might form a society for young men in nonage—the sons of Masons. Are not they, when orphans, entitled to our regard and assistance? There is no limit to the practice, when the *principle* is admitted. If *A* may invent and attach to the skirts of Masonry spurious degrees for one purpose, *B* may do it for another, and *C* may do it for another. Thus, the false systems may multiply, till Freemasonry is polluted and degraded as it was in France during the last century, and honest men blush to own that they belong to the Order.

We cannot contemplate the establishment of the androgynous organization without feelings of sadness, for we believe it fraught with the worst consequences to our ancient and beloved Society. **ADOPTIVE MASONRY!** The very title is a libel on our Order. The strongest defenders and advocates of the new system acknowledge that it is no part of Masonry. What right, then, has it to steal the name of our time-honored Institution, and gain respectability by assuming its character? Does it not live by and through our Society? Does it not hang upon its flowing garment? and is not all its brightness borrowed from the blazing star? Let our Institution decay and cease to exist, and where would you find *Adoptive Masonry*? It would be numbered among the things that were.

The subject of this article and the views which have been presented cannot be too seriously considered by those who entertain a proper regard for our ancient Order. Each member of our Society must throw the weight of his influence *in favor of*, or *against*, the principle and spirit of innovation. Brother, which course will you pursue? If you

stand by the landmarks rendered sacred by age ; if you are contents to practise the rights hallowed by time ; if you are willing to walk in the paths trod by the fathers, and which experience has proved to be pleasant and safe, and seek not to depart therefrom ;—no possibility of evil consequence can exist—your efforts will tend to strengthen and adorn the mighty fabric which has survived “the lapse of time, the ruthless hand of ignorance and the devastations of war,” and still exists as a valuable monument of the wisdom, virtue and integrity of those who reared it, and those who have preserved and guarded it unharmed for ages. Adopt any other course—seek new lights and new shrines—attempt to leave the beaten track and walk in others marked out by modern guides, and you at once break down the barriers which protected our Institution, and open the flood-gates of revolution.—Like the waves upon the sea shore, one invention will follow another, encroaching little by little almost imperceptibly, until with astonishment you discover that the mighty ocean of Innovation is rising with a rapidity and power which threaten at least the temporary peace and prosperity of Masonry. Let us, then, as we value our Institution and desire to promote its principles and its success, discountenance and oppose all experiments and modern inventions connected with the Order, and pursue that line of conduct which *we know* to be praiseworthy and safe.

Be ye also careful, my brethren, to avoid every action which has the least tendency to brand you with the odious name and character of a covetous man, which our holy brother, the Apostle Paul, has with great reason declared to be idolatry. For what, my brethren, can be expected from the man who makes gold his hope, and places his confidence in his riches ? What ! but that he will be deaf to the cries of the destitute orphan, and intreaties of the distressed widow ? Let the contrary disposition prevail with us, and let not our charity be circumscribed within a narrow circle ; but, like that glorious luminary which opens the day, dispense its kindly influence to all around us. Indeed, if we are good Masons, we can not be capable of abusing the means with which Providence has supplied us to do good unto all men, as opportunity shall offer.

ISAAC HEAD, 1752.

ROYAL ARCH MASONRY IN PENNSYLVANIA.

There has existed, and still exists, a want of knowledge of the real condition of Masonry in Pennsylvania. Official reports of the proceedings of the Grand Bodies of that State are not published, in accordance with the custom adopted in other jurisdictions; and this necessarily prevents Brethren at a distance, obtaining as correct and accurate information as they desire. It is to be regretted that the Grand Lodge and Grand Chapter do not print reports in pamphlet form. Referring to this subject, the editor of the *Mirror and Keystone* excuses the omission in a somewhat spirited manner. Although his reasoning is to a certain extent commendable, it fails to convince us that there is not urgent need of the circulation of official reports in order to disseminate "more light" respecting the proceedings of our Brethren and Companions in his jurisdiction. In justice to Bro. Hyneman, we give his remarks.

"The almost universal complaint made against the 'Keystone State' is that neither the Grand Lodge nor the Grand Chapter publishes its proceedings. This may be a matter to be regretted, but it is not an offence, certainly not a *criminal* one, as the Companions of Illinois would appear to consider it; and as they have adjudicated the case, being prosecutor, judge and jury, to their own satisfaction, neither we, nor any of the Companions in Pennsylvania have any other redress than to hope that some day the executive prerogative may be exercised in our favor. But what we intended to say when we commenced this article, was that we were surprised to find that our friend and Companion J. Q. A. Fellows, as Chairman of the Committee on Foreign Correspondence of the Grand Chapter of Louisiana, should ask for light and information on a subject which we have so often and fully given through the columns of the *Masonic Mirror and Keystone*.

"If Pennsylvania is misunderstood, as Companion Fellows seems to think she is, it is because those who should do so, will not take the trouble to read. The *Masonic Mirror and Keystone* regularly every week finds its way into the office of E. Companion S. G. Risk, the able and intelligent Grand Secretary of that jurisdiction, as well as that of every other Grand Secretary in the United States, Illinois included. It cannot hardly be said that 'Illinois thinks they (Pennsylvania Companions) omit all the degrees between Master and Royal Arch,' or that 'others think they omit the Most Excellent,' or that "others represent them as conferring the Council degrees previous to

that of the Royal Arch.' This will not do. Ignorance in a matter of this kind is not a sufficient excuse, although some may think that *excuse* sufficient.

"Companions, if you are really desirous of information, the *Masonic Mirror and Keystone*, the only Masonic publication in Pennsylvania, and the only one published weekly in the United States, freely furnishes you with all that you desire, and in former numbers we have repeatedly stated that the Mark Degree, Past Master's and Most Excellent Master's Degree were necessary to exaltation, and that without them none could be exalted in Chapters in this jurisdiction. The report of E. Companion Fellows is in every respect a most able one, with the exception of the reference to Pennsylvania."

M A R Y.

[Selected.]

Let her be full of quiet grace,
Not sparkling with a sudden glow,
Brightening her purely chiselled face,
And placid brow;
Not radiant to *the stranger's eye*—
A creature easily passed by;

But who, once seen, with untold power,
Forever haunts the yearning heart,
Raised from the crowd that self-same hour,
To dwell apart;
All sainted and enshrined, to be
The idol of our memory.

And O! let *Mary* be her name;
It hath a sweet and gentle sound,
At which no glories dear to fame
Come crowding round,
But which the dreaming heart beguiles
With holy thoughts and household smiles.

"DO UNTO OTHERS AS YOU WOULD HAVE OTHERS DO UNTO YOU."
—If all men would only faithfully practice in accordance with this injunction, there would be little difficulty in the world. We should seldom wrong our fellows, and charity and brotherly love would prevail. All would meet on a level, and strife and enmity would be far distant. We do not believe, any man who has done unto others as he would have then do unto him failed to win the respect and esteem of his fellows. Particularly, should Masons remember the admonition and obey it in all their transactions.

ADDRESS OF THE G. M. OF LOUISIANA.

We have been favored by Bro. Samuel G. Risk, Grand Secretary of the Grand Lodge of Louisiana, with proof sheets of a portion of the Report of the Proceedings of that body at its last annual communication held in February.

It is gratifying to learn that the Craft in Louisiana are rapidly advancing in the path of prosperity. "In reviewing the occurrences of the past year," says the address of Grand Master Perkins, "we find abundant cause for congratulation. We have little that is bad, and much that is good, to report. The union of *all* the Masonic Lodges of this State is complete, and their representatives are now, or ought to be, here. We have reason to rejoice that not a single officer or member of this Grand Lodge has been taken away by death during the year, and that all, with the exception of our highly esteemed brother, the Grand Treasurer, are in the enjoyment of health."

The rapid increase of the numerical force of the Fraternity causes the Grand Master, as it does all other good and intelligent Masons, to fear lest the popularity of the Order bring in its train disastrous consequences. "Having once before," he says, "expressed some fears that owing to the popularity of the Institution, and the increased facilities for passing its doors, Masonry is not properly appreciated, nor its moral force strengthened in proportion to the increase of membership, and finding that this theme has been indulged in to a considerable extent by nearly all the Grand Masters and Masonic writers of our country, I pass the subject over, trusting that this allusion may serve to keep the matter before the Brethren of this jurisdiction."

Bro. Perkins briefly discusses the question, "Can a Mason be a member of two Lodges at once?" We have on a previous occasion given our opinion on this subject, which is in accordance with the following views of the Grand Master:

"I am opposed to the policy of permitting membership in two Lodges at once. I am aware of a different opinion in the minds of some of our most intelligent and experienced Brethren, and know that we shall have the regulation of the Grand Lodge of England on the subject brought to bear; but if the Grand Lodge of England has power to change the regulation, we certainly have a right to regulate the matter ourselves, without waiting her action. I deem it a fair subject for local regulation. Under our present constitution, no man can affiliate with a Lodge without filing his *demit* from that to which he previously belonged; and consequently, there is but little danger of double membership, while this constitution remains as it is. The case herein alluded to is, perhaps, now the only one existing in this

State. Nevertheless, we may as well now, while the subject is up make our decision on the main question. Members of a Lodge, being equal in privileges, are all eligible to office, and a member holding office in two Lodges at the same time would often find it out of his power to discharge his duty to both. Under our constitution, he could only represent one Lodge, and were it different, there are good reasons why he should not represent both. Suppose a controversy should arise between the two Lodges to which he belonged—could he fairly represent conflicting interests? And supposing him to be no officer, but a member guilty of unmasonic conduct, or charged with it—which Lodge would have the right to try him? And if both tried him with opposite results, which verdict must prevail? Can a member of a Lodge, living in its immediate jurisdiction, be suspended or expelled by another Lodge, without the consent of the latter? I see but little good and much harm, as the probable result of double membership."

The most interesting portions of the Report before us are those which relate to the "Louisiana Relief Lodge." This body has dispensed its charities with a liberal hand and given relief to the widow and the orphan. Such deeds call down blessings on the Institution from the humble and lowly recipients, which are more precious than earthly wealth. The following extract is taken from the Address of the Grand Master :

"It will be perceived that the Lodge has expended, during the year, about \$3,000, of which less than \$100 was used to pay contingent expenses; the balance being appropriated directly to the relief of Brethren and their widows and orphans. In round numbers something less than \$500 has been expended for relief to Masons and families of Masons, belonging to this State, and over \$2,300 to those hailing from other jurisdictions. This has been done by seven Lodges out of the twenty located in New Orleans, and the one hundred and two existing in the State. In addition to the relief granted, it has been deemed advisable and indeed necessary, to build up a Masonic tomb near this city, in which to bury our dead together, and without incurring the heavy expense of purchasing a separate vault for each."

On the reception of the remainder of the Report, we shall take further notice of the proceedings of the Grand Lodge.

E "Every Brother ought to belong to some regular Lodge and should always appear therein properly clothed, truly subjecting himself to all its by-laws and the general regulations." So say the "Ancient Constitutions." There is great need that this admonition be heeded at this time."

GENERAL WASHINGTON AND FREEMASONRY.

A correspondent of the MASONIC REVIEW has furnished a copy of an interesting correspondence, which took place a short time before the death of the Father of his Country.

"That General Washington was a Mason," he says, "would seem to be enough to silence cavil and disarm prejudice. But great stress has been laid on a letter, written by him to one G. H. Snyder, in which he stated he had never presided as head over any English Lodge, as had been supposed; nor had he been in one, more than once or twice, in thirty years. From this, it has been inferred that he was indifferent to the Institution. He doubtless alluded to those Lodges which received their charters from the Grand Lodge of England, and not those which originated and received their charters from authorities in America. The following correspondence is conclusive evidence of that, as well as of his appreciation of the Institution. It took place not long before his death. It was published in a newspaper entitled the *Eagle* or *Dartmouth Sentinel*, printed at Hanover, New-Hampshire, from which I have copied it.

Respectfully,

W.

"XENIA, O., Feb. 22, 1856.

May 15, 1797.

"MOST RESPECTED BROTHER:

The Ancient York Masons, of Lodge No. 22, offer you their warmest congratulations on your retirement from your useful *labors*. Under the SUPREME ARCHITECT of the *universe*, you have been the *master workman* in erecting the *Temple of Liberty* in the *West*, on the broad basis of equal rights. In your wise administration of the government of the United States, for the space of eight years, you have kept *within the compass* of our happy constitution, and *acted upon the square* with foreign nations, and thereby preserved your country in peace, and promoted the prosperity and happiness of your fellow-citizens. And now that you have retired from the *labors* of public life, to the *refreshment* of domestic tranquility, they ardently pray that you may long enjoy all the happiness which the *Terrestrial* Lodge can afford, and finally be removed to that Celestial Lodge, where love, peace and harmony forever reign, and where Cherubim and Seraphim shall hail you *brother*.

By the unanimous desire of Lodge No. 22.

JAMES GILLIES, Master."

Gen. G. WASHINGTON.

REPLY.

"BROTHERS OF THE ANCIENT YORK MASONS OF LODGE No. 22:

While my heart acknowledges with brotherly love, your affectionate congratulations, on my retirement from the arduous toils of past years, my gratitude is no less excited by your kind wishes for my future happiness.

If it has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow-men, my exertions have been abundantly accompanied by the kind partiality with which they have been received. And the assurance you give me, of your belief that I have acted upon the square in my public capacity, will be among my principal enjoyments in this Terrestrial Lodge.

GEO. WASHINGTON."

CAUTION.

It is well at the present time, when the number of the Craft is rapidly increasing, to take more than ordinary precautions to prevent the admission of imposters into our meetings, and to expose their base pretensions. We should ever be on the alert, and at all seasons exercise a due caution. Above all, we should guard our tongues in the presence of strangers who claim to belong to the Order. In our travels, we not unfrequently meet such persons who converse, as they evidently suppose, very wisely about the Fraternity, and seek by every possible device to inspire us with confidence in their sincerity and genuineness. Their ingenuity sometimes amuses us, and might mislead ignorant or young and inexperienced members. The necessity of exercising the utmost care is very important, and should not be slighted by any Mason.

Imposters may be divided into two general classes. First: Those who are bold and impudent, and seek by a recklessness, truly astonishing, to get within our meetings. They hesitate not to present themselves at the doors of Lodges, and ask admission; they are always willing to be examined and confident that the test will prove them worthy. It is but a short time since one of these fellows had the impudence to enter our office and attempt to deceive us. The easy air of confidence which he assumed, and the assurance which he


manifested from the commencement to the end of our interview, might have amazed the most experienced observer of human nature. He claimed to be a Mason and desired to be tested; he did not wish his word to be taken; he had the knowledge in his head. Before the miserable pretender was aware of it, and by means which he did not discover, we were satisfied, beyond doubt, of his spuriousness and villainy. Without reserve, we charged him with being a rascal and imposter. He played his part well; he was not in the least disconcerted; he maintained unwaveringly his former assertions and at once assumed a tone of injured innocence. He was all grief at "receiving such treatment from a Brother." We can see how such a brazen-faced scamp might by his air of confidence, without convincing any one that is a Mason, obtain pecuniary assistance from many members of the Order. The number of such pretenders is very small, and it is not, perhaps, the fortune of many to meet with them.

The second class embraces those who seldom present themselves at the doors of Lodges and ask admittance, but who are always seeking an opportunity in general conversation to impress upon all with whom they meet, an idea that they possess a knowledge of Masonry. They talk *wisely* and *very knowingly*, and speak by inuendo; they delight in using the Masonic phrases which the Monitor furnishes. They do not pretend openly that they belong to the Fraternity, yet seek to create that idea in the minds of those whom they know to be initiated. This class is probably more pernicious than the others. It often obtains assistance, because it is punning enough to avoid the test, while the bold and brazen-faced imposters fail to attain their end by carrying their pretensions too far.

There is no new method to be observed in guarding against the deception of errant pretenders. There is one and one only sure standard—one and one only great test—by which all should be tried. If that is not conclusive, nothing else can be. When tried by the correct rule, no man who is a Mason and possesses the knowledge which he ought to possess, will fail to prove himself a Brother. By the legitimate means which no person was ever known to counterfeit, each true member of the Craft can make himself known. We, therefore, place little or no reliance upon other evidence. Written certificates may be, and probably are of ancient date, and may in some instances be of practical benefit. There are objections to them, however, which are valid and not easily removed. In jurisdictions, where they are required by an edict of the Grand Lodge, they obtain an importance which leads many Brethren to give them greater credit than they are

entitled to, and to regard them as evidences of Masonic knowledge, when they are not in fact. They are good for but one purpose, to show—*after a person has properly proved himself to possess the requisite information*—that he is a member in regular standing of some Lodge. Yet, of this fact, they are slight evidence. It would a very easy thing for one maliciously disposed to procure, by theft or foul means, the certificate of a Brother, and then assume his name. Indeed, it is probable that a villain would pursue such a course as best adapted to suit his purposes. In the jurisdiction of Michigan, we are pleased to say that no written documents are required of one who wishes to visit our Masonic Bodies; and never did we have one presented to us by a stranger, to which we attached more importance than we would to a piece of blank paper. As long as such evidences are required by any Grand Body, those who desire to visit in its jurisdiction, must comply with its demands.

Preserving due precaution, there is no danger that any one not entitled to the benefits of Masonry will impose upon the members of the Fraternity. Bad men may attempt to do so, but they will fail. Remember, Brethren, the lesson, inculcated by the "Book of Constitutions, guarded by the Tiler's Sword," which "reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, *silence and circumspection*." Let this admonition be faithfully observed.

 A Mason is to pay due obedience to the authority of his Master and presiding officers, and to behave himself meekly amongst his Brethren; neither neglecting his usual occupation for the sake of company, in running from one Lodge to another; nor quarrel with the ignorant multitude, for their ridiculous aspersion concerning it. But at his leisure hours, he is required to study the arts and sciences with a diligent mind, that he may not only perform his duty to his great Creator, but also to his neighbor and himself: For to walk humbly in the sight of God, to do justice, and love mercy, are the certain characteristics of a real free and accepted, ancient Mason. Which qualifications I humbly hope, they will possess to the end of time; and I dare venture to say that every true Brother will join with me in, *Amen*.

LAURENCE DERNOTT.

A PURE AND HOLY SOUL.

THE bright spring days which have visited us lately, have called to mind the following exquisite verses of Herbert, which, though we have read them hundreds of times, appear fresh and beautiful as when we first perused them.

Sweet day ! so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy fall to-night,
For thou, alas ! must die.

Sweet rose ! in air whose odors wave,
And color charms the eye,
Thy root is ever in its grave,
And thou, alas ! must die.

Sweet spring ! of days and roses made,
Whose charms for beauty vie,
Thy days depart, thy roses fade ;
Thou, too, alas ! must die.

Only a sweet and holy soul
Hath tints that never fly ;
While flowers decay and seasons roll,
This lives, and cannot die.

MARK MASTER DEGREE.

At a convocation of the Supreme Grand Chapter at Edinburgh, held in December last, the Scribes laid before the Body two communications, received from the Bon Accord Chapter of Aberdeen, remonstrating against the proceedings which had been adopted in reference to that body having granted a warrant for exercising the degree of Mark Master to certain Brethren in London. It was unanimously agreed, that until the order made upon the Chapter in June last was obeyed, the Supreme Chapter should not entertain any representation on the subject, and the suspension formerly pronounced was declared to remain.

The Supreme Grand Chapter, in reference to the matter, adopted the following sentiments : " Your Committee, having anxiously and maturely considered the subject referred to them, as to the issuing of Mark Warrants under sanction of the Supreme Chapter, unanimously recommend that the Supreme Chapter shall grant warrants for conferring the degree of Mark Master only, in any country, although a

Supreme Chapter of Royal Arch Masonry exists there, provided that such Supreme Chapter does not take cognizance of that degree, or until it do sanction the granting of such degree by its own Chapters, or until some other Supreme body duly constituted in that country to take the superintendence of the Mark Degree.

"Your Committee have come to this recommendation, on account of every Past Master being obliged never to acknowledge any Lodge that does not hold of some Supreme body, and the necessity of stepping forward to the relief of the English Mark Masons, until they can put themselves under a Supreme body there. It is the opinion of your Committee, that when a degree of Masonry is not practised in any country under some Supreme body in that country, the Supreme body in any other country may grant a warrant. In this way, the Supreme Chapter in Scotland has already granted Royal Arch Charters to the Netherlands and Belgium; and if they have power to grant charters for *all* the degrees, it appears to your Committee that they have power to grant them for one only, especially where that one is the lowest of the series."

From Graham's Magazine.

BRO. DR. KANE.

A SKETCH, BY DR. WILLIAM ELDER.

When a man's life is heroic, and his name has passed into history, the world wants to know him personally, intimately. The "grave and reverend chronicler," passing over his beginnings, presents him abruptly in his full-grown greatness; men render the admiration earned, but the sympathetic emulation awakened is concerned to know how he grew into his maturity of excellence. This curiosity is not an idleness of fancy, but a personal interest in the facts that spring out of those aspirations which put every man upon the fulfilment of his own destiny. How came this man to excel—what was in him—what happened to develop it? "Some men are born great; some achieve greatness; some have greatness thrust upon them." How came this man by it? Is it within my reach also? and by what means? History provokes us with such queries as these: Biography answers them.

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As a boy, his instinctive bent impelled him to the indulgence and enjoyment of such adventures as were best fitted to train him for the work before him. His collegiate studies suffered some postponement, while his physical qualities pressed for their necessary training and discipline. It was almost in the spirit of truancy that he explored the Blue Mountains of Virginia, as a student of geology, under the guidance of Prof. Rodgers, and cultivated at once his hardihood of vital energy and those elements of natural science which were to qualify him for his after-services in the field of physical geography. But in due time he returned to the pursuit of literature, and achieved the usual honors as well, as though his college studies had suffered no diversion—his muscles and nerves were educated, and his brain lost nothing by the indirectness of its development, but was rather corroborated for all the uses which it has served since. He graduated at the University of Pennsylvania—first in its collegiate, and afterwards in its medical department. His special relishes in study indicated his special drift: chemistry and surgery; natural science in its most intimate converse with substance, and the remedial art in its most heroic functions. He went out from his *Alma Mater* a good classical scholar, a good chemist, mineralogist, astronomer and surgeon. But he lacked, or thought he lacked, robustness of frame and soundness of health. He solicited an appointment in the Navy, and upon his admission, demanded active service. He was appointed upon the diplomatic staff as surgeon to the first American Embassy to China. This position gave him an opportunity to explore the Philippine Islands, which he effected mainly on foot. He was the first man who descended into the crater of Tael; lowered more than a hundred feet by a bamboo rope from the overhanging cliff and clambering down some seven hundred more through the scorise, he made a topographical sketch of the interior of this great volcano, collected a bottle of sulphurous acid from the very mouth of the crater; and, although he was drawn up almost senseless, he brought with him his portrait of this hideous cavern, and the specimens which it afforded.

Before he returned from this trip, he had ascended the Himalayas, and triangulated Greece on foot; he had visited Ceylon, the Upper Nile, and all the mythologic region of Egypt; traversing the route, and making the acquaintance of the learned Lepsius, who was then prosecuting his archaeological researches.

At home again, when the Mexican war broke out, he asked to be removed from the Philadelphia Navy Yard to the field of a more congenial service; but the government sent him to the Coast of Africa.

Here he visited the slave factories, from Cape Mount to the river Bonny, and, through the infamous Da Souza, got access to the baracoons of Dahomey, and contracted, besides, the coast fever, from the effects of which he has never entirely recovered.

From Africa he returned before the close of the Mexican war, and, believing that his constitution was broken, and his health rapidly declining, he called upon President Polk, and demanded an opportunity for service that might crowd the little remnant of his life with achievements in keeping with his ambition; the President, just then embarrassed by a temporary non-intercourse with General Scott, charged the Dr. with despatches to the General, of great moment and urgency, which must be carried through a region occupied by the enemy. This embassy was marked by an adventure so romantic and so illustrative of the character of the man, that we are tempted to detail it.

On his way to the Gulf he secured a horse in Kentucky, such as a knight errand would have chosen for the companion and sharer of his adventures. Landed at Vera Cruz, he asked for an escort to convey him to the capital, but the officer in command had no troopers to spare—he must wait, or he must accept, instead, a band of ruffian Mexicans, called the Spy company, who had taken to the business of treason and trickery for a livelihood. He accepted them and went forward. Near Puebla his troop encountered a body of Mexicans escorting a number of distinguished officers to Orizaba, among whom were Major General Gaona, Governor of Puebla, his son, Maximilian, and General Torejon, who commanded the brilliant charge of horse at Buena Vista. The surprise was mutual, but the Spy company had the advantage of the ground. At the first instant of the discovery, and before the rascals fully comprehended their involvement, the Doctor shouted in Spanish: “Bravo! the capital adventure, Colonel, form your line for the charge!” And down they went upon the enemy; Kane and his gallant Kentucky charger ahead. Understanding the principle that sends a tallow candle through a plank, and that the momentum of a body is its weight multiplied by its velocity, he dashed through the opposing body, and, turning to engage after breaking their line, he found himself fairly surrounded, and two of the enemy giving him their special attention. One of these was disposed of in an instant by rearing his horse, who, with a blow of his fore-foot, floored his man; and, wheeling suddenly, the Doctor gave the other a sword-wound, which opened the external iliac artery, and put him *hors de combat*. This subject of the Doctor’s military surgery was the young Maximilian. The brief *melee* terminated with a cry from the Mexi-

cans, "We surrender." Two of the officers made a dash for an escape, the Doctor pursued them, but soon gave up the chase. When he returned, he found his ruffians preparing to massacre the prisoners. As he galloped past the young officer, whom he had wounded, he heard him cry, "Senor, save my father." A group of the Guerilla guards were dashing upon the Mexicans, huddled together, with their lances in rest. He threw himself before them—one of them transfixing his horse, another inflicted a severe wound in his groin. He killed the first-lieutenant, wounded the second-lieutenant, and blew a part of the colonel's beard off with the last charge of his six-shooter; then grappling with him, and using his fists, he brought the party to terms.—The lives of the prisoners were saved, and the Doctor received their swords.

As soon as General Gaona could reach his son, who lay at a little distance from the scene of the last struggle, the Doctor found him sitting by him, receiving his last adieus. Shifting the soldier, and resuming the surgeon, he secured the artery, and put the wounded man in condition to travel. The ambulance got up for the occasion, contained at once the wounded Maximilian, the wounded second-lieutenant, and the man that had prepared them for slow travelling, himself on his litter, from the lance-wound received in defence of his prisoners! When they reached Puebla, the Doctor's wound proved the worst in the party. He was taken to the government house, but the old General, in gratitude for his generous services, had him conveyed to his own house. General Childs, American commander at Puebla, hearing of the generosity of his prisoner, discharged him without making any terms, and the old General became the principal nurse of his captor and benefactor, dividing his attention between him and his son, who lay wounded in an adjoining room. This illness of our hero was long and doubtful, and he was reported dead to his friends at home.

When he recovered and returned, he was employed in the Coast Survey. While engaged in this service, the Government, by its correspondence with Lady Franklin, became committed for an attempt at the rescue of Sir John and his ill-starred companions in Arctic discovery. Nothing could be better addressed to the Doctor's governing sentiment than this adventure. The enterprise of Sir John ran exactly in the current of one of his own enthusiasms—the service of natural science combined with heroic personal effort; and added to this, that sort of patriotism which charges itself with its own full share in the execution of national engagements of honor,

and besides this cordial assumption of his country's debts and duties, there was no little force in the appeal of a noble brave spirited woman to the chivalry of the American navy.

He was "bathing in the tepid waters of the Gulf of Mexico, on the 12th of May, 1850," when he received his telegraphic order to proceed forthwith to New York for duty upon the Arctic expedition. In nine days from that date, he was beyond the limits of the United States on his dismal voyage of the North Pole. Of this first American expedition, as is well known to the public, he was the surgeon, the naturalist, and the historian. He returned disappointed of its main object, after a winter in the regions of eternal ice and fifteen months' absence.

Scarcely allowing himself a day to recover from the hardships of this cruise, he set on foot the second attempt, from which he has returned, after verifying, by actual observation, the long questioned existence of an open sea beyond the latitude of 82 deg., and beyond the temperature, also, of 100 deg. below the freezing point. His "Personal Narrative," published early in 1853, recounts the adventures of the first voyage, and discovers his diversified qualifications for such an enterprise.

The last voyage occupied two winters in the highest latitudes, and two years and a-half of unintermitted labor, with the risks and responsibilities attendant. He is now preparing the history for publication. But that part of it which best reports his own personal agency, and would most justly present the man to the reader, will, of course, be suppressed. We would gladly supply it, but as yet this is impossible to us. His journal is private property, the extracts from which we may express, will be only too shy of egotism, and his companions have not spoken yet, as some day they will speak, of his conduct throughout the terrible struggles which together they endured.

To form anything like an adequate estimate of this last achievement, it is to be recollected that his whole company amounted to but twenty men, and that of this corps or crew he was the commander, in naval phrase; and when we are apprised that his portfolio of scenery, sketched on the spot in pencil, and in water colors kept fluid over a spirit lamp, amounts to over three hundred sketches, we have a hint of the extent and variety of the offices he filled on this voyage. He was in fact the surgeon, sailing-master, astronomer and naturalist, as well as captain and leader of the expedition.

This man of all work, and desperate daring and successful doing, is in height about five feet seven inches; in weight, say one hundred and thirty pounds or so, if health and rest would give him leave to fill up his natural measure. His complexion is fair, his hair brown, and his eyes dark gray, with a hawk look. He is a hunter by every gift and grace and instinct that makes up the character; an excellent shot, and a brilliant horseman. He has escaped with whole bones from all his adventures, but he has several wounds which are troublesome; and, with such general health as his, most men would call themselves invalids, and live on furlough from all the active duties of life; yet he has won the distinction of being the first civilized man to stand in 82 deg. 30 min. and gaze upon the open Polar Sea—to reach the northernmost point of land on the globe—to report the lowest temperature ever endured—the heaviest sledge journeys ever performed—and the wildest life that civilized man has successfully undergone; and to return after all to tell the story of his adventures. The secret spring of all this energy is in the religious enthusiasm—discovered alike in the generous spirit of his adventures in pursuit of science, in his enthusiastic fidelity to duty, and in his heroic maintenance of the point of honor in all his intercourse with men.

NEW INVENTION.


We cannot but admire the good sense and appreciation of our Institution, displayed by "an Old Mason" of Indiana, in the following communication addressed to Bro. Moore of the Review. We wonder not that a man, stricken in years, who imbibed the spirit of the Order forty years ago, is confounded by the new-fangled kind of Masonry. His words are those of caution, and should be heeded. He says: "We have in our vicinity a new-fangled kind of Masonry, something I never heard of until recently. And as it is desirable that you should be posted up in all things pertaining to Masonry its progress and its welfare, I thought I would just drop you a line on the subject.

The thing to which I refer was brought here, and propagated by a man of somewhat questionable character, at least regarded such by those who have known him. It is called a side degree—rather degrees—for he confers several of them. They have strange and fanci-

ful names, but I confess I never heard before that there were such degrees in Masonry. When I entered a Lodge forty years ago, I was informed that there were but three symbolical degrees; and I have never learned since that the number has been increased. I have examined the proceedings of our Grand Lodge, and cannot find anything of the kind there. I have an old copy of Webb's Monitor, published, I think, in 1805 or 6, and I have carefully examined that, to see if I could learn anything of these side degrees, and there is nothing of the kind to be seen. I hardly know what to think of it. Of late years, I have not been very regular in my attendance at the Lodge, as old age and infirmities admonish me to keep within doors in the evening. But I feel as deep an interest in the cause, as when I was young and able to take an active part; hence these new names and new degrees have somewhat alarmed me. What does it mean?

It cannot be possible that you younger men have been making "innovations in the body of Masonry," by increasing the number of degrees, and giving them new and unheard-of names. I know this is a progressive age, and things are very different from what they were when I was a young and active man; but still, I cannot think that Masons would undertake to remodel Masonry, that they would lay vandal-hands upon the venerable Temple, within whose peaceful courts so many generations have found shelter. Tell me, Bro. Moore, for you ought to know, are there now any other symbolical degrees in Masonry than "Entered Apprentice," "Fellow Craft," and "Master Mason?" These are all I ever heard of until recently, and if I am still in the dark, I should like to know it.

But there is another item I wish to tell you, and the strangest of all: *they confer these degrees on women!* I was taught from the beginning that no woman could be a Mason—that it was an utter impossibility; and yet here is a man travelling about for the sole purpose (I can't learn that he has any other business,) of communicating these so-called Masonic degrees to ladies, and establishing a kind of Lodge, by some other name; and thus, as I conceive, violating his duty as a Mason, to say nothing about the land-marks."

 You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination.

NEW LODGES—NON-AFFILIATED APPLICANTS.

1st. Can a Mason unaffiliated, become a Master of a Lodge working under Warrant of Dispensation?

2d. Would it not be irregular to grant a Warrant of Dispensation to unaffiliated Applicants, a regular Lodge being constituted and at work in the County where the Applicants reside?

3d. Can an unaffiliated Mason, residing in a place where a Lodge is at work, become a member of another Lodge some twelve or fifteen miles off, without the consent of the Lodge to which he should properly belong?

The above questions, proposed to Bro. Laurence of the *Signet and Journal*, we find answered as follows in the last number of his periodical:

"To the first question, we answer, yes. To the second, no. To the third, yes.

"But while we answer the questions put by our Brother thus briefly, we take pleasure in accompanying our answers with a few thoughts on the subject of unaffiliated Masons; in connection with the relations presented by the questions.

Non-affiliation, it must be remembered, is not always voluntary, and the application for a Dispensation to work is *prima facie* evidence of the allegiance and even good-will of the applicants to the Order. To such, besides that there is no positive law forbidding it, it would be an injury to Masonry herself, as well as to them, to withhold a dispensation, the usual requirements having been properly satisfied. Such applicants are usually well enough known to the Brethren and recognized by them to render it safe and proper that they should obtain the recommendation of the nearest Lodge. But to that class of non-affiliated Masons, who care so little about the Order and the great principles it inculcates, as to be scarcely known to their Brethren, we could not blame a Lodge for withholding this recommendation. Indeed, we cannot see how they could safely give it. We could not and would not ourselves unite in a recommendation to such.

The irregularity, then, enquired of in the 2d. Question, will depend on the *degree* or character, if you may so call it, of the affiliation of the applicants. But the irregularity or imprudence will be that of the Lodge recommending the applicants, not of the Dispensation itself or the officer granting it.

We know of no law in Masonry, which would make a Brother a member of a particular Lodge. He has a right to select for himself; and distance or nearness, if these have no influence on *him* in making

his selection, cannot in any degree affect his choice, before his Brethren. The inconveniences which attach to a membership in a distant Lodge which are necessarily great, he must individually suffer and so he is left to his own election.

MASONRY IN SOUTH CAROLINA.

The Craft in the State of South Carolina is quietly and steadily progressing. The Report of the proceedings of the Grand Lodge presents some questions of interest to the Fraternity in other jurisdictions.

PHYSICAL QUALIFICATIONS.

The officers and members of Strict Observance Lodge No. 73, having been prohibited by the Grand Master from conferring degrees on an applicant "who is lame from a dislocated hip, which will not prevent him from complying with the requisitions of the Lodge relative to the ceremonies of Masonry," appealed to the Grand Lodge. The subject was referred to a committee of six, which reported as follows:

That a question of much delicacy, as to the powers of the Grand Master and of the Grand Lodge, was in some degree involved in this reference, and before proceeding to the investigation of the particular case, they adopted the following resolution, which sufficiently explains itself:

Resolved, That this Committee will enter into the investigation of the appeal of Lodge No. 73, from the prohibition of the Grand Master, only from the belief that the said prohibition was intended by the Grand Master to extend merely until the decision of the Grand Lodge could be obtained, and from the consent of the Grand Master to the entertainment of the said appeal, implied by his appointment of a Committee to investigate the same. And the Committee put these views on record, because they are not willing that their proceedings in this case should be hereafter deemed a precedent for or against the entertaining appeals from the decision of the Grand Master.

Your Committee have bestowed upon the subject referred to them, the attention which the importance of the question, the high character of the Lodge, from which the appeal emanates, and the estimable personal qualities of the parties who have taken a particular interest in this case, combine to claim for it. But after full consideration, they are of opinion that the appeal cannot be sustained, for the reason that a person who is lame from a dislocation of the hip is excluded

by the law of the Book of Constitutions, of South-Carolina, contained in these words, (on page 5,) "Every person desirous of obtaining admission, must also be upright in body, not deformed or dismembered at the time of making application, but of hale and entire limbs as a man ought to be;"—and they recommend that the prohibition of the Grand Master be approved by the Grand Lodge.

DEMITTING.

A letter was received from Bro. E. G. Brown, a member of Washington Lodge No. 5, complaining that in said Lodge charges had been preferred against Bro. Julius M. Wolf, which were referred to a Committee, and that just before the report of the Committee was read, Bro. J. M. Wolf had been permitted to take his demit, and that he had since affiliated with Pythagorean Lodge No. 21.

On motion, it was resolved:

That the election of Bro. J. M. Wolf, in Lodge No. 21, be declared null and void, as being illegal, and that he be restored to membership in Lodge No. 5; that Lodge No. 5 be directed to proceed *instantly* to determine on the charges which were preferred against Bro. Wolf in Lodge No. 5, before his re-signation, and that said Lodge No. 5 be required to shew cause at the next Quarterly Communication, why it should not be censured for its action in the premises.

It is astonishing that any Lodge should permit a member to withdraw, under the circumstances related above.

The Grand Secretary's Report treats of several important and interesting topics.

RESIGNATION OF MASTER AND WARDENS.

The Grand Lodge of Illinois having decided that a Master and Wardens *cannot* resign, the Grand Secretary demurred thereto with expression of surprise. He says:

says:

"The decision of Illinois has, I need not say here, been always sustained in this jurisdiction, nor do I see, how such resignation could be permitted, if the ceremony of Installation is properly performed. The Master and Wardens have solemnly promised to perform the duties of their respective offices for the time for which they have been elected, and I know of no power, which, by dispensing with the sanctity of this sacred promise, could allow either of them to violate its provisions and to abandon the duties which they have thus publicly undertaken to discharge."

SUSPENSION OF BY-LAWS.

On the subject of suspending By-Laws, a transaction which is not of unfrequent occurrence, the Report says:

A resolution was also adopted [by the Grand Lodge of Illinois] declaring that a Lodge cannot under any circumstances, dispense with

or suspend any portion of its By-Laws, a resolution which will, of course, meet with the hearty concurrence of this Grand Lodge, since it has ever been considered here as a principle of Masonic law.

INCREASE OF MEMBERS.

As a remedy to the growing evil of taking Masons without due precautions, the following remedies are suggested by the Grand Secretary :

“ The first is the refusal of Grand Masters to grant dispensations for conferring the degrees at times shorter than the constitutional period, on more than the constitutional number of candidates, or on any occasion of what are improperly called cases of emergency—and the second is the bold, fearless and yet judicious use of the black ball, which, after all, may be called the true bulwark of Masonry. Let it ever be remembered as a maxim that the Brother who, by the use of the black ball, is instrumental in keeping *one* bad man out of his Lodge, does more real and substantial good to the Order than he who, by the most unremitting exertions, brings ten good ones into it, for the virtuous influence exerted by the ten good men can never counterbalance the evil that must result from the admission of the one bad one.”

The following is a list of the Grand Officers: M.: W.: Alfred Price, G. M.; R.: W.: Job Johnston, D. G. M.; V.: W.: A. Campbell, S. G. W.; V.: W.: G. Z. Waldron, J. G. W.; M.: R.: Elias B. Hort, G. Ch.; W.: J. H. Honour, G. T.; W.: A. G. Mackey, M. D., G. S.; J. C. Beckmann and J. B. Fraser, S. G. Ds.; Wm. Lee and C. Eroniberger, J. G. Ds.; P. K. Coburn, G. M.; A. Armstrong, G. P.; J. G. Lege and R. E. Scriven, G. Sts.; Samuel Seyle, G. T.; W.: Albert G. Mackey, M. D., G. L.

Q What is Masonry? Have you, who witness its ceremonies, or even all of you, who wear its livery, ever directed your thoughts to its author, its principles and its objects? I fear that the world in general, as well as many who are called Masons, content themselves with the mere outside show and conveniencies of Masonry, without any effort to ascend to that sublime height to which all our symbols point. Those principles which constitute the basis of our Masonic edifice, have their origin in the omnipotent Creator of all worlds. No man, who denies the existence of God, can be a Mason in theory or fact.

AMOS KENDALL, 1823.

MASONIC KNOWLEDGE.

In a communication by Bro Geo. Whitecombs, published in the *American Freemason*, there is very wholesome advice respecting the duties and acquirements of Masons. We give an extract: "‘Entertaining,’ as the candidate says in his petition, ‘a favorable opinion of our ancient institution, and prompted by a desire for knowledge and a sincere wish of being serviceable to his fellow creatures, he desires to be admitted, &c.’

“After the usual preliminary steps, he is admitted, the ceremony of initiation is performed, and he is, nominally, a Mason. Has he received light? Has not the ceremony, so far, been to him, unintelligible, because clothed in symbols, he does not understand? Does he see any beauty or comeliness in it? Why not? Because, nine times out of ten, at least in some Lodges, the explanatory lecture is not given for want of time, disposition, or ability, on the part of the Master; and he is told, as was Paul by Festus, that he would be attended to at a more convenient season, which generally, like that of Festus, never comes.

“What does he know of Masonry? Comparatively nothing. Can he explain the symbolism of the ritual to the enquiring craftsman? Can he tell the origin of the degrees, when, where and why they were instituted, or give a history of the Order? Can he tell what his own Lodge, or his Grand Lodge, is doing? or how the Fraternity flourish in this age of progress? How can he? He has no means of knowledge, he takes no Masonic paper; reads no Masonic books, in fact, knows but little more of Masonry, of its teachings and workings, than he does of the kingdom of Japan.

“What is the result? Intelligent men cease to take an interest in the Order. The beauty of the system, as established by Solomon, said to have been the wisest of men, is not revealed to them, and seeing nothing apparently worthy of investigation, they soon pass into that anomalous class, non-affiliated Masons.

“Another class, either from pride or for speculation, learn very perfectly the various ceremonies of conferring degrees, and claim to be ‘bright Masons;’ they know all about it, their *ipse dixit* is Masonic law, disgusting many with their absurd fooleries and innovations. As well might you call the parrot religious, because he had learned to repeat the Lord’s prayer. It is the internal, and not the external, which Masonry regards. A man that will cheat, wrong or defraud; that will traduce the character or speak evil of his Brethren; that

does not act upon the square, by doing as he would be done by, is no Mason, no matter how expert and learned he may be in initiatory ceremonies, which are to Masonry what the doors are to a house—means of admission, but nothing more.

“What is the remedy? Let the command of the charter, ‘*Sit Lux*,’ be obeyed; let there be light; let every Mason, every officer, every Lodge, every Grand Lodge, carry out the command and respond *Lux est*, there is light.

“Begin at the beginning. Admit no one who will not or cannot learn to work—and then will work; pass no one from one degree to another unless he has made suitable proficiency in the preceding degree, and is well skilled to confer the degree and explain the why and wherefore of every emblem, symbol and ceremony connected with it.

“Let every Lodge have a good code of By-Laws, not those heterogeneous things frequently seen, and let a copy be furnished each member

“Let each Lodge furnish its members with a masonic text book, such as McCoy’s Manual, Moore’s Craftsman, or the Trestle Board. This will furnish the monitorial part of the lectures, seldom given in the Lodge, and when given, seldom understood; also the funeral service, which every Mason should understand. Masons are mortal, and it is a solemn duty of the survivors to consign their Brother to the dust. Every one should be well prepared to perform his part, and not have the beauty of that impressive ceremony marred by the awkwardness of the Brethren.

“Another great source of light is a Masonic Library. Every Lodge should have one even if it contains but few books; they can be circulated among all the members in course of time. The Grand Lodge of Georgia says ‘a library and reading room will soon do away with all complaints of empty seats and thin attendance.’ The Grand Lodge of Arkansas says ‘a library is indispensable to every well ordered Lodge,’ for ‘we cannot have too much light.’ The Grand Lodge of Missouri ‘thinks the attempt worthy of imitation;’ and our Grand Master, Cornwall, says ‘I conceive the perpetuity of the Lodges mainly depends upon the Masonic light and intelligence possessed by them.’

“Let every Lodge furnish each member with a Masonic periodical, so they may know what is going on in the Masonic world. When the Lodge furnishes the paper, it is sure to be taken, but when left to individual subscription, experience shows that it is often neglected. It will also remove one cause of those anomalous beings—non-

affiliated Masons—that is, Masons who are not Brothers, who do not belong to the great family. They object to paying their money without any corresponding advantage. By using a part of the dues, they pay to furnish them with masonic books and papers, it will remove that objection, and cause many of them to be both paying and working members.

If every Lodge would take a copy of each Masonic publication and, at the end of the year or of the volume, put them together or have them bound, they would, in a few years, have a very respectable library of modern, every day, and, therefore, valuable Masonic information."

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER VIII.

On the 3d of September 1798 Zion Lodge met, but transacted no business of importance. On the 1st of October it was decided that "not more than one degree should be given on one night, except on a pressing occasion, that an Entered Brother was called away to a distance." Nov. 5th, '98. A note was received from "Bro. Ruland, which remains until personally explained by him."

3d Dec., 1798. Isaac Moses was initiated. Bro. Jas. Donaldson was elected Master; Bro. Ruland, S. W.; Bro. Carpenter, J. W.; Bro. Brown, T.; Bro. McDonald, Sec.; and Bro. Wheaton, S. D.—On the 13th of December Benj. Rand was initiated.

Dec. 27th, '98. "The W. M.," says the record, "opened an Apprentice Lodge, when we proceeded in procession to the Council House to Divine Worship and heard a sermon read by the Past Master; after which, we dined together in much satisfaction and harmonious humor. After dinner, all accounts being duly settled, Homages were paid to the new elected officers according to antient custom. We spent an agreeable evening in celebration of all Masters and absent Brethren; and the Lodge closed in perfect Love and Harmony at 10 o'clock," &c.

7th Jan. 1799. "Bro. Sibley received the Sublime Degree of a Master Mason." "Bros. Moses and Rand received the Degree of Fellow Craft."

Feb. 4th, '99. "The petitions of S. P. Cole, Thos. Holdsworth and Thos. Mitten were read, they praying to be admitted and become

members of the Antient and Honorable Society of Free and Accepted Masons of our Body, and were recommended by Bros. Wheeler, Cornwall, Jos. Rowe and John Carpenter. They being unknown to any at present in the Lodge, great confidence is placed in our worthy Brothers' Recommendation; and notice to be given to Bro. Cornwall that the candidates may attend next Lodge night, when they will be ballotted for and dealt with accordingly. Bro. Moses was raised to the third Degree."

4th of March, 1799. "The W. M. opened a Fellow Crafts Lodge, when, the proceedings of last Lodge night being read, the petitions of Cole, Holdsworth and Mitten (they not attending, and the passage of the river dangerous) lye over untill next Lodge night."

April 1st. '99. Thomas Holdsworth "of the Royal Artillery" received the first degree in Masonry. "The Candidates Cole and Mitten not appearing, is said by restriction of their commanding officer, and lye over."

May 6th, '99. Bro. Rand was raised, and "Bro. Gibson received the degree of a Fellow Craft." "Bro. Cole received the first degree." "A motion was made by Bros. Thompson and Bond, requesting to become members of our body, and was agreed on by the unanimous consent of all the members present." It was likewise unanimously agreed upon before the Lodge was opened, by Bros. Donaldson, Howard, Brown, McDonald and Carpenter, then present, that in future the expenses of all visiting Brethren shall be paid out of the Lodge box."

On the 1st. of June Bro. Houldsworth received the degree of Fellow Craft, and was raised. On the 3d of June "Bro. Peter Schuyler received the first degree. Bro. Gibson was raised to the sublime degree of Master Mason. "This being regular night of choosing officers for the next ensuing six months, by the unanimous consent and request of the Body, the W. M. consented to continue in the Chair for that term, the S. and J. Ws. also consented to continue their places. Bro. Bond was chosen Treasurer; Bro. Rand, Secretary; Bro. Wheaton, S. D.; Bro. Moses, J. D. The Body unanimously agreed to celebrate St. John's Day, the 24th inst., to meet at 12 o'clock and proceed in procession to Divine Worship, if a sufficient number attend, and to dine together at 1 o'clock, agreeable to antient custom."

June 2d. "The W. M. opened an Apprentice Lodge, when, after reading Minutes of last regular Lodge night, proceeded to Divine Worship and had a sermon." We then dined sumptuously together

in celebrating all Grand Masters and absent Brethren, and finished our day's harmony and enjoyment."

July 1st, 99. Bros. Schuyler and Cole received the degree of Fellow Craft. Williams and Labany received the first degree. On the 5th of August, Bro. Schuyler was raised. Thos. Mitten was initiated. "Agreed that a Committee be appointed, to consist of three members of the Lodge, Bro. Heward, Bro. Bond and Bro. McDonald, to enquire of Bro. Jas. May his reasons and explanations of his letter to Bro. Jas. Donaldson, as far as respects this Body, of the 29th of May last, and also to require his making the necessary acknowledgment to the Body agreeable to the injunction of the Grand Lodge. The minutes of the Grand Lodge copied to be sent to him and Bro. Eberts, as well as the proceedings of this night to Bro. May, informing him that the Committee will hear his explanations and reasons at the Lodge room, on Wednesday, the 7th inst., at 10 o'clock. The Body unanimously consented to make, with their annual returns to the Grand Lodge, a present of two guineas for the relief of indigent Brothers.

August 31st, 1799. "The W. M. opened a Master Mason's Lodge and called the Craft to order; after which, the minutes of last regular Lodge night were read; also the report of the Committee on the 7th inst. on the examination of facts in the extract of Bro. May's letter to Bro. Donaldson of the 29th of May, 1799; afterwards, a letter delivered to Bro. Eberts, sent from James May to the Body, to apologize for his not attending, was read. Mr. May, not attending or obeying his special summons, the question was put what further should be resolved on his part, as want of the justifying proof which he had promised the Committee to give against Bro. McNiff, had defeated the purposes and stopped the investigation for which this emergency had met. Unanimously resolved, that enquiry be made if James May was in town after the hours of the Lodge's meeting, and did not attend. If so, that his contempt, in refusing to obey his special summons, should make him liable to remain excluded; if not, that the necessity of sickness obliged him not to attend, that his proofs on that subject should be heard at a future time.

"A message, sent to the Body by Bro. McNiff, of the 4th of Feb. last, delivered by Bro. Wheaton, was now complained of by Bro. Donaldson as unjust and insulting to the whole Body, and to him in particular, injurious. Bro. McNiff refusing to give any satisfaction, the imputations against him are ordered to be left to a committee at the time when Mr. May's proofs may come forward; or at some future time."

FINISHING THE WORK OF ONE LODGE, IN ANOTHER.

EDITOR OF THE ASHLAR,

DEAR SIR AND BRO.:—Under what circumstances has a Lodge a right to finish work begun in another Lodge? And when a candidate has taken one or two degrees in one Lodge, and can rightfully take the remainder in another, what should be the form of his application, and what course should be taken with it? Should it be referred to a committee, like a petition for the benefits of Masonry? Be kind enough to answer through your journal and oblige

Yours, Fraternally,

A SUBSCRIBER.

It is well settled by the laws of our Institution that one Lodge can not interfere with the work of another. Each subordinate body is to conduct and finish its work in its own prudent way. When, therefore, a candidate has been initiated or passed in a Lodge, he cannot take any other degrees elsewhere, unless the Lodge gives its consent for him so to do. In that case it should recommend him as worthy to proceed. There are instances, in which Lodges, for some reason or other, cease to exist before they finish work which they have begun. In such cases, an Entered Apprentice or Fellow Craft might properly apply to some existing Lodge to advance him. At the last session of the Grand Lodge of Michigan, the following resolution was adopted:

“Resolved, That power be delegated to Lodges working under new Charters in places where old Lodges have surrendered their Charters, to complete the unfinished work of the Lodges which have so surrendered their Charters, by conferring the degrees of Fellow Craft and Master Mason on Brethren residing within the jurisdiction of other Lodges.”

The petition, we think, should be in writing, stating the reason of making the application; it should be referred to a committee, and take exactly the same course as one for initiation. This opinion is sustained by Mackey. The reasons for it are obvious. Each Lodge, and each member of the Lodge, has a responsibility in deciding on the conferring of degrees, which cannot be shifted to any other body or individual Brother. A person that all the Brethren of one Lodge might think was worthy and well qualified, many members of another might regard differently. Each Lodge, therefore, to judge properly of his character and fitness, should use all the precaution in their power. The applicant presents himself as a stranger, and his qualifications cannot be too closely scrutinized. It is generally customary, when a Master Mason applies for membership to refer his petition to a committee and subject it to the rules which govern that of a man who wishes to receive the benefits of Masonry. If such a course is proper and best in the case of a Master Mason, it certainly is in that

of an Entered Apprentice or Fellow Craft. Speaking of this subject, Mackey says: "When his petition is read in the Lodge, it must, of course, pass through the usual ordeal of a month's probation, and an unanimous vote."

BROTHERLY LOVE.*

The corner stone of the Masonic edifice is God; the cape stone is Brotherly Love. This last is the first and highest of Masonic virtues. It is the true "mystic tie" which binds the Fraternity together. It is the cement which unites the Brotherhood into one body. It is the spiritual body of the organization, with God for its soul; for God is Love. We are told that it is "beautiful for Brethren to dwell together in unity," without divisions and strife; but how much more beautiful for them to dwell, not only without strife, but in the exercise of the active duties of brotherly love—constantly seeking for opportunities to gratify and do good to the Brethren, and to serve them at all times and under all circumstances—hastening to throw the mantle of charity over the faults of an erring Brother, remembering that "no one is perfect, all have defects, every one presses upon others, and love only can make their weight light." And again: "You have only one day to spend upon earth; so live as to spend it in peace; peace is the fruit of love, for in order to live in peace, we must know how to endure many things."

The ABBE DE LA MENNAIS, in his "*Paroles d'un Croyant*," has many other beautiful thoughts on this subject. He did not confine the obligation to love one's brethren, but extended it to all men. How much more does it behoove the Masonic Brotherhood to attend to his instruction. Listen:

"It is written of the son of Mary: 'As he loved his own which were in the world, he loved them unto the end.'"

"Love then your brethren who are in the world, and love them unto the end."

"Love is indefatigable—it is never weary; love is inexhaustible—it has its life and continual reproduction from itself; the more it is expended the more it abounds."

"I tell you in truth, the heart of him who loves is a heaven upon earth. God is in him, for God is love."

"The wicked man loves not; he eagerly desires; he hungers and thirsts after everything; his eye, like the eye of a serpent, fascinates and attracts, but only to devour."

"Love rests in the depths of pure souls, like a drop of dew in the cup of a flower."

* From the *Acacia*.

“O! if you knew what it is to love!

“You say that you do love; and yet many of your brethren want bread to support their lives, clothes to cover their naked limbs, a roof to shelter them, a handful of straw to sleep on, while you have all these things in abundance.

“You say that you love; and there are many sick who languish without aid upon their miserable beds, many unhappy who weep and no one weeps with them, many little children who go from door to door, pierced through with cold, to ask of the rich a morsel of bread, and who obtain it not.

“You say that you love your brethren; and what would you do if you hated them?

“And I say to you, whoever, being able, comforts not his brother when he suffers, is the enemy of his brother; and whoever, being able, feeds not his brother when he is hungry, is his murderer.”

Brotherly love is not confined to acts of beneficence; and how few of all those who glibly utter the words “Brotherly love, relief, and truth,” ever estimate the extent of their meaning. Who thinks that when he takes upon himself the obligations of brotherly love, he promises to love a Masonic brother as he loves his brother by blood? This is the very meaning of the word. Who is there among us who approaches perfection in this matter? Shall we repeat: “There is none good; no, not one.” Who, of you, W. Masters, explain and enforce this duty to your several Lodges, to say nothing of practising this virtue yourselves? We said something in our last about “progressive Masonry.” We have no objection to a progression in this direction. Let us not only progress in brotherly love until we satisfy the public morals, and the public intelligence of the present day, but go far beyond, and until we satisfy Freemasonry!

How many times, brother reader, have you stepped out of your way for a Brother's welfare? Have you, in any respect, endeavored to promote his interest? Have your prayers ascended to Heaven with the Lodges, or a Brother's name upon your lips? Who has whispered sweet council in the ear of the one of erring judgment, or even warned a Brother of approaching danger, or of the designs of his enemy? Who has come forward with substantial aid and support in the day of need, whether it be of friends or fortune? Nay; shall we ask, Who has not thrown obstructions in a Brother's path? or preferred the interest of others, bound to you by weaker ties, and wholly forgotten your Masonic obligations to your Brethren?

Further: have you not judged him harshly, questioned his integrity, and spoken evil of him to his neighbors? Have you not forgotten that truly heavenly charity, which instructs us to—

"Judge not; the workings of his brain
 And of his heart thou canst not see;
 What looks to thy dim eyes a stain,
 In God's pure light may only be
 A scar, brought from some well-won field,
 Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
 May be a token that below
 The soul has closed in deadly fight
 With some internal fiery foe,
 Whose glance would scorch thy smiling grace,
 And cast thee shuddering on thy face!

The fall thou darest to despise—
 May be the slackened angel's hand
 Has suffered it, that he may rise
 And take a firmer, surer stand;
 Or, trusting less to earthly things,
 May henceforth learn to use his wings.

And judge none lost, but wait, and see
 With hopeful pity, not disdain;
 The depth of the abyss may be
 The measure of the height of pain,
 And love and glory may raise
 This soul to God in after days!"

Believe us, Brethren, you have great and solemn duties to perform as Masons, and which you cannot cast aside at will. It is a great error to suppose, because you may skillfully set the Lodge to work, and give to them proper instructions, that you are a Mason, unless your practice be in unison with your precept.

We profess to have seen the light, but, "He that saith he is in the light and hateth his Brethren, is in darkness even until now. He that loveth his Brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his Brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

O! that the inconsistency of our conduct with our professions might cease, that it may be manifest that we are in the light!

May the time soon come when we may say:

"But as touching brotherly love, ye need not that I write unto you; for ye, yourselves, are taught of God to love one another; and, indeed, ye do it toward all the Brethren which are in all Macedonia."

From the Mirror and Keystone.

MASONRY ABROAD.

PRUSSIA.—Very soon the Lodges in Gosler and Osnabruck have to leave the protection of the mother Lodge—the Three Globes. The King of Hanover demands that they should join the Grand Lodge of Hanover. We know with what regret the Brethren leave our Union, but they owe obedience to their sovereign. For the present, the Ecclesiastical Council have desisted from any measure against the clergy in our Union: those ministers who are Masons, will not be directly inconvenienced; but those who are not, are cautioned not to meddle with unknown things.

[We copy the above from the London Freemasons' Magazine. We wonder if the Grand Lodge of Hamburg will acknowledge the principle involved in the demands of the King of Hanover? What can the reference to the Ecclesiastical Council mean? Is there a religious crusade against the Institution in that tyrannic governed country? Will we, in this blessed free country of the United States, have to mourn the untimely doom of Brethren of the mystic tie in lands "far away? God grant that the *light* of Freemasonry may illumine the minds of the benighted rulers of that despotic government, and spread intelligence far and wide among the people.—ED. MIR.]

SWITZERLAND.—A rather curious discussion has been taken place in the Grand Council of Geneva. The principal points of it are thus explained:

"The Council of State, on the demand of members of the Masonic Order of the Temple, presented a bill for granting a gratuitous concession to that Order, of a piece of ground for erecting a Chapel. The application was found on the fact that Freemasonry recognized the existence of a God, and the immortality of the soul, and were bound to the practice of every virtue. General Dufour opposed the bill, and denied that a secret society could be designated as a creed. M. Camberio proposed that the bill should be referred to a Committee, as the question was not to play on the word 'creed,' but to justly appreciate the claims of the petitioners. This proposition was opposed by M. Pictet, who said that the application was not made by the majority of the Freemasons of Geneva, but by a dissentient minority. M. Fasy supported the bill, and the proposition of its being sent to a Committee. He maintained the opinion that Freemasonry was a creed, and one of the purest kind, as it allowed all opinions to meet as friends on the same ground. As to the dissidence which had been spoken

of, it was not worthy of notice, as the same fact also took place among Protestants. He remarked also, that Freemasonry is officially recognized in many countries; and that in France, a great dignity of the crown is at the head of the Order."

After some further discussion, the Grand Council decided that the bill should be sent to a Committee, composed of M. M. Austran, Forte, Dufour, Mermoz and Duval.

GERMANIA LODGE.—Our readers are aware that at the recent session of the Grand Lodge of Michigan, a charter was granted to some German Brethren at Saginaw, to constitute a new Lodge under the name of *Germania*. Bro. Plessner, the master, is a gentleman of intelligence and attainments, and we are pleased to learn that the body over which he presides, is progressing finely. The following is taken from the report of the Committee on Examinations: "One case of peculiar interest came before the Committee,—that of Germania Lodge, at Saginaw. The Brethren constituting this Lodge, most of them exiles from their Fatherland, finding themselves among strangers, and desirous of once again coming around the altar upon which burn the bright fires of our Craft, petitioned the Grand Lodge of their early home for a dispensation, empowering them to open a Lodge in their new position; which they obtained, and were working peaceably from the plans traced upon their own trestleboard, when interrupted by the legal authorities of our own Grand Lodge. Peaceably they laid down their tools; and applying for a dispensation—which obtained—they set assiduously to work, acquainting themselves with the requirements of their new Masters; and we find their by-laws as closely adapted to the provisions of the Grand Constitution as any which have come under our notice. That they work in the German tongue is true; but your Committee rejoices to know that such is the universal spirit of Masonry, that its unspoken language is everywhere the same; and that our German Brothers understand those silent signs, as well as those who rejoice in the vernacular, they have given us the most happy evidence. It is with pleasure, therefore, that we recommend the granting of a charter to the Brethren of Germania Lodge. And, further, they express the hope, that it may be long before the Grand Lodge refuses to extend the privileges of the Craft to those who, almost friendless and homeless, have sought for repose within the jurisdiction of the Peninsular State."

NEW BOOKS.

SONGS AND BALLADS OF THE AMERICAN REVOLUTION, WITH NOTES AND ILLUSTRATIONS, BY FRANK MOORE. NEW YORK: D. APPLETON & COMPANY. This is a beautifully printed volume, and contains a selection from the numerous productions in verse, which appeared during the war of the American Revolution, and which have been collected from the newspapers and periodicals issued at that time. Some of them possess intrinsic merit, and all deserve to be perpetuated on account of the glorious struggle with which they are associated. They give an idea of the spirit of the period in which they were written. We have not space to give more than one quotation, which is made from a song written in 1780. The subject was Sergeant Champe, the gallant officer, whose efforts were exerted to save Andre and punish Arnold. After describing the apparent desertion of Champe and his meeting with the "traitor" among the British, the song closes as follows:

Full soon the British fleet set sail!
Say! wasn't that a pity?
For that it was brave Sergeant Champe
Was taken from the city.

To Southern climes the shipping flew,
And anchored in Virginia,
When Champe escaped and joined his friends
Among the picinini.

Bad Arnold's head, by luck, was saved;
Poor Andre was gibbited:
Arnold's to blame for Andre's fame,
And Andre's to be pitied.

The work is for sale at S. D. Elwood & Co., Jefferson Avenue, Detroit.

"CHRISTINE, OR WOMAN'S TRIALS AND TRIUMPHS" is the name of a work of fiction, by Laura J. Curtis. "Those who open this book," say the publishers, "with the idea that they are about to peruse the usual stereotyped story of some love-sick damsel who had to endure the customary trials of enstrangement from the man she loved, the persecutions of pretended friends, and other moving incidents which compose the staple of modern works of fiction, will be sadly disappointed—because its aim and scope are much higher and nobler. CHRISTINE is a girl placed in a position which gave her no opportunity to cultivate a mind filled with ardent longings and high aspirations, and which, not being properly appreciated or understood, are kept in check by those who have charge of her culture and early training."

The heroine finally overcomes all obstacles and becomes an accomplished and fascinating woman, and her efforts are crowned with success.

The work is well written, and contains a moral deserving the attention of parents. It is published by De Witt and Davenport of New York, and is for sale at the store S. D. Elwood & Co., Jefferson Avenue, Detroit.

RAISED.

In Zion Lodge No. 1, since 10th of April, A. J. Barber and E. A. Skinner.

In Detroit Lodge No. 2, John Moore and C. H. Mann.

In Union Lodge of Strict Observance No. 3, Chas. H. Casey, C. Mathison and Edward Lefavour.

DIED.

In Eaton Rapids, on Saturday, March 8th, 1856, at his residence Bro. H. R. Jefferies, aged 57 years.

EATON RAPIDS LODGE, No. 63, March 8, 1856.

At a special communication of this Lodge, the following resolutions were passed.

Whereas, it has pleased the Supreme Architect of the Universe to remove from our midst, under circumstances peculiarly afflicting, our worthy Brother, H. R. Jefferies; therefore to be

Resolved, That in this dispensation of Providence, the Craft have been deprived of a beloved Brother who has endeared himself to all, not less by his manliness and amiability of deportment, than by his ardent attachment to the principles of Masonry, and his well directed efforts for the success and prosperity of the Fraternity.

Resolved, That in the death of Brother Jefferies, his wife has lost a devoted husband—society has been deprived of an honorable and upright citizen—that we most sincerely sympathize with the family of our deceased Brother, in the afflicting dispensation which has cast the "dark shadow of the valley of death" over their home, and that we truly feel in the decease of our Brother that the widow has to bewail the loss of the affectionate, devoted husband, and the Craft a considerate and esteemed Brother.

Resolved, That to her who has been called upon to mourn the loss of the affectionate partner, we tender our warmest sympathies in this afflicting bereavement. In testimony thereof, we will attend his funeral, wearing the usual badge of mourning.

Resolved, That our Secretary be instructed to transmit a copy of these resolutions to the widow of the deceased, and furnish a copy to THE ASHLAR and the editor of the *Argus* for publication, and that the same shall be placed upon the records of the Lodge.

MORGAN VAUGHAN, Sec'y.

EDITOR'S TABLE.

VISIT AMONG THE BRETHREN.—Since the preparation of our last number, we have had the pleasure of visiting the Brethren in Milwaukee. This city is one of the most flourishing in the North-west, and gives evidence of enterprise and thrift. It is beautifully situated on Lake Michigan; contains many sitely and elegant residences, and not a few large and costly stores. To a stranger, and one even who has seen, and heard of, Milwaukee brick, the uniform color of the buildings appears somewhat singular,

During our short sojourn in Milwaukee, we were very agreeably entertained by members of the Masonic Order, some of whom laid us under special obligations by their kindness and personal attentions. First among this number, we would mention Past Grand Master H. L. Palmer, whose Masonic intelligence and spirit have placed him among the leading Masons in the country. The confidence reposed in him by his Brethren of Wisconsin, has been fully attested by the honors and responsibilities which they have placed upon him. At the last session of the Grand Lodge in that State, he was presented with a P. G. M. jewel. We quote from the remarks of Bro. Wm. R. Smith, P. G. M., who was appointed by the G. M. to make the presentation :


"The consciousness of having performed an honorable part in those various relations of social life in which man is often obliged to participate and act, is certainly a source of great inward satisfaction and self-gratulation. Next to this, may be considered the contentment, and perhaps excusable pride, which such a character may well feel, when he finds his conduct duly appreciated and properly commended by his fellow-men.

"To a Mason, when worthy, such feelings are doubly endearing—to deserve well at the hands of his Brethren is a consolation which never departs from him—to receive from the voices of his Brethren terms of commendation for approved conduct is great reward—to find that such approval by his Brethren is embodied in a memorial, which may endure when the lips which pronounced the recommendation are silent forever, and the pulses of the heart that responded to the beatings of his own has ceased to vibrate, is such a testimonial, so valued, in fact so priceless, that he who obtains it, may justly view himself as a man distinguished among his associates in life."

Under such views and considerations, the jewel was presented to Bro. Palmer. It is a gift of which he may feel proud.

We would express our thanks to Bro. J. A. Helfenstein for his kind attentions, and also to M. Louis, W. M.

There are three Lodges in Milwaukee which exist in harmony, and are progressing finely. They admit only the best men, and are composed of material worthy to occupy a place in the great Masonic edifice.

 It is rather unfortunate for Freemasonry that the lectures should be so fluctuating and uncertain. It is an evil which has a baneful effect on the Order; and has been severely felt under every one of its systems. OLIVER.

DEPUTY GRAND MASTER MUNRO.—We were not aware until recently, that we had in this jurisdiction so distinguished a person as a Deputy Grand Master, named MUNRO. The following extract from a Canada paper, dated a few months since, gives us more light on the subject. We can confidently state, however, that the illustrious gentleman is not related, either by Masonic ties or by consanguinity, to our respected Grand Master :

A soiree by the colored people of this city, (got up by a colored Lodge of Masons) took place in the Exchange Hall, on Wednesday evening last. There were about one hundred persons of both sexes present, who evidently enjoyed themselves. The meeting was opened with prayer, after which, a colored individual, from Detroit, named Munro, calling himself a Deputy Grand Master of an American Grand Lodge, spoke for some considerable time, during which, he eulogized his race in the most laudatory terms, claiming for them a superiority over the whites in almost every trait of human character. With regard to Freemasonry, the white people, he said, only played second fiddle; they were not only indebted to the colored folks for their original Masonic charter, but they were indebted, also, to them for the pre-eminence which Masonry has already attained throughout the world. It was also argued by the speaker, that in a very short period the negro race would so far outstrip the white, in point of morality, virtue, industry, arts and sciences, that the latter would be left 'nowhere.'

PROFANE.—The word signifies uninitiated. All those who do not belong to the Order are frequently so called. Before the Lodge is held, care must be taken that none but the initiated are present, and that the Lodge is carefully tiled. In the Lodge lists, which are frequently open to the public, there are given the addresses to which all letters for the Lodge must be sent, and these are called profane addresses. It would be much more proper to call them "town addresses," for many of the uninitiated translate the word profane as unmannerly or impious. GADICKS.

☞ "In six days, God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren conversed as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore their great Creator."

☞ It is by an universal language, which is understood by our Brethren of every tongue and dialect, that Masonry often produces remarkable and striking results, and effects great good. An illustration of the utility of this, or a similar, means of communication, as practised among the disciples of Pythagoras, is given by Iamblicas: "One of the Fraternity travelling on foot, lost his way in a desert, and arriving, exhausted with fatigue, at an inn, he fell seriously indisposed. When at the point of death, unable to recompense the care and kindness with which he had been treated, he traced some symbolical marks, with a trembling hand on a tablet which he directed to be exposed to view on the public road. A long time after, chance brought to these remote places, a disciple of Pythagoras, who, informed by the enigmatical characters he saw before him of the misfortunes of the first traveller, stopped—paid the innkeeper the expenses he had been at, with interest, and then continued his journey."

DE WITT CLINTON.—The "*Masonic Record*," announcing the death of this great man in 1828, said: "A man who has made his name familiar to the lips of millions, and whose fame has reached even beyond our great and growing republic;—the death of the great man—the statesman and the philosopher—never meets with indifference from the ear of the patriot, the philanthropist, or the good citizen—let the tidings come when and where they may;—and it is our melancholy duty to announce such a dispensation of divine will, in the de-
 cease of the chief magistrate of the State—DE WITT CLINTON."


CHARITY.—"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbol. And though I have the gift of prophecy and understand all mysteries, and all knowledge; although I have all faith, so that I could remove mountains, and I have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be buried, and have not charity, it profiteth me nothing."

FIRST NUMBER OF THE ASHLAR.—We would inform those subscribers who have not received a copy of the 1st No. of THE ASHLAR, that they will be supplied in a short time. We are under the necessity of reprinting a portion of it, which shall be done as soon as possible. This notice, we trust, will be a sufficient answer to several letters which we have received.

NOTICE TO AGENTS AND SUBSCRIBERS.—We regret to state that the edition of THE ASHLAR is exhausted, and that we cannot supply any more subscribers with back numbers. We are in want of several copies of No. 2. Any one who may have duplicates, or may not desire to keep his copy of that number, would oblige us by forwarding it to our office.

PAY—PAY—PAY.—To those subscribers who have not paid for this year's subscription, we wish to say a few words. The edition of THE ASHLAR is exhausted, and our patronage cannot be increased much during the remainder of the year. It is highly important, therefore, that all who have not paid, should do so immediately. We shall soon have to square up accounts for the year, and we desire to do so by paying what we owe for current and contingent expenses. This we can do without difficulty, if we receive what is due us. If there are any who are unable to pay, let them send us their numbers, in good condition, and we will be satisfied. We trust this notice will be sufficient to call attention to the necessity of making payment at an early day.

TO AGENTS.—Please, collect unpaid subscriptions as speedily as possible, and forward the money.

 In the notice, in our last No., of Acacia Lodge, two errors occurred. The number of the Lodge is 45, and not 47; and the W. M. name is D. A. Eliot, and not D. E. Eliott.

THE ASHLAR.



VOL. 1. DETROIT, JUNE, 1856. NO. X.

PERSECUTION.

He who would achieve much in this life, who would use his talents to the best advantage and promote the welfare of his fellow-beings by advancing great and good causes, must not only be active, energetic and resolute, but he must be prepared to meet and overcome obstacles trifling and serious; in the words of Longfellow, he must be

"up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

His best efforts will often meet with the most strenuous opposition, and when he least anticipates the attacks of opponents, he will have most need of courage and nerve to prosecute his labors successfully. Ignorance, fanaticism and bigotry will aim at him the shafts of malice and malignity; misguided zeal and bitter enmity will invent, and circulate far and wide, false reports calculated to malign his character and stain his fair fame. Such is the opposition with which

almost every gifted person, who has attempted to instruct the world, has had to contend; such is the opposition which almost every distinguished advocate of important moral reforms, has had to meet; and such, indeed, is the opposition that philosophers and men of science have unexpectedly encountered, when proclaiming any newly discovered truth. So potent were ignorance and superstition, that the man who had the temerity to announce the fact, now familiar to every school boy, of the revolution of the world around the sun, was considered guilty of a crime and thrown into prison. Columbus labored long and earnestly before he could combat the nescience and prejudices of the learned men of Spain, and procure sufficient assistance to undertake the voyage which led to the discovery of the continent on which we now live. In fact, few great results have been brought about by individuals without strenuous exertion and untiring zeal and industry.

To the discerning mind, the wisdom of the Deity is manifest, in allotting to man a life of labor and trial. Were we able to live without exertion, were we contented to exist in ease, or to plod on from day to day, from year to year, in the same routine—were we wanting in ambition to improve our condition and rise higher in the scale of usefulness, we should be merely drones in the hive; the powers given us by nature would lie dormant or only partially developed, and our happiness would degenerate into trifling pleasures which die with the hour or day that calls them forth. As evidence of this, we might refer to the condition of the eastern nations. Look at poor, benighted Turkey. Her people, slothful and contented—opposed to innovation, plod on as their fathers have before them, rather existing than living, and retrograding in the scale of being, till unerring prophecy announces her early dissolution.

Action and opposition prove the man and put him to the test. They call forth his energies, and bring into operation his intellectual capacities and moral faculties. They try him as metal is tried by the fire. If he is honest, manly and heroic, he passes through the ordeal, improved and chastened by the conflict; if he is wanting in moral courage, and stern resolution to do right and conquer, he falls in the great battle, through his own inactivity, wounded and, perhaps, pitied or despised.

As it is with individuals, so is it with organizations and great moral causes. They cannot, in the attainment of good, proceed on their path quietly and without resistance. This, history demonstrates. The institution of Masonry is no exception to the general rule. Her path

has been a rough and rugged one, beset with ruffians and often with murderers. Opposition, strenuous and organized, has met her in almost every part of the world. We need not at this time inquire into the causes. It may have resulted some times from the injudicious actions of her members; but it was frequently instigated by ignorance, bigotry or unfounded fears. The result has been glorious, and seems to us to establish beyond cavil, the utility and purity of our ancient and honorable society. Without going back to the remote times in which our opponents assert that Masonry is lost in the mist of ages, we may briefly refer to transactions of more modern date.

A demonstration of persecution, which subsequently spread over Europe, was made in Holland, in 1735. The clergy aroused the passions, and excited the prejudices of the populace, till, in the heat of excitement, they broke into a Lodge room in Amsterdam and destroyed its furniture and equipments. These popular demonstrations led the States General to prohibit the meetings of Freemasons. One Lodge disregarded this edict, and its members were brought before a legal tribunal for trial. The Master and Wardens defended themselves with energy and ability, and in order to prove the truth of their assertions respecting the purity of the Institution, offered to initiate any person whom the magistrates might designate, and who could then express his opinions as to the soundness of their judgment. The proposition was accepted, and the Town Secretary was initiated. His account of the Order was so satisfactory, that the magistrates subsequently became members.

Two years after, the assemblies of Masons were abolished in France, on the ground that they were dangerous to religion and the government. Persecution next manifested itself in Germany, where some ladies, disappointed in not being able to obtain the secrets of the Institution, exerted their influence with Maria Theresa, the Empress, to have the Lodge in Vienna closed. She issued orders for the arrest of all Masons convened in Lodges. The Emperor, Joseph I., himself a member of the Society, interposed and defended his Brethren.

We now come to the most permanent and unjust persecution, probably, that has ever assailed our Order. In early times, when the clergy of the church of Rome wished to erect splendid monasteries and stately cathedrals, they courted the friendship of Freemasons and bestowed upon them important privileges. When architects became more numerous, and the assistance of the members of the Institution was no longer needed by the church, its Pope and Bishops denounced Masonry in unqualified terms and manifested a bitter, unre-

lenting hatred. Strange to say, they condemned its *secrecy*, when with their religious organization, was connected a secret society of the most detestible kind, whose history was written in crime and blood. In 1738, Pope Clement XII. issued a bull against our Order, in which he said: "We have learned, and public rumor does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their meetings." The bull was directed not only against Masons, but against all who aided or countenanced them; and using the sophistical argument, that if the Order were pure, it would bring to light its secrets, it commanded bishops and others to punish offenders "with the penalties which they deserve, as people greatly suspected of heresy, having recourse if necessary to the secular arm." In 1739, Cardinal Firrao issued an edict giving evidence of bigotry and enmity unbecoming a Christian prelate. He said, "no person shall dare to assemble in any Lodge of the said society, nor be present at any of their meetings, *under pain of death, and confiscation of goods, the said penalties to be without hope of pardon.*" It is unnecessary to detail minutely the results of the papal fulminations. In Catholic countries generally, they were respected, and innocent Masons were put upon the rack and subjected to the most exorbitating torture, by the instruments of the Roman Clergy. Such was the case in Tuscany, in the Hague, in Spain, in Portugal, and other Catholic countries. In 1751, Pope Benedict XIV. issued an edict enforcing the bull of Clement. This, of course, renewed the persecutions.

The following instances, among others, of individual suffering are cited by Bro. Cross:

"In 1739, after Pope Eugenius had issued his bull against Freemasonry, one Crudeli, a Freemason, was imprisoned at Florence by the Inquisition, and suffered the most unmerited cruelties for maintaining the innocence of the association. When the Grand Lodge of England was informed of his miserable situation, they recollected that a foreigner, however low his rank and however distant his abode, had a claim upon their sympathy: they transmitted to him twenty pounds for procuring the necessaries of life, and exerted every nerve for effecting his liberation. A Brother, confined at St. Sebastians in Spain, experienced from the English Masons the same attention and generosity. At Lisbon, in the year 1742, James Monton, a French

artist, and John Coustos, a native of Berne, in Switzerland, were imprisoned by the bloody Inquisition. They were accused of belonging to a society by which sacrilege and sodomy were allowed, and were requested to discover to their prosecutors the true design of Freemasonry. After defending the Institution as useful and innocent, they were extended on the rack, in expectation that a confession would be extorted by its torments. Force, however, had no control over a mind conscious of integrity. Coustos, having maintained his innocence, after having been thrice stretched on this instrument of agony, was at last sentenced to walk in the procession of the *Auto-de-Fé*, and to serve in the galleys for four years. At the instance of the English Masons, however, George II. authorized the British minister at Lisbon to demand, in his Majesty's name, from the King of Portugal, the liberation of Coustos, which was granted in 1744, after a dreadful confinement of two years and a half."

In Spain, a Frenchman, named Tournon, who was a Mason, was subjected to a painful confinement in the dungeons of the inquisition and finally banished from the Kingdom.

The frenzy of fanaticism extended to other than Catholic countries. In Switzerland, a decree was issued by the Council of Berne in 1745, prohibiting the meetings of Masons, and prescribing severe penalties for violation of the mandate. So, too, in Scotland, the Synod of Sterling passed resolutions which debarred from religious ordinances, all Freemasons. Even in Turkey, the fury of the opposition was manifested. At Constantinople, by order of the Divan, a Masonic Lodge was closed, and its furniture destroyed.

To the brief sketch of the persecutions to which Masonry has been subjected on the Eastern continent, must be added, in order to complete the picture, an account of the opposition manifested in this country, as it were but yesterday, against our Institution. The particulars are fresh in the minds of our readers. Probably the Order was never subjected to a greater trial, or more malignant hostility. All the weapons, that malice, hatred, ignorance, bigotry, and bad passions aroused to the highest pitch of excitement, could command, were hurled at our society. Not a few of its craven-hearted members partook of the popular spirit, and became its bitter foes. The storm was terrible—darkness brooded over the devoted heads of those stood by our ancient Order—the thunder of popular prejudice was a terror of those wanting in moral courage. In that hour of need, there were strong hearts and courageous souls, who defended the ship and guided her safely through the troubled waters. Their memories will be cherished by good Masons as long as the history of the times in which we live, shall be extant.

A conclusion naturally and legitimately follows from the facts stated, which the opponents of our Institution cannot refute or escape. What has enabled Masonry to withstand the opposition and persecution which she has encountered in various parts of the world, and to triumph over her adversaries? Her victories are brilliant and enduring. To-day, in almost all countries where she has been condemned and persecuted, her votaries meet unmolested, and gather around her shrine without fear of disturbance. In England, France, Germany and other places on the eastern continent, the Order is progressing. Its rapid march in the United States is without a parallel. What, we ask again, has enabled Masonry thus to triumph? The purity of her principles and practices. The severe tests, to which she has been subjected, have not brought to light any immorality sanctioned by her; on the contrary, they have shown conclusively her innocence and usefulness. Had it been otherwise, the Institution would, long ere this, have been destroyed; had any glaring evil or defect been discovered and brought to light, that moment, the death-nell of Freemasonry would have been sounded. Her successes have been rendered more signal by the circumstances under which they were achieved. It should be remembered that she did not have, and has not now, any one governing head. The Craft in each country—and, indeed, in sections of the same land—manage their own affairs independent of their Brethren elsewhere. Their power to accomplish any particular end, or to resist oppression, would be greater and more efficient, if, like the Roman Catholic Church, they had a common head. Then, an unity of action could be obtained, and one and the same direction could be given to efforts that are now disconnected and individual. Masonry has not had, and never can have, such an advantage. The nature of her injunctions are such, that, as a general rule, the members of the Order, in each country, must act independently, and obey the laws of the government under which they live. The Institution, therefore, has had to rely upon its intrinsic worth—on the immaculateness of its principles and precepts. In almost all instances when attacked, Masonry has had no other shield. This, however, has been sufficient to protect her. At times, apparently crushed to earth, her defeat has been but temporary; phoenix like, she risen again, and given fresh evidence of the correctness of the trite maxim, "Truth is mighty and will prevail."

We have said that trial and labor test and purifying the individual man. A like effect have they produced on Masonry. We are human and have the frailties of humanity. It could hardly be ex-

pected, therefore, good as our Institution is, that its members would not sometimes abuse and misuse it. The Order, at periods, has been perverted; its friends have forgotten its high objects, and made innovations that were contrary to its teachings and its spirit. When the stern hand of persecution was laid upon them, they saw that the only safe course was to maintain the Society in its original purity, and check all the fungus growths caused by the indiscreet movements of its members; they saw that the old landmarks constituted a perfect system adapted to all countries and all ages, and which would eventually triumph over all opposition.

To Masonry, we regard the persecution which she has experienced, as by no means hurtful. From it, conclusive evidence may be drawn of her goodness and worth, while the school of adversity, in which she has been tried, has purified and enobled her. Thus is it that the history of our ancient Society, furnishes instances to swell the catalogue of those events which prove how futile are the plans of princes and rulers, and that when man least expects it, his wicked actions are made the instruments of virtue by that all-wise Being Who cares even for the sparrow's fall,—“from seeming evil, still educing good.”

IS “During the reign of Queen Elizabeth, the government attempted to interfere with Freemasonry. The queen deputed an armed force on St. John's day, in December, 1561, to break up the annual Grand Lodge. The Grand Master, Sir Thomas Sackville, received the queen's officers with great civility, telling them nothing could give him greater pleasure than to admit them into the Grand Lodge, and communicate to them the secrets of the Order. He persuaded them to be initiated, and this convinced them that the system was founded on the sublime ordinances of morality and religion. On their return, they assured the queen that the business of Freemasonry was the cultivation of morality and science, harmony and peace; and that politics and religion were alike forbidden to be discussed in their assemblies. The queen was perfectly satisfied, and never attempted to disturb the Lodges again.”

THE FUTURE.

From Balcan's Magazine.

BY U. D. THOMAS.

I was musing—musing lonely,
 At my window yester-night,
 While my candle, burning dimly,
 Shed around a fitful light :
 While the wind without was moaning—
 Moaning through the naked trees,
 I was musing on the future,
 And its dread uncertainties.

Darkness o'er my spirit brooded,
 Like the darkness of a room.
 Where the dying members only
 Give distinctness to the gloom ;
 Wearily the moments glided,
 Wearily, with sadness fraught ;
 Clad in sable robes of mourning,
 Seemed each melancholy thought.

Then the future, to my vision,
 Seemed my mysteries to uncloze ;
 I beheld life's dreary pathway
 Thickly set with lurking foes ;
 Friendship seemed unreal and fleeting,
 Love inconstant and untrue—
 And the stars that hope had lighted,
 One by one in clouds withdrew.

Then I prayed in deepest anguish,
 That the cup might pass from me,
 That those days of darker sorrow
 I might never live to see ;
 And, the while, a change came o'er me,
 Like a wave from Lethe's tide,
 A most sweet and soothing calmness
 O'er my spirit seemed to glide.

Then a something spoke within me,
 That did more than mortal seem,
 Whispering softly—whispering sweetly,
 Like an angel in a dream :
 " Fear not thou to trust the future !
 Wheresoe'er thy lot may fall,
 God is with thee and above thee ;
 He direct and governs all."

✚ " Finally be ye all of one mind, having compassion one of another ; love as Brethren ; be pitiful, be courteous—not rendering evil for evil, or railing for railing, but contrariwise blessing ; knowing that ye are thereunto called, and that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile ; let him eschew evil and do good ; let him seek peace, and ensue it."

For the Ashlar.

RIGHT vs. EXPEDIENCY—THE SPIRIT AND THE LETTER OF LAWS.

Like a proud forest-tree—whose far reaching roots cling tenaciously to the soil, from which they have gathered nourishment, strength and vigor—now towering aloft in the majesty of a conscious self-sustaining power, fears not the fiercest blasts, nor rudest storms, so for centuries, has the Masonic Institution withstood the assaults of time and the attacks of foes; and like that ancient tree, it stands secure, unless a worm on the root—the undermining work of its own professed friends—shall cause it to decay. Its broad foundation roots are truth, justice and morality, and from these grows upward the strong tree, throwing out its stout branches and bright blossoms, every shoot and leaf, branch and blossom receiving its vitality from these great principles. From these arise, as naturally as the bough from the tree, certain rules of action as settled and fixed as the source from which they sprang. Based upon right and sanctioned by the custom of ages, there can be no excuse for departing from them. There are many such laws which, from time to time, have naturally fallen into the Masonic Code, as cases have arisen which demanded them.

Common sense, reason, and that inward monitor which every man possesses, to point out the right and stamp the wrong, serve in the decision of every case, to meet which no such law can be found.

As the entire system of Masonry is governed by its fundamental principles, they should never be sacrificed for any temporary benefit, never be made to succumb to expediency. Evil results must eventually follow the committal of an offence against the right even when its immediate consequences may appear not hurtful, but beneficial. Underlying the whole structure of Masonry, unchanging as the everlasting hills, is the never failing source of growth and prosperity—~~THE~~ **THE RIGHT**, and no Mason *for any cause* can be justified in his Masonic acts where they are subversive of this, the ground work of our Institution. If Masonry were a mere temporary organization, framed yesterday to be exploded to-morrow, it might with at least a show of propriety, be made to bend to the dictates of policy, to conform to the demands of the times, and to yield its great principles to present or prospective advantages, or for baser and more selfish ends. But viewed as it is, an institution calculated in all its plans to promote the well-being of a race, not for a day, a year, a century, but for all

time, outliving the generations of men and ceasing to exist only with the world itself—who would lift a daring hand in defiance of the right he is pledged to maintain, and assail its foundations? who would dare, even for the temporal advantage of the Order itself or for the apparent prosperity of one of its branches, to depart from the course plainly marked out by the ennobling principles which are the life and sure source of its growth? and least of all, who is he that would bring his own unworthy ambition or selfishness in collision with the interests and principles of the Order which he professes to love? In *deeds*, let him prove that no mocking *words* told his earnest desire for its prosperity, which his after cause has gainsayed.

The departure from first principles by Brethren and Lodges is too often attempted to be justified upon the ground of expediency. There can be *no excuse*; and he has studied Masonry to little purpose, who can, in performance of Masonic duties, perpetrate a wrong under such a cloak. There can be no argument upon this point with such a Mason; there is but the simple fact to remind him that all his Masonic acts should be based upon the strictest interpretation of *right*, and that when he attempts to shield himself from censure, or to fortify himself in his course on the ground of expediency, he is attacking the fundamental laws of the Institution.

Another plea in justification urged when, forgetting great ends and great good for small results and temporary advantage, Masons and Lodges do wrong, is "*conformity to the letter of the law*." The *spirit* of the fundamental law is one thing, and the *letter* of laws of our own creation is another, and when the latter conflict with the former, the inferior or later law is void; or, when, under peculiar circumstances, the carrying out of the letter of the one in its results is an infringement upon right or our fundamental law, the act of carrying it into effect is an offence, and having conformed to the letter of the subordinate law, can be no justification. Our organization in this respect differs widely from that of most other institutions, whether of a political or social nature. Governments (we mean political states or kingdoms,) enact laws, and those laws must be obeyed at all costs, if the governed expect protection and security from the government. True! it is held that their laws are based upon great principles of right and justice; but often times this is but a pleasant figment by which the governed are kept in a state of submission. With Masonry, however, there is no fiction about the basis upon which her laws should rest; for a law enacted by a Lodge or Grand Lodge which conflicts with her elementary law, is of non effect.

This is sound Masonic doctrine, as the writer of this article understands it; and as such, he desires to have it thoroughly understood and conformed to in this jurisdiction.

In viewing this subject as we have, and insisting upon the superiority of our first and "higher" laws to all others, we are, of course, reminded that there may be differences, and honest differences, of opinion among Brethren, upon subjects and questions of importance—in questions of right—of Masonic law and usage. In a Mason's individual capacity, acting for individual interests, he is his own judge. But in the Lodge, when he is acting for the interest of the Fraternity, he must be governed by the opinions and decisions of a majority, or else by those of the constituted Masonic authorities. But majorities often err, and, therefore, wisely is there rested in the Master of a Lodge a supreme power to decide these difficult questions. Courtesy, of course, will lead him to yield to the desire of a majority of his Brethren, and it is duty so to do—"to submit to their awards and resolutions when they are consistent with the Constitutions of the Order." But the moment, their "resolutions" or proceedings conflict with the Constitutions or "first laws," it is his duty to prevent further action; or, if had to annul it, if his Lodge does not see fit so to do. This is his plain imperative duty—one that he cannot shift, and one which not to perform would show him unfit for the high office he holds. This responsibility rests upon him alone—he cannot quietly allow the Lodge to go in in wrong doing, however much he may desire so to do. He is to act as a judge upon the bench, and from him there is no appeal save to the Grand Lodge, which, like a court of appeal, has the power to reverse the decisions of its subordinates. He is responsible to the Grand Lodge for the action of his own Lodge, and so being, he has the power to insist upon the right and to prevent and remedy the wrong that transpires there. These differences of opinion in Lodges generally arise from ignorance of Masonic Law, rather than from a wilful misunderstanding of it. In the Master is supposed to exist a thorough knowledge of the great chart of right which should guide his Lodge through difficulties; the Brethren who elected him are supposed to have had full confidence in his skill, ability and capacity to govern his Lodge, and they must, whether they differ with him or not, yield to his authority and respect his decisions. Whether he be right or wrong, is no question for them to decide—it rests only with his peers in Grand Lodge; the members of his own Lodge are to treat as correct all his decisions, to comply with them cheerfully, and any Brother who

treats them or the W. M. with disrespect, or is refractory in carrying out his will, should be brought to discipline and punished as for any other offence. We trust that it rarely happens that any occasion exists for such action. We hope that Masonry is better appreciated in this jurisdiction. We all know the weakness of our common humanity. We know all those passions that are constant indwellers of the human heart. We know the pride and the selfishness, the love of contest and the stranger love of victory that constantly beset our worse nature, and which, without the glorious virtues of the better, would leave us little superior to the brutes. But we also know the love and sympathy, the charity and good will, the self-sacrificing disposition and the yearnings for peace among our fellows that make another part of us. The struggle for mastery of the man by these two sets of passions, makes up the great struggle of life, terminates only with the death of our half heavenly, half earthly being, and in the final result of the combat, determines an eternal fate. In Lodges consecrated to brotherly love and charity, which shall triumph? The better *must*. Not one of our Craft but owes his seat in a Lodge to the belief of those who created him, that he could make his worse passions subordinate to the better ones, at least when Masonry is concerned. That they all will, let us pray—so somote it be!

R.

GRAND LODGE OF CANADA.

As our readers are aware the formation of a Grand Lodge in Canada has led to confusion, not to say divisions, among the Craft in that province. In April last, the Provincial Grand Lodge of Montreal held a meeting of emergency, apparently to try those Brethren who had connected themselves with the new movement. On account of the absence of the Provincial Grand Master, no business was transacted. A large number present who belong to the lately-formed Grand Lodge, protested, and denied the authority the Body before whom they appeared, to summon them.

The *Mirror and Keystone* very appropriately remarks, "that it would be as well for the P. G. Lodge to postpone any action upon this subject until at least the Grand Lodge of England acts in the matter. It may be possible that the mother Grand Lodge of England may acknowledge the Grand Lodge of Canada, and in that

event any action of the P. G. Lodge affecting the rights and standing of the members of the new Grand Lodge, will cause much confusion, and they will be obliged to retrace their steps. Any steps taken in advance of the action of the Grand Lodge of England, will, to say the least, be premature, and in addition to its widening the breach and separating to a greater distance the members of the two bodies, it may lead to the reflection that other than pure Masonic motives, governed them in their action. For these reasons and many others which might be adduced, we would respectfully suggest the propriety of the symbolic application of the trowel and to refrain from any overt act that might lead to feuds, the consequences of which would be a source of future regret.

"Honesty of purpose, and high regard for the Institution, and a praise worthy zeal to promote the interest of our time-honored Order, must be accorded to the members of the Grand Lodge of Canada. Their standing in the communities where they reside, the confidence of the citizens and the integrity and correctness of their lives prove them to be men who would not act contrary to their consciences, and the honorable and just course which they pursued in the organization of the Grand Lodge and the true Masonic feeling evinced by the members of that body, are deserving of all commendation, and are an evidence that Freemasonry in their hands will be devoted to subserve the best interests of humanity."

Of the integrity and honesty of purpose of those who have taken part in the formation of the new Grand Lodge, no doubt can be entertained; and we think sufficient evidence exists to show that under the old order of things, they labored under hardships and grievances which were truly discouraging—which impeded their progress and rendered powerless, in a great degree, their efforts for good. Yet under these circumstances, we have thought it wise to pursue a different course from that adopted by many of our contemporaries, and before approving or condemning the step, to await the action of the Grand Lodge of England. This appears to be the best course for all to pursue. If the old parent body recognizes the new Lodge, then all difficulty will be removed, and harmony will prevail. We think that Grand Bodies in this country, as a matter of courtesy toward the Grand Lodge of England, should refrain from acting on the matter till it has expressed its opinion. We hope ere long to see the Grand Lodge of Canada maintaining amicable relations with the old Grand Lodge across the ocean, and the right hand of fellowship extended to it by the Craft in every jurisdiction of the United States.

THE ASHLAR. SINGULAR INITIATION.

We have frequently heard of the landmark of Masonry, respecting the physical qualifications of candidates, being violated by the initiation of those who did not possess sound bodies and sound limbs; but we now have to record a case entirely novel. On the 11th of April, 1845, in Paris, M. Pellissier, a *deaf mute*, was initiated. The *Freemason* gives the following account of the occurrence, taken from a French periodical :

"The candidate was M. Pellissier, himself a deaf mute and a professor in the Deaf and Dumb School of Paris—the Lodge in which the initiation was performed, was that of Mt. Sinai, working under the jurisdiction of the Supreme Council of the Ancient and Accepted Rite.

The case, says the narrator, and we cordially agree with him, was new and embarrassing. If on the one side, the physical infirmity and the excellent mental capacity of the candidate excited general sympathy; on the other side was the question to be solved, whether he was fitted for admission into the Masonic society, in whose discussion he could take no part, and whose verbal modes of recognition he could neither give nor receive. But notwithstanding this objection, his admission was unanimously agreed to. A new difficulty, however, here suggested itself in respect to the mode in which the candidate should be submitted to the requisite forms of initiation. But it is only the first step that is difficult—having resolved in his initiation to throw the most important landmark overboard, the others must follow as a matter of course, and consequently, all the usual forms of a reception were dispensed with, and it was determined, instead of the customary questions, to propound to the aspirant a literary problem in writing, to which in the silence and solitude of the chamber of reflection he was to make a reply.

The question proposed was this: "What idea have you formed of the nature and effects of the eloquence of speech?"

This question was delivered to the candidate, and in a half hour afterwards the deacon presented from him to the Lodge a manuscript of several pages in which he had treated the subject proposed in an able manner and in a style full of elegance and harmony. The excitement produced among the members was great, and the candidate was introduced within the Lodge without further ceremony. where, being seated at a table, he replied to the questions of the Master, partly by signs and partly by writing, and having by means of an interpreter received the necessary instructions and given the requisite promises, an initiation was concluded the like of which had certainly never been witnessed before in a Masonic Lodge, and which we trust will never be seen again."

JUDGING BY THE WRONG STANDARD.

“Judge not that ye be not judged.” Perhaps, no salutary maxim is more disregarded than the one which we have quoted. There is a proneness among men to express an opinion of each other's actions, and motives, which often leads to a total neglect of the great virtue that is inculcated by our Order. Caution in this respect cannot be lead forcibly enjoined or too carefully observed.

The Institution of Masonry, old as it is, and fully and explicitly as its principles have been pronounced to the world, at different times and especially in late years, is little understood by the uninitiated. It is in their eyes a paradox which defies their skill, and confuses their mind. Under a mistaken view of the nature of our society and its objects, they look for a course of conduct in its members which they have no right to expect merely because they are Masons.

Hence, their judgment is often harsh and misplaced, when a little more knowledge or a little more reflection would lead them to pronounce a different verdict.

It is not our intention to excuse or palliate the short comings of any person. Every member of our Order should be a good citizen and a good man—obeying the government of his country and the moral law. If he is true to the principles and precepts inculcated, he cannot be otherwise. Probably no member ever lived strictly in accordance with the sublime and lofty teachings of Masonry; if there has been such, he has been a bright and shining mark, and left his name indelibly stamped upon the pages of history. Probably our great Washington approximated more nearly than any other distinguished character, to the standard of a perfect Mason. It may be truthfully said, “the better the man, the better the Mason.” He, therefore, who practises the most virtues, is ever upright in his conduct, honest in his dealings, benevolent and charitable, is more deserving as a member of our society than one who treads behind him, *longo intervallo*, in the same path.

Masonry, by its design and its moral obligations, requires the performance of certain duties, and enjoins or inculcates many others as right, proper and even necessary, without attaching to their violation any penalty, and not requiring that each member should assent to them or acknowledge them as correct. Even in the performance of those duties which are absolutely required, each person is often free to exercise his own judgment, and is answerable only to his God and his conscience for a violation of his obligations. While this degree

of free will and freedom of action is allowed, it becomes Masons to judge each other with forbearance and modesty ; as the beam which is in the eye of one may prevent his removing the mote which is in his Brother's eye. If members of the Fraternity should be cautious in this respect and exercise charity, more especially should those who are without the pale, groping their way in darkness. They have slight means of knowing how often and to what extent a particular individual practises the essential virtues of our Order ; they know not when and where he fulfils his obligations. Perhaps, they see in him certain defects, certain failings which make him conspicuous, and they say with derision, "That fellow is a Mason!" The remark may be natural, and the opinion formed is not to be wondered at. But do they not too often judge the individual by the failing which they see, overlooking his good qualities ? We know that this is frequently the case. The great mistake which they make is, in supposing, or taking it for granted rather, that Masonry necessarily regulates all man's social habits, and judges for him in all his ordinary transactions of life ; and that, in doing so it, is at once a church, a temperance society, a peace society. &c., &c., &c. It is not any or either of them ; but, by a wonderful power, possessed by no other human establishment, it unites on a common platform, in bonds of fraternal love, for a common purpose, men of every shade of opinion on all the various topics which cause divisions among the human race. It brings them together on a *level*, yet leaves each to a great extent to entertain such peculiar views respecting religion, politics and other important topics, as may commend themselves to his judgment. It forces upon him no creed—no dogmas. Under such circumstances, exceedingly difficult must it be for the uninitiated to form a correct opinion of the character and actions of Masons. We have known members whom the world has spoken of harshly—whom it has measured by their faults and not their virtues—whom it has judged as totally wanting in the practice of the principles and precepts inculcated by Masonry. How ignorant and presuming were those who pronounced such an unjust verdict ! The very men whom they condemned, had, to our knowledge, given evidence of the possession of warm and generous hearts, ever open to the appeals of the distressed ; again and again, when the eyes of the world were not upon them, had their money been poured out as freely as water, to relieve the sufferings of the widow and the orphan ; again and again, had they gone out of their way to help and cheer a weary Brother whom sickness and misfortune had overtaken on the rough and rugged path of life. These acts of

kindness and charity were not done on the corners of the streets and before the public; they were not heralded in the newspapers and proclaimed from the house-tops; but they were done with the knowledge and approbation of Him who permits not even the sparrow to fall to the ground without His notice. Regret as much as we may the short-comings of Brethren—(and who among us has them not?) we should, indeed, be uncharitable in the extreme, if we did not appreciate their good qualities, because the world cannot see and acknowledge them.

There is need that those who do not belong to our Institution should be extremely careful how they attempt to judge Masons, and place upon them a true value. They have not the requisite knowledge to draw conclusions with confidence, and they almost invariably are governed by an arbitrary standard fixed in their own minds, which misleads and deceives them.

The facts which we have been considering teach an important lesson to members of the Order, and one which has not received the attention that it deserves. As the eyes of the world are upon us, as it knows us, and judges us, only by our outward acts we are bound, as we value the welfare of our time-honored and beloved Institution, to so conduct ourselves as to bring no discredit upon the Order. Unjust as the opinion of the public may often be, through prejudice or ignorance, is not the fault too often on our part, and do not our acts merit the censure which they receive? We fear that they do—that we neglect the pure teachings of the Lodge, and fail to observe the principles which we know to be right. The practice of them will deprive us of no innocent and real enjoyment. Let us be cautious, then, and so conduct ourselves, that Masonry shall not suffer by our actions, but our lives shall show that its fruits are good, and its influence tends to make us better men than we would otherwise be, and fit us for the celestial Lodge above where the Supreme Architect of the Universe presides.

ES "It is not only expected of Masons that they should, with conscientious soul, refrain from evil speaking, but also that they should speak well of each other."

CHARGE.

The following charge by Bro. James Evans, to be delivered at the exaltation of a companion of the Royal Arch, we clip from the *Freemason* :

"You have now, my companions, received all the instruction that pertains to our noble Craft. You have ascended, by regular gradation, to the summit of Ancient Masonry. You have been conducted round the courts of the temple, and have viewed its beautiful proportions, its massive pillars, its starry decked canopy, its Mosaic pavement, its lights, jewels and furniture. You have been introduced into the middle chamber and have learned, by the example of our ancient Brethren, to reverence the Sabbath day and keep it holy. You have entered the sanctum sanctorum and there, in the integrity and inflexible fidelity of the illustrious Tyrian, have witnessed an example of firmness and fortitude never surpassed in the history of man.

You have wrought in the quarries and exhibited a suitable specimen of skill that stood the test of the overseer's square. You have been seated in the oriental chair of King Solomon and have learned the important duties—a knowledge of which can alone qualify you to preside over the "Sons of Light."

You have been admitted with a faithful few into the secret vault, and there learned the means by which the sacred volume of God's Law was deposited safe from the destructive rage of the enemies of the truth.

You have, even now, entered the most holy place and learned in what manner the omnific word was preserved through centuries of moral darkness by the wise suggestion of the widow's son.

You have assisted at the completion and dedication of our Mystic Temple, and, for your skill and fidelity to the Craft, have received the congratulatory title of—, and you have now witnessed the mournful desolation of Zion, the sack and destruction of the city and temple of our God, and the utter loss, as the world supposed, of all those articles contained in the holy of holies.

You have seen the chosen people of God forced, by a foreign despot, from the pleasant groves and peaceful vineyards of their native Israel, and dragged into captivity on the banks of the far off Euphrates. But you have seen these afflicted sons of Zion visited in the darkest night of adversity by a precious light from heaven, which guided them from the land of bondage, through rough and rugged paths, to the scene of their former glory. You have been, then, enabled by the signet of eternal truth to pass the veil that interposed between them and their fondest hopes. You have seen them engaged successfully in the great and glorious work of rebuilding the house of the Lord; and, finally, you have seen the sacred treasures of the former temple brought to light, and the blessed book restored to the longing eyes of the devout Israelites. to the rule and guide, the comfort and support of the people of God through all future

time. And now, my companions, if in all these things you have seen only a series of unmeaning rites, if the spirit of truth has not applied to your hearts the morals of these ceremonies, then, indeed, have we labored in vain, and you have spent your strength for naught. But I am persuaded better things of you. I hope that you have entered into the spirit of these solemn rites, and understand the full import of these interesting symbols, that all the forms and ceremonies through which you have passed, from the moment you first trod the outer courts till your final reception within the veils, have impressed deeply on your mind the great and fundamental principles of our time honored institution. For then, and only then, can you justly claim the noble name of Mason; then and only then can you feel that friendship, that union, that fervency and zeal, that purity of heart, which should actuate every one who would appropriate to himself the proud title of a workman that needeth not to be ashamed."

Where is the Mason's trust? The stream of time is not unruffled, and the slender bark must some time breast an overwhelming surge. Where is the Mason's trust? The tempest comes, the waves lift up their heads, the angry elements conspire to hurl destruction on the little ship—she buffets, struggles, founders, sinks. No! she cannot sink. The hand of faith is at the helm, and on her prow eternal hope. Her strong arm buoys up the heaviest burthen; her penetrating eye looks through the twilight and discerns a calmer latitude; but our strength is crippled and we cannot reach it. Behold! one cometh as the morning, and the glory of the moon-day is round about her. Her head is in the heavens, and her strength upon the mighty deep. She leads us into smooth waters, and we move on our way, rejoicing.

The man who basks in fortune's bright meridian, whose life is tranquil as the summer sky, whose stores are plenty, and whose heart is glad—is he a Mason? Then has he been taught that the serenity of his summer sky may be disturbed, that the treasures of his riches may be taken from him, and that to-morrow, he may ask that bounty which to-day he gives. Yes! he has been taught that adversity is not the consequent of crime alone, but may obtrude upon the good man's dwelling; that the brightest prospects are often evanescent, and permanent felicity is not to be found on earth; that human nature is extremely frail, and miserably dependant. Man, therefore, should meet his Brother on the level, and part upon the square.

EXTRACT FROM AN ADDRESS OF BRO. SCHACKELFORD, IN 1824.

GRAND LODGE OF NEW JERSEY.

The annual communication of this Body was held at Trenton in January last. We find nothing of particular interest in its proceedings, there being no report of a Committee on Foreign Correspondence. The Craft in New Jersey, we judge from the address of the Grand Master, is in a flourishing condition. He says:

"Brethren, whilst every year gives us an increase of new members to our Lodges. I hope and trust, for the honor and credit of our Ancient Craft, that due caution is observed in receiving all applicants who are to partake in the benefits to be derived in our Fraternity. Guard well the doors of your Lodges, and see that none enter but such as are truly qualified to receive our honors, by having a well reported good moral character, free from all stains of just censure—honest and true. If such, and such only, present themselves, and are admitted, it is reasonable to expect you will have not only good members, but intelligent and bright Masons—a credit to us and an honor to themselves—entitled, also, to the favorable opinion of many out of our bonds, who are or may be doubtful, from what they have seen of us, of the utility of our Institution in benefiting moral character, as well as aiding the well being of our common country."

The Grand Master gives some excellent advice. We select the following extracts for the benefit of our readers:

"It is likewise the proper business of the Lodge to teach, and of the Brethren to learn, the import of our emblems, signals and usages. They form, altogether a code of principles, which, if lived up to, cannot fail to make us better men. We exemplify our principles in the proceedings of our Lodges, known also with us as written landmarks and have an universal language to recognize one another in all nations,—we have an explanation of our emblems and charges, even in our printed books, which may be known to all who choose to read them. We are bound to study and know them ourselves; we explain them in our lectures, so that these principles, made impressive on the mind, serve a valuable purpose as rules of our conduct, not only among the Fraternity, but among men. We are bound by their Masonic teachings, being, as we believe, in accordance with truth and the duties we owe to ourselves and society at large. We have, as you all know, certain forms and ceremonies in our Lodges, which, looked at merely as forms, may be deemed by the uninformed as unimportant and useless. All societies have their forms (it belongs to the nature of associations), and are various as circumstances require. Our forms have their peculiar meaning: some are indications of a binding character, and have their full force as such; but all, more or less, with us are emblems of principles we hold dear and sacred, and profess to be governed by them in our lives and conversations. True

to their principles, true to the common charity which, I trust, abounds with us more than in all other societies, we have more forbearance for one another's frailties, and are cemented together by the bonds of a purer and more enduring friendship than will be found in any other association."

"The practice, therefore, of conferring more than one degree on a evening is an evil and should be abolished at once, or only indulged in very extreme cases. Masonry is a progressive science, and knowledge is the mainspring which keeps the whole train in beautiful motion. When the novitiate enters the golden gate of our temple, and places his foot upon the first step, he becomes entranced and, as it were, lost in amazement. He is then in a rude and unfinished state. The work of shaping the "rough ashlar" commences; and, if he progresses scientifically, his greatest desire will be for "more light." As he proceeds, he will acquire a firm and steady resolution of mind, be prepared for every reverse, superior to every shock. He learns the principle of virtue; he listens to the instructions of wisdom, and, following his unerring and faithful guide, he places his trust in God and fears no danger. As each new beauty is revealed to his gaze, an indelible impression is made upon his mind, and he is better able to appreciate the labor that has been bestowed upon him. By the aid of competent teachers, he is further instructed, and as he progresses still on, he becomes more and more convinced that, to arrive at the summit of his ambition, he must first become proficient in the science, or he will not be fit for the perfect designs of the Master. The mind should be thoroughly exercised. It should be impressed upon the memory of the youthful workman that time is required to enable him to properly understand the mysteries of the Institution. Masonry is the study of a life-time, but too many of its votaries, I fear, lose sight of the first great requirement. I would be doing great injustice if I did not add, in this connection, that there are some Lodges within the jurisdiction of this Grand Lodge which sterily require time between each degree."

The following is a list of the officers elected for the current year :
 M. W. Daniel Babbitt, G. M. ; R. W. Theodore R. Varick, D. G. M. ; R. W. John H. Janeway, S. G. W. ; R. W. George Finch, J. G. W. ; R. W. Elias Phillips, G. T. ; R. W. Joseph H. Hough, G. Sec. ; R. W. John R. Chapin, D. G. Sec.

ES "Calumny has this direful consequence, that it carries with it not a momentary effect only, but endures for time uncounted."

NEW ENCAMPMENT AT MONROE.

On Monday the 5th ultimo, we took passage on board the fine little steamer, *Arrow*, for Monroe, in company with Sir K't John Gilbert, Grand Commander of Detroit Encampment, and Sir K't Horace S. Roberts, Captain General of the same Body, and Deputy Grand Master of the State. The day was clear and beautiful, and, as we glided down the river which swept majestically on toward the Lake, with its broad, clear volume—the shore on either side clothed in verdure, beneath the bright smiles of Old Sol—presented a scene pleasant to the eye and grateful to the heart. How lovely, how enchanting is Spring! When stern Winter has relaxed his icy hand and his snows have disappeared—when his stern voice is heard far to the northward as he tramps further in the distance, how refreshing are the mild breezes, and how all nature seems to smile as the verdure rises from the earth beneath the rays of a warm sun, and the trees and bushes send forth their tender shoots and green leaves! The beautiful days seem like the opening of a paradise, and make even the soul of the misanthrope to rejoice for a short space. Oh! that we could seize such delightful seasons and stay their march, that the happiness which they confer, might be more enduring! But, alas! such power is not given to mortals. Time waits not for kings, or princes, or nations; time flies on, producing change after change in rapid succession, and hastening us on to “that undiscovered country, from whose bourn no traveller returns.”

After a delightful trip of four hours, we arrived at the landing. Thence to the town, a distance of three miles, we rode in an omnibus—a mode of conveyance for which we never had a particular fancy, especially when travelling in the country. At Monroe, we were welcomed by J. M. Oliver, Jas. Darrah, Thos. Norman and others, who extended to us the courtesies and hospitalities of true Knights, and gave us quarters at the venerable looking building, the Macomb Street House, where, with the assistance of mine host, we were quickly accommodated with pleasant rooms. Our purpose in visiting Monroe, was to assist in opening a new Encampment, for which a dispensation has recently been granted by the Grand Commander of the General Grand Encampment of the United States. The principal officers of the new body are Sir K't Jas. Darrah, G. C.; Sir K't J. M. Oliver, Gen., and Thos. Norman, C. G. We commenced labors in the evening and continued them during the next day and evening, conferring the degrees of the Red Cross, K't T.,

&c., on several candidates. In beginning, the members of the Encampment labor under difficulties which impede their movements. These obstacles, however, will soon be removed, and we see no reason why the new organization may not become one of the best in the State. It has ample material, and its members display the right spirit. We hope soon to chronicle the fact that it is working, independent of foreign help.

During our stay, we had an opportunity to view the city, and were much pleased with its appearance. Finely located on a pleasant river, it possesses many eligible sites for dwellings; and, indeed, we have not seen another place of its size in the State, which has so many neat and beautiful residences. Many of them have finely cultivated gardens which display good taste and refinement, and remind one of eastern towns. When the Detroit and Toledo Railroad shall be completed, no place in Michigan will offer more or better advantages to those who desire to pass the summer in the country, than Monroe. For those not engrossed in the pursuit of gain, or who desire quiet, the place has attractions; it seems to possess a literary atmosphere, if we may be allowed the expression, and to be peculiarly suited to study; the everlasting din of business does not sound continually in one's ears, and the almighty dollar is not continually weighing on his mind. This is the impression made upon a stranger. It may not be gratifying to its inhabitants, but to us, it is peculiarly pleasing, and lends a charm to the city, which few places in Michigan possess.

DRESS OF A MASON.—Oliver says that "the ancient symbolical dress of a Master Mason was a yellow jacket and blue breeches, aluding to the brass compasses with steel points, which were assigned to the Master, or Grand Master, as Governor of the Craft. But the real dress was a plain black coat and breeches, with white waistcoat, stockings, aprons and gloves." In this country, the Masonic costume is a full suit of black, with white stockings where shoes are worn, and white leather aprons and gloves. Knights Templars have their gloves and aprons also black.

From the Freemasons' Magazine.

GRAND LODGE OF ENGLAND.

The new Grand Lodge, from the date of its organization, continued to assemble quarterly at various taverns and public halls in the city, until the premises at present occupied by it had been purchased and fitted for its reception. These are known as the Freemasons' Tavern, in Great Queen Street, Lincolns' Inn-Fields, near High Holborn. The estate originally consisted of two spacious dwelling-houses and a large garden, and was purchased in 1774, at a cost of about sixteen thousand dollars.* Extensive alterations and additions were of course required, and these were made. The old buildings were fitted up for a tavern,† and a hall for the accommodation of the Grand Lodge was built in what was then the garden. The corner stone was laid on the first of May, 1775, and so rapidly was the work carried forward that on the 23d of May, 1776, it was dedicated in solemn form, "in the presence of a brilliant assembly of the Brethren." There are two principal halls, which are used by the Grand Lodge as occasion requires, besides the apartments commonly occupied by the G. Lodges. The smaller of the two main halls is the one in which the Grand Lodge holds its quarterly communications, and is called "*the temple*." It is in size about 60 by 40 feet, within the walls, and was originally handsomely ornamented. The larger hall, used by the Grand Lodge on its festival occasions, is the richest and most beautiful Masonic Hall in Europe. The description of it by Preston answers as well for the present time, as when it was written. The entrance to it is from the committee room, through a small gallery, on the right of which is a commodious flight of steps leading to the under-croft or ground apartments, and on the left a small room appropriated for the reception of wines on grand festivals; above this, a large music gallery, capable of containing three hundred spectators, exclusive of the band of music, supported by pillars and pilasters of the composite order. The length of this building within the walls, is 92 feet; it is 43 feet broad, and upwards of 60 feet high. At the upper end of the hall there is a place allotted for the Grand Officers and their attendants, when the Grand Lodge meets, which takes up about one-fourth of the whole length, and which is higher than the rest by two steps; at the extremity of which is a very beautiful alcove of a semi-circular

* The present value of the whole property is probably not less than one hundred and fifty thousand dollars.

† The Tavern was rebuilt a few years ago, and is now one of the best public houses in London.

form, in which is fixed a fine organ. On the right and left of this elevated place, are two galleries, supported by beautiful fluted pillars of the Corinthian order, either for music, or to admit ladies to the sight of such ceremonies as the laws of the society will permit. The remaining part of the hall is for the use of the Grand Stewards and Brethren in general, when the Grand Lodge assembles. The pilasters on each side of the hall are fluted, and otherwise most beautifully decorated. Between these pilasters there are places appropriated for the reception of full-length paintings of the Grand Masters.* Above them, are places for such historical paintings as have some affinity to the science, or are expressive of the virtues of Freemasonry. All the other intermediate spaces are elegantly decorated with the most beautiful emblematical, symbolical and hieroglyphical figures and representations of the mysteries of the royal art.

Round the top of the side walls, runs a small ballustrade, or rather kind of ornamented iron pallisades, capable of holding a vast number of spectators, above which a number of semi-circular windows are placed, so contrived as to open and shut with the greatest ease and facility, to let in fresh air as often as may be required. The roof is, in all probability, the highest finished piece of workmanship in Europe, having gained universal applause from all beholders. In the centre a most splendid sun is represented in burnished gold, surrounded by the twelve signs of the Zodiac, with their respective characters, viz: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Whenever the Grand Lodge assembles in it, the hall is further ornamented with five brilliant and rich cut-chandeliers, the most magnificent of which hangs above that part of it occupied by the Grand Officers; the other four are distributed in pairs at equal distances. These lustres, with a sufficient number of sconces, in which only wax lights burn, illuminate the hall with great brilliancy.

Such was this splendid hall more than half a century ago, and the description does not differ essentially from its present character and appearance. The other parts of the premises have recently undergone very extensive alterations, and a new Masonic room has been fitted on the third floor. It is called *The Crown*, and, says our contemporary of the London Magazine, promises to be most effectively furnished.

* Those at present in the hall are, the Prince of Wales, (George IV.,) the Earl of Moira, the Dukes of Cumberland and Manchester, Lord Petre, the Duke of Kent, Duke of York, Duke of Sussex, (in his Scottish costume,) the Duke of Athol, and the Earl of Zetland. There is also in a recess in the East, a fine marble statue of the late Duke of Sussex.

"The walls are blue panel, enclosed in a crimson and gold border of a rich character—the decorations of the cornice, which are to be emblematic of our Order, will render it truly *The Lodge-room*."

"*The Tavern*," as a part of the establishment, is one of the finest in London, in its interior arrangements, though its location is not perhaps equal to those at the "West end" of the city. It is, however, the general resort of Brethren visiting London, and a brief description of the improvements recently introduced may not, therefore, be out of place in this connection; nor will it be wholly without interest to those of our readers—and some doubtless there are—who may have at some time made it their temporary home, or who may contemplate doing so at a future period. The left hand room on the ground floor is called *The Star*, the walls of which are covered with a crimson and drab paper with gold mouldings, and, to aid the quiet elegance of the walls, the window draperies are rich green. In the rear of the *Star* is *The Rose*; the walls of which are covered with a paper having a deep green ground and white foliage. On the right of the entrance hall is *The Clarence*, doubtless so named after that "worthy Mason and honest King," William IV.; the walls are overspread with a gorgeous arabesque paper of the richest coloring, in which gold predominates. Ascending to the first flight, we reach *The Dining Room*, in the front of the building, and the decorations of this room are most superb; the papering is a large medallion pattern, the ground being a rich green, the ornaments orange and crimson, the whole enclosed in a gold moulding; there are two wax-lighted glass chandeliers, of a singularly light and elegant design, and the carpet, corresponding with the paper, renders the *tout ensemble* magnificent; the ante-room, being a quiet pale green, adds to the effect of the entrance into the dinning-room. The central saloon of this floor is named *The Sussex*; its decorations are a complete contrast to its companion, the walls being of a delicate green ground with a light white floral pattern; this is in panels, with gold mouldings, the pilasters and doors of satin-wood; three gas chandeliers and noble pier glasses, multiplying their effect, render this a most attractive apartment. *The Cambridge*, which is the second floor front room, is decorated in the Elizabethan style. *The Glee-room* has been improved and richly ornamented.

Such is *The Freemasons' Tavern*, as our London Brethren seem to delight in calling their *Masonic Home* in the great metropolis of the world. And such, also, is a brief description of the whole of this splendid and valuable property of the Grand Lodge of England. It

is perhaps to be regretted that it is not entirely and exclusively devoted to Masonic purposes; or, in other words, that the Masonic apartments are not more distinctly separated from the tavern business of the premises. But our Brethren in Europe entertain different notions of the propriety of holding Masonic Lodges in public houses from those generally entertained at the present time by the Fraternity in this country. We meet with Lodges at taverns more frequently than at more private and retired places, in all parts of Europe; and it was formerly so in this country. But it is not so now. Most of our Lodges either have halls of their own, or rooms fitted up for their accommodation, in places more consistent with the moral teachings of the Institution. Aside from all other considerations, few public houses, from the nature of their business, can afford that security and quiet which are necessary to the proper working of the Lodge. There may be exceptions to this, but as a general rule the proposition is true. No such objection, however, lies against the Masonic apartments in the Freemasons' Tavern at London. The arrangement there is such as to afford, probably, all the security and quiet desired. But this is not always the case, nor can it be in the smaller taverns in the interior towns; and the fact that the parent body occupies rooms in a public house, or that its apartments are immediately connected as a part of such a house, is a sufficient warrant for its subordinates to hold their meetings in similar though less secure places, even when better accommodations could be had at less expense in private buildings. We say at less expense, and this is true in more senses than one. Our English Brethren have what they facetiously call the "knife and fork degree," a degree which usually comes off after the Lodge is closed, and a tavern is a very convenient place in which to confer it. But it is an expensive degree; the fee for which is, we fear, too frequently paid in loss of health, or in the contracting of habits equally prejudicial to personal comfort. This consideration alone should, it would seem, be sufficient to render a change in this respect most desirable.

ENTERED APPRENTICES AND FELLOW CRAFT.—*Entered Apprentices* must serve three months before being passed to the degree of *Fellow Crafts*, and *Fellow Crafts* must serve two months before being raised to the sublime degree of *Master Mason*, unless a dispensation be obtained from the G. Master or D. G. Master, the fee for which shall be ten dollars.

CONST. G. L. OF GBO., 1830.

CHARGE OF A FATHER TO A SON.

The following charge was given in French, some years since, at Brunswick, Lower Saxony, by the Compts de Toleda, at the initiation of his son :

I congratulate you on your admission into the most ancient, and, perhaps, the most respectable society in the universe. To you, the mysteries of Masonry are about to be revealed, and so bright a sun never showed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue ! May this reflection inspire you with noble sentiments ; may you be penetrated with a religious abhorrence of every vice that degrades human nature ; and may you feel the elevation of soul which scorns a dishonorable action, and ever invites to the practice of piety and virtue.

These are the wishes of a father and a Brother enjoined. Of you, the greatest hopes are raised ; let not our expectations be deceived. You are the son of a Mason who glories in the profession ; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honor.

You are now, as a member of this illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, whose true patriotism is exemplified in glaring colors, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first Brutus and Manlius to sacrifice their children to the love of their country, are not more sacred than those which bind me to support the honor and reputation of this venerable Order.

This moment, my son, you owe to me a second birth ; should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient Masters, peruse our history and our constitutions. The best, the most human, the bravest, and the most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our Order. The most illustrious characters on the earth have laid the foundation of their most amiable qualities in Masonry. The wisest of princes, Solomon, planned our Institution, and raised a temple to the eternal and supreme Ruler of the universe.

Swear, my son, that you will be a true and faithful Mason. Know, from this moment, that I centre the affection of a parent in the name of a Brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving of our favors, and never forget the ties that bind you to honor and to justice.

View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert

your abilities in the service of your king and your country, and deem the knowledge you have this day attained, the happiest acquisition of your life.

Recall to memory the ceremony of your initiation ; learn to bridle your tongue, and govern your passions ; and ere long, you will have occasion to say, "in becoming a Mason, I truly became the man ; and, while I breathe, will never disgrace a jewel that kings may prize."

If I live, my son, to reap the fruits of this day's labor, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire without a groan, in the arms of a virtuous and worthy Freemason.

CASES OF EMERGENCY.

The old rules and regulations of Masonry are calculated to throw around the Institution, checks and safe-guards which will prevent hasty and indiscreet action, and the admittance of unworthy persons. In former times, they were seldom relaxed or waived, and whenever the Grand Master did, by dispensation, suspend them, it was in extreme cases. In more recent days, however, authority is frequently given to depart from the usual mode of proceedings on occasions of "emergency," as they are called. This is frequently done when a candidate is about to remove from a place, and wishes to take the degrees without waiting the usual length of time between the presentation of his petition and the ballot. We have known few, if any, instances, in which there was any urgent necessity for departing from the usual course ; and we have reason to believe that every such departure has a tendency to injure the Institution, and to bring into the Order unworthy men. The Grand Master of California very justly complains that many members in his jurisdiction have been hastily made in other States, as it were, for exportation to the land of gold.

At the last annual communication of the Grand Lodge of Virginia, the Grand Master spoke on the subject under consideration, in the following terms :

"During the past year, numerous applications have been made to me for dispensations to authorize Lodges to confer the degrees of Symbolic Masonry on candidates without the usual probation of one month as required by the Constitutions. In nearly every instance, dispensations have been refused ; because, in the reasons as-

signed for the application, I could see no sufficient cause to justify me in setting aside the long established customs and laws of the Institution, by the interposition of the dispensing power. The mere fact, that a man, who has resided all his life-time in sight of a Masonic Lodge room, being about to make a change in his residence, voluntarily, and who suddenly becomes impressed with the idea that Masonry might be of service to him in his new home, while he could never before see either beauty or utility in it, does not, in my opinion, justify the exercise of the dispensing power."

These views, we regard as sound. Because a man is about to leave his place of residence in a hurry, and travel to distant regions, is a very poor reason, under ordinary circumstances, for permitting him, without the usual probation, to take the degrees. What cause is there for his new-born zeal? He is actuated often by a selfish desire to receive the benefits of an institution, whose labors he has before been unwilling to share, and to whose calls of charity he has not been willing to contribute of his means. We trust that the example of the Grand Master of Virginia will be followed by other Grand Masters, and that no dispensations will be granted, except in cases of real "emergency." And what are cases of real emergency? In answer to this, we may quote from the report of a Special Committee of the Virginia Grand Lodge. They say:

In common parlance, a case of emergency is one which does not admit of delay; cannot wait the ordinary and prescribed routine of the delays of law; but demands prompt action. It is very evident, then, to every skilful lover of our time-honored ritual, as well as every proficient in its jurisprudence, that this demand must be real, and based on high and imposing reasons, to authorize a resort to extra constitutional means to carry it into effect. To justify a resort to a power greater than the Constitution, made so by itself, for special and particular occasions, implies at once, and on its face, a great and over-ruling necessity. Such cases are not to be found in the ordinary reasons given; such as a profane who has been living in close proximity to a Lodge, and in daily association with Masons from early manhood to advanced life, and never once thought of becoming a Mason and contributing his aid mentally or pecuniarily in alleviating the distresses of humanity, until adversity overtakes him, or a sudden desire to leave his native home to seek a better in some foreign or distant land. Then, all at once, he becomes very much enamored of the provisions of Masonry; it will afford him protection on his journey; will guard him against the evils of sickness and want; and, at his journey's end, will introduce him at once to warm and sincere friends. Without delay, he seeks some neighbor whom he knows to be a Mason, and asks him to draw up and send in his petition. Let every man of honor and integrity read these words of that petition, "unbiassed by friends, and uninfluenced by mercenary motives, he

freely and voluntarily offers himself as a candidate for the mysteries of Masonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to his fellow creatures." We say, let any honorable man read these words, and enquire into the worthiness of the petitioner who signs them under these circumstances. He would say at once, he stands convicted, over his own signature, of falsehood and duplicity, and is certainly unworthy to become a Mason. But there is another class, and we blush to name them, those who have no higher aim than the privilege of wearing the high badge of a Mason which may entitle them to a place in some public ceremony, procession, &c. These have far less honorable motives than the former; for we find, the procession or display being ended, the apron is laid aside, never to be resumed, except for some purpose of selfish advancement; while the former, having realized some of the blessings attendant upon the inestimable privileges with which he has been invested, arriving at his journey's end, seeks a Lodge and identifies himself with Masonry by becoming, in some instances, a zealous and working Brother.

Can these, then, be the cases of emergency which would justify a resort to extra constitutional measures, to gratify their hot haste in entering, thus unprepared and unfitted, our holy Temple? We think not; and would take this opportunity to say, that the Institution cannot hold the Mason entirely blameless who, with a knowledge of the facts, aids such profane, or gives countenance to his petition so far as to endorse and present it. The ordinary excuse of being about to travel to a new home is, at this day, by no means valid; for such has been the appreciation of Masonry by all civilized countries for the last century, that there is scarce a neighborhood to be found where there is not a Masonic Lodge; and looking at the question through another and equally justifiable medium, we would say, it behooves the profane to contribute his fees for Initiation to that Lodge from whose stores he expects to derive assistance, if need be. Therefore, let him take a certificate of character with him, and attach himself to a Lodge in the home of adoption.

"From this it is manifest that we consider the real and well-grounded cases of emergency as extremely rare; if neither the desire for gain, nor the hope of temporary position and fame can plead their excuse, one would suppose there can scarcely arise a case presenting the claims which would justify a resort to such extreme measures, as the introduction of a power greater than the Constitution. But one such presents itself to the minds of the Committee, which we will name for your consideration; we allude to the patriot soldier or sailor, called suddenly by the voice of his country to fight her battles on the tented field or briny deep, with no home but his canvass-covering in one case, and his frail bark in the other, each, however, rendered sacred by the ample folds of his country's flag flying over them. A young man of this class, of unexceptionable character, having been reared and educated by his country in the school of military art and strategy, when about to leave his peaceful

home, in obedience to the sudden summons of his superior, sends in his petition, and asks, in addition to the other many benefits that Masonry will invest him with, her God-like "open sesame," which opens and lays bare the heart of even a savage foe, if a Brother, to the claims of mercy from a fallen warrior.

GRAND LODGE OF TEXAS.

The proceedings of the last annual communication of the Grand Lodge of Texas, held at Galveston in January, are printed in a pamphlet containing two hundred and seventy pages. We have perused this large document with a feeling of disappointment, as we find little in it that is interesting or instructive to Masons out of the jurisdiction, almost all the matters referred to, being local. The address of the Grand Master is short and appropriate to the occasion. "About eighteen years ago," he says, "this Grand Lodge was organized at Houston, by representatives of three Lodges. We have now *one hundred and sixty-two* chartered Lodges, with about *five thousand* members."

It appears that our Brethren of Texas are establishing a system of work. The Grand Master says :

In accordance with a resolution, adopted at our last annual communication, I gave notice to the Committee on Work to meet at Huntsville in June last, where every member met me promptly at the time appointed, and where they labored four days in the adoption of a system of work, as contemplated in the appointment of the Committee, and adjourned to meet at this place on the 17th inst. Bro. Newton in the meantime resigned his membership, and I regret that sickness in Bro. Speight's family prevented his coming. However, a majority of the committee are present, prepared to report and exemplify a system of work for your adoption, which, I trust, will meet the approval of every member of the Grand Lodge. I take pleasure in bearing testimony to the efficiency of this Committee being competent to the task ; they entered upon the duties as signed them with a spirit and zeal truly commendable, showing a thorough knowledge of the history of Freemasonry, of all the principles of our Order, and a tenacity to our ancient landmarks, that none among us can possess without study, devotion and an appreciation of Masonry. Entertaining no doubt that the work, as presented by this Committee, will be adopted by you, I would recommend that some provision be made for the instruction of such Brethren as may apply with a view to preparing themselves for lecturing, that none may go to our Subordinate Lodges without bearing with them the *perfect ashlar*.

The report of the Committee on Foreign Correspondence from the pen of Bro. A. Neill, is quite a lengthy and well written document. It is chiefly a synopsis of the proceedings of other Grand Bodies, and presents few considerations respecting questions of Masonic law and usage. After stating what reports have been received from other Grand Lodges, it says: "Thus it will be seen that eleven States of the Union, and six of the Territories, have either no Grand Lodge, or that in the interchange of Masonic Correspondence, they have either failed to remember us, or through other causes the proceedings have been lost. That some of these States, if not all, have Grand Lodges organized, is well known to us, as, in days past, we have been wont to read with pride and pleasure their proceedings, and to cull therefrom many a thought which has guided us in our Masonic duty with this Body since our connection therewith. Our Northwestern friends of Iowa, Wisconsin and Michigan have surely not forgotten the many words of welcome which they have received at our hands on former occasions, as they have been wont to greet us with their views, purified by the chilly atmosphere of their locality."

We can answer our Brethren of Texas that the Grand Lodge of Michigan is still in existence, and in a flourishing condition; and if they have not received reports of its proceedings, it was owing to no intention to discontinue the correspondence between the Craft of this State and that of Texas.

Reviewing the proceedings of the Grand Lodge of California, the report holds the following sensible language:

"While on this subject, it is painful again to present from these proceedings another case wherein an applicant had twice applied for the benefits of Masonry in San Francisco, and had as often been rejected. On a recent visit to the Eastern States, he received the three degrees in Lafayette Lodge, No. 61, in New York, and returns to his home endeavoring to foist himself upon the Fraternity. The Grand Lodge very properly reiterated their sentiments on the subject, expressing determination to have its jurisdictional rights respected in the same manner that it respects those of other Grand Lodges. They then adopted a resolution forbidding Masonic intercourse with the party. This is the correct course; and if this case has arisen, as we are not advised by the data before us, since the Grand Lodge of New York has taken action on the subject after the difficulty with the Grand Lodge of Missouri—we repeat, if this case has arisen since, Lafayette Lodge, No. 64, ought, in justice, to be suspended. How long is such conduct to be tolerated? and when is the end to be of complaints against our sister jurisdiction of New York? We would suppose that, while contending against the domestic troubles and brails in her midst, she would be mere careful of

creating enemies abroad. It is a violation of all right, and has been so declared by nearly all the Grand Lodges of the States, to admit a man into Masonry except in the nearest Lodge in his own State, to the place where he resides."

The following are the names of the officers elected for the ensuing year: M. W. F. B. Sexton, G. M.; Jno. B. McMahan, D. G. M.; Jno. E. Cravens, S. G. W.; Henry Sampson, J. G. W.; Wm. Stedman, G. T.; A. S. Ruthven, G. S.

On Thursday, January 24th, the members of the Grand Lodge laid the corner stone of a new Masonic Hall of Harmony Lodge, with appropriate ceremonies.

We regret to see that a large number of cases of grievances, and some of them of an aggravated character, come before the Committee on that subject. We trust that the Craft in Texas which is rapidly increasing, will be free from similar complaints this year, and that the report of its next annual proceedings will show a fairer record in this respect.

RECONSIDERATION THE BALLOT. IS OLD AGE A DISQUALIFICATION?

MASON, May 15, 1856.

BRO. WESTON:—A little difference of opinion exists among some of the Brethren of our Lodge. I wish you would set us right. It is simply this: When a candidate has been once, or more times, balloted for and the ballot found "not clear," and the candidate rejected, can a *reconsideration* be had, and the further consideration of the case postponed till the next regular communication, and the ballot then be passed again, without a violation of the constitution of the Grand Lodge? And further, how old need a man be to disqualify him for the benefits of Masonry? All of which, if you please, answer through THE ASHLAR, and oblige

Yours fraternally,


J. L. HUNTINGTON.

When the ballot has been taken and found "not clear," any motion to reconsider is out of order and should not be entertained by the presiding officer. The Master has the sole control of the ballot as part of the work of initiation. If he, therefore, for any good reason, (such as there being but one black ball cast,) thinks the result may have been caused by mistake, he may order a reconsideration to assure himself and Brethren that the candidate was intentionally rejected. This, however, he should do on the same evening and before any member, who voted, has left the room; otherwise the person who prevented the admittance of the candidate, might be unjustly de-

prived of his rights, and an unworthy individual might be initiated. It is always proper for any Brother to respectfully request the W. M. to order a reconsideration, and give his reasons for so doing. There is nothing in the constitution of the Grand Lodge respecting this matter, but we consider it well settled by the common law and usages of Masonry.

When, on a petition for initiation, the ballot has been passed "once or more times," and found "not clear," and the result is declared by the Master, the only way to bring the matter again before the Lodge and have the ballot taken, is for the candidate to send in a new petition, which must take the regular course—be referred to a committee, lie over ten days and be voted on at a regular communication. In case of the rejection of an applicant for the second or third degree, the only way in which a ballot can be again had, is for the rejected candidate to make a fresh application, and in such case, due notice should be given that all the Brethren may have an opportunity to express their opinion on the second ballot. Every Lodge ought, in order to avoid misunderstanding and insure justice, to adopt some rule respecting the time and manner of giving notice in the case referred to. If notice is not given immediately after the passing of the ballot, that a new application will be presented at some stated time, it would be judicious to require it to be made at a regular communication and then lie over a specified time. By such a course, every member would have the necessary information to enable him to exercise his rights.

Old age *alone* does not disqualify a man to be made a Mason. If a person's intellectual capacities are sufficient to comprehend the principles and teachings of our Institution; if he is able to progress in the study of the royal art, and his physical qualifications are what the laws of the Order require, he may be initiated though he be a centenarian. Some individuals at sixty years of age, are more worthy and well qualified than others at thirty. The rule is that "*dotage*," or mental imbecility caused by old age, is a disqualification.

 "There is a sympathy," says an Exchange, "in the true brotherly hand-grasp. It is the touch of friendship; that touch whose sensation is so undefinable, but so well understood—that natural Freemasonry which springs from, and is recognized by, the heart."

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER IX.

Zion Lodge met on the 2d of Sept., 1799. Joseph Williams was passed and raised. On the 7th of Oct. following, Bros. Seabury and Milton were passed and raised, and Bro. Cole also received the third degree. "The question," says the record," was then put what should be done in the Matter of Differences existing between Bros. McNiff, May and Eberts, neither May nor Eberts attending according to their promise—now the second night, since the emergency. Resolved, that May and Eberts may have time to come forward until next regular Lodge night, but without further notice being given to them, which should they not there attend, that they are both to be expelled from this Body for their neglect and contempt and total failure to support their accusations and promises; and in that case, the other complaints against Bro. McNiff should be proceeded upon as soon as time may permit. That two letters, received from John Kitson, saying from No. 14, respecting Bro. Choats, should be answered. That an application, received from John Dodimead, was read, and not thought worthy of any answer from this Body"

Our Brethren of old Zion pursued a very summary course in expelling members, as will be seen by the following extract from the record. 4th Nov., 1799. "The W. M. opened a Master Mason's Lodge, when the proceedings of the last regular Lodge night was read, and agreeable to that resolve. Mr. May nor Mr. Eberts, neither attending, stand expelled from this Body; and that they should be notified of the proceedings, and have no further occasion of application.

"A Committee of three Masons were then appointed—Bros. Heward, Bond and McDonnel—to decide on the complaint of Bro. Donaldson against Bro. McNiff as follows:

REPORT OF THE COMMITTEE.

We, the Committee, appointed to examine into the complaint of Bro. Donaldson against Bro. McNiff for a message sent to the Body, by Bro. Wheaton, the 5th of Feb. last, saying that the would never again attend the Body as it was a House of illfame—that he owed nothing to the Body, but had over paid what he owed, to Bro. Heward, as signifying the Body had taken from him what was not due; this was a hard imputation on the conduct of the Body; but his account stood as follows: The account amounted £12.10.6½

N. Y. C'y, by his Bons and Dues to the Box, of which he had not paid a penny since his joining the Body, when he was hailed from a Modern to an Antient, the 2d of March, 1795. On the 16th of January last, he paid Bro. Heward £6 8 N. Y. C'y, which was deducted regularly from his account, and left a balance of £6.2.6½ N. Y. yet remaining.

"We are of opinion that the foregoing charges are supported by Bro. Wheaton's evidence. That Bro. McNiff shall ask pardon of Bro. Donaldson before the Body for the Slander on his House, and also of the Body for the Imputation that they had wronged him, and that the Balance of his account due to the Body should be paid on or before the first or second regular Lodge night next ensuing, and that under the penalty or expulsion.

HUGH HEWARD.

LEWIS BOND.

JAS. MCDONNELL."

"The Body unanimously passed the Injunctions of the Committee, and the part of concession was performed."

On the 2d of Dec., 1799. Bro. Rice received the 2d and 3d degrees. "The Brethren unanimously agreed to meet on St. John's Day at 12 o'clock, and to dine at three according to antient custom."

The following was the result of election of officers: Bro. Heward. W. M.; Bro. McDonnell, S. W.; Bro. Raud, J. W.; Bro. Moses, J. D.; Bro. Rice, S. D.; Bro. Bond, T.; and Bro. Schuyler. Sec.

On the 27th of December, the Lodge met, and after attending divine service, the members "dined together sumptuously."

Jan. 6th, 1800. "The W. M. opened a Master Mason's Lodge when the minutes of last regular Lodge night was read, after which the Injunction of Bro. McNiff's accounts was considered, and he having given an order for the amount on Capt Ernest, at present absent, it being thought good, remains till the payment is made."

A meeting was held on the 3d of Feb., but no business of importance was transacted. On the 7th of the same month, Lieutenant John Wilson was initiated. March 3d. Jonathan Nelson was initiated, and Bro. Shaw and Wilson were passed and raised.

April 7th, 1800. "Mr. Jno. Brown received the 1st degree of Masonry," and Bro. Frasier was passed and raised. There was a meeting on the 5th of May, but no work was done.

2d June, 1800. John Shaw was initiated. "This being the regular night for appointing officers for the next ensuing six months, Jas. McDonnell was unanimously elected Master; Bro. Solomon

Libley, S. W.; Bros. Jas. Rice, J. W.; Bro. Lewis Bond to continue Treasurer."

24th June, 1800. Says the record, "agreeable to the Order of the Day, proceeded to Divine Worship, and had a Discourse from the Master in Manner of Sermon. We dined together sumptuously at three o'clock." * * * "We spent the evening in great and harmonious enjoyment, in the celebration of all Grand Masters and absent Brethren."

LODGES OF COLORED PERSONS.

Trough the kindness of M. W. Philip C. Tucker, Grand Master of the Grand Lodge of Vermont, we have received a copy of the report of the proceedings of that Body at its last annual communication. We have not space in this number to notice the proceedings so fully as they deserve, and shall refer to them in our next issue. On one topic, the Grand Master has given light, which will interest our readers.

It appears that Peter G. Smith, a colored man, claiming to belong to a Lodge in Boston, asked admittance to Aurora Lodge in Vermont, which body was by the Grand Master ordered not to receive him as a Mason. Mr. Smith wrote to J. S. Rock of Boston, "Corresponding Secretary of Prince Hall Grand Lodge," making known his grievances, and requesting him to forward information respecting the Lodge to which he belonged. Mr. R. answered as follows:

"Yours bearing date Aug. 14th., came duly to hand. You say that the Grand Master of Vermont says that the colored Masons had their charter taken from them, and that they are now working without a charter. We reply that the charge is no doubt innocent, but it is nevertheless false from beginning to end. The original charter is now in our possession, and always has been, and we worked under it until some time after the war between this country and Great Britain, when the colored Masons held a convention and declared themselves independent, the same as the whites had already done before. This was done on account of the difficulties of making the returns to the mother country. There has always been the best feeling, and our Brethren all visits the Lodges not only in England, but in all parts of the world.

"If the Grand Master of Vermont wishes any more light, we are prepared to give it to him; or, if he has a curiosity, he can see the original charter."

Mr. Smith forwarded the above to Grand Master Tucker with a note, asking an explanation of the reasons why he was refused admittance. To this, the following reply was made :

Vergennes, Sept. 22, 1855.

MR. PETER G. SMITH, Montpelier.

Sir:—I received yours of yesterday, enclosing a letter to you from Mr. J. S. Rock, of Boston, this morning.

As to the Lodge of colored men existing in Boston, calling itself "Prince Hall Grand Lodge," and such Lodges as acknowledge its jurisdiction, I have to say that my understanding on the subject is this :

I suppose it to be true, that on the 20th day of September 1784, a charter for a Master's Lodge was granted to Prince Hall and others, under the authority of the Grand Lodge of England, and that the Lodge thus chartered, bore the name of "African Lodge, No. 459," and was located at Boston. If any other charter was ever granted, at any other time, by the Grand Lodge of England or any other Grand Lodge, to the colored persons of that city, it has never come to my knowledge.

I suppose it to be also true, that African Lodge No. 459, did not continue its connection for many years with the Grand Lodge of England, and that its registration was stricken from the rolls of that Grand Lodge more than fifty years ago.

I suppose it further to be true, that this Lodge No. 459, and all others which have originated from it, have always held themselves aloof from, and have always refused to acknowledge any allegiance to, the Grand Lodge of the Commonwealth of Massachusetts.

I also further suppose it to be true, that on the 18th day of June, 1827, this same Lodge No. 459, issued a declaration, and had it published in the Boston papers, signed by John T. Hilton, Thomas Dalton, Lewis York, Jr., and J. H. Purrow, (claiming to be Master, Wardens and Secretary thereof,) which declaration contained the following language: "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge than that of our own."

And I still further suppose it to be true, that in the month of July, 1845, B. W. Charles W. Moore, then Grand Secretary of the Grand Lodge of Massachusetts, had a personal interview with Mr. Hilton, then Master of the same Lodge, No. 459, at which interview Mr. Hilton said, that they, (the members of said Lodge,) were "entirely independent of all *white* Lodges, asked no favors of them, *and would have nothing to do with them*; nor would they admit a *white* Mason, if he should present himself as a visitor."

All these things are of record, and cannot, I think, be truthfully denied in any quarter. From them, I form the following opinions:

First. Even if a charter for a subordinate Lodge, to be located within the United States, could be lawfully granted by the Grand Lodge of England, after the close of the American Revolution, and if such charter could be lawfully recognized by the American Lodges,

its vitality would necessarily expire when the grantor substantially re-voked the grant by striking it from its records, and thus disavowing all connection with the grantee.

Second. That the mere retention of a charter, after its legal revocation, cannot preserve or retain any right, power or authority, in the original grantees or their successors, where the right to revoke is reserved, as it always is in all Grand Lodges, in the grantor.

Third. Even if African Lodge, No. 459, had a lawful Masonic existence on the 18th day of June 1827, the declaration of that date was both unmasonic and revolutionary, and placed that body as effectually beyond recognition by either the Grand Lodge of Massachusetts or any other G. Lodge in the United States, as was the French Lodge of Virginia, or the German Lodges of New York.

Fourth. Had African Lodge No. 459 been in all things a lawful Lodge, after the declaration of its first officers of July 1845, that "it would not admit a *white* Mason, if he should present himself as a *visitor*," it would have been both humiliating and degrading to have allowed the doors of the *white* Lodges to stand open for a reciprocity of courtesies, which were thus gratuitously and roughly declared inadmissible, in advance of any request, offer, or wish to establish them.

I have the highest Masonic authority in Massachusetts for denying that "the Brethren" of the Lodge in question "all visit the Lodges," so far as the Lodges of Massachusetts are concerned. A Past Grand Master of the Grand Lodge of that Commonwealth, writing at Boston, in 1848, says: "There are no Lodges of colored Masons in this city, or any other part of the United States, that are recognized or acknowledged by the Grand Lodge of Massachusetts, or, to our knowledge, by any other regularly constituted Grand Lodge in this country. It" (the African Lodge,) "was never recognized by the Grand Lodge of this State, nor has there ever been any Masonic intercourse between the two bodies." The same Brother, writing at the same place in 1846, says, referring to that Lodge: "Applications have several times been made by its members for admission to our Lodges, but they have generally, if not always, been refused." Again he says: "That the course of our Grand Lodge, in reference to African Lodge, is not the result of prejudice, it is only necessary for me to say, that within the last month, a colored Brother from England has visited, and been kindly received in one of our city Lodges."

I believe I am correct in stating, that the two following propositions are recognized as sound Masonic law in this country:

First. That no Grand Lodge of any State can regularly recognize a Subordinate Lodge existing in another State, or its members, until such Subordinate Lodge is recognized by the Grand Lodge of the State, in which it exists.

Second. That no Grand Lodge, either in these United States, or any other country, can legally establish a Subordinate Lodge in any other State where a regularly constituted Grand Lodge exists.

From these views, you will readily perceive why the Masonry of the United States does not and cannot recognize either "Prince Hall

Grand Lodge," or its Subordinates, or their members, as regular. To our understanding, the whole of these organizations are irregular and unmasonic, and exist adverse to Masonic regulations and law. If, as Mr. Rock asserts, members of these bodies are admitted to "visit Lodges in England and all parts of the world," that admission probably arises from the fact, that the history and Masonic positions of these bodies are not as well understood elsewhere as they are in the United States.

Mr. Rock expresses an inclination to "give the Grand Master of Vermont more light" on this subject. As he signs himself "Corresponding Secretary of Prince Hall Grand Lodge," I suppose him to possess all the "light" which the subject has in it; and whatever that light may be able to reflect upon me, of the truth of the past or present, will always receive the respectful attention it may deserve, from
Your obedient serv't.

PHILIP C. TUCKER,

Grand Master of the Grand Lodge of Vermont.

We consider this a conclusive statement to show that the "Prince Hall Grand Lodge" is clandestine, and, in fact, that there are no genuine "colored" Lodges in the country.

WITHDRAWING A PETITION AFTER BALLOT.

YPSILANTI, May 20, 1856.

BRO. WESTON:—Will you be kind enough to state in your next No. whether a petition for initiation can be withdrawn after the ballot has passed and been found "not clear"?

Yours fraternally,

A CONSTANT READER.

After a ballot has been taken on a petition for initiation and found "not clear," the case is disposed of, and the petition cannot be withdrawn. Otherwise, the great principle of unanimity would be set aside, and that of a majority or "two thirds" would be substituted; the ballot would be a mere farce. Let us take an example. A applies to Lodge No. 1 in Detroit. He is rejected by two or three black balls cast by members who conscientiously think he is not fit to be initiated. His friends immediately move that he have leave to withdraw his petition. Nineteen times out of twenty, if the motion were a legal one, it would prevail. A then goes to Lodge No. 2, where he is admitted. He visits the meetings of No. 1, and Brethren who think he is unworthy, are obliged to sit with him or leave the Lodge. Under such circumstances, what are individual rights worth? What is the *unanimity* of the ballot worth? What is the value of

the constitutional provision requiring a rejected applicant to wait six months before he presents his petition to any other Lodge, &c.?

We consider it a well settled principle of Masonic law, that, when a ballot is "not clear," and that result is brought about without mistake, no power can reverse the decision. The withdrawing the petition either does reverse it, or it is wholly useless.

The late day in which the query of our correspondent is presented, does not permit us to give a more extended reply; and, indeed, we do not consider one necessary.

MISCELLANEOUS.

RE We learn from the *Freemasons' Magazine* that the Supreme Grand Council of M. P. Sov. Gr. Inspectors of the 33d degree, for the Northern Masonic Jurisdiction of the United States, met at the Masonic Temple in Boston, on the 9th of April, and continued in session three days.

Ill. Br. Ed. A. Raymond, M. P. Sov. Gr. Com., delivered a short address, in which he said:

I have granted but two dispensations during the past year, for the establishment of either Lodges or Councils. * * * The dispensations granted were for a Lodge of Perfection and a Council of Princes of Jerusalem, with permission to meet alternately at Cambridge and Zanesville, Ohio

The degrees to the 32d inclusive were conferred on several candidates.

RE On the 12th of April last, the corner stone of a monument to be erected in New Orleans, in honor of Henry Clay, was laid by the Grand Master of the jurisdiction, assisted by a large number of Brethren.

RE The *Home Journal* says that the Freemasons have long been contemplating the erection of a Temple in New York, to contain ample accommodations for the Grand Lodge, and all the subordinate lodges, chapters, encampments, councils, &c. The plan proposed is that of a brown sand-stone or marble building, five stories high, one hundred feet front and one hundred and twenty-five feet deep, and to cost about four hundred thousand dollars. The site will probably be selected upon the great thoroughfare, Broadway.

IS We find the following in the January number of the *Acacia*, with the editor's (Brother Mellen) remarks on the resolutions offered by P. G. Master Hobbs, of Illinois:

"*Resolved*, That Freemasonry is a platform, on which the Hebrew and the Christian, and ALL who believe and put their trust in Almighty God, the Creator and Supreme Ruler of heaven and earth, can and should meet in warm-hearted and undisturbed fellowship; therefore, further

"*Resolved*, That nothing shall be introduced in any ceremony or ritual of the Order, which shall in any wise conflict with this broad, beautiful and universal equality, and strictly unsectarian basis."

It seems to us that these resolutions express only two self-evident and undeniably true propositions, which we hope may always be recognized as such in this jurisdiction, whatever attempts to denaturalize Blue Masonry may be made elsewhere. If Masonry is not all a fable and imposition, the first three degrees are *not* Christian degrees: and to hunt Jews out of an Order, of which King Solomon was once Grand Master, by the use of formulas and ceremonies in which they cannot unite, seems to us a singular boldness of innovation, and an open attempt at revolution.

MIRROR & KEYSTONE.

IS A German Lodge, within five years, has borne the charge of educating *eleven hundred* children.

IS A new Encampment has been established at Kalamazoo in this State, and will soon be in good working order. The Sir K'ts at Grand Rapids expect to receive, in a short time, a dispensation for the formation of an Encampment in that place. Sir K't Leavitt will be Grand Commander.

IS The new Chapter at Ionia, we learn, is in a highly flourishing condition.

IS The Grand Lodge of Miss., at its last communication, voted an appropriation to defray the expenses of Bro. Geo. H. Gray at the Grand Lodge, and invited him to attend subsequent sessions.

RAISED.

In Detroit Lodge, No. 2, from April 1, 1856, to May 10, 1856—John H. Burns, Benjamin Verner, Edwin Davis, Joseph Wallace, Chas. E. Eddie, and Chas. Whitman.

EDITOR'S TABLE.


NOTICE TO SUBSCRIBERS WHO WISH TO DISCONTINUE THE ASHLAR.—As the year is drawing to a close, we are obliged to make arrangements for the issuing of the next volume. A very serious question, and one involving much expense, arises, to wit: *how large an edition shall we print?* This cannot very well be decided until we know how many of our present subscribers will take their names from our books. The importance of this matter will at once suggest itself to our readers. We desire therefore that all who do not intend to renew their subscriptions another year, would give notice by letter or otherwise, immediately. Those patrons who do not make known their intention to that effect, we shall regard as subscribers for our second volume, and shall regulate the number of our edition accordingly.


TO SUBSCRIBERS WHO HAVE NOT PAID.—We must impress upon the minds of those subscribers who have not paid, the necessity of forwarding to us or our agents, the amount of their subscription, *at once*. The current year of **THE ASHLAR** is closing, and we need *money*. No one can complain that grace enough has not been given. No periodical can be carried on without the *ready funds*. We pay all our current and contingent expenses *punctually in cash*, and those of our patrons who owe us, cannot fail to see the necessity of paying immediately.

TO AGENTS.—Oblige us by collecting unpaid subscriptions, and forwarding the funds as soon as possible.

MEMBERS OF THE ASHLAR WANTED.—We wish to obtain several copies of Nos. 2, 3 and 6 of **THE ASHLAR**, to complete sets. If any Brother can furnish us with any of the desired copies, we wish he would communicate the fact.

NO. ONE.—We trust, the patience of those subscribers who have not received the *first number*, is not exhausted. Printers will take their own time in spite all that we can do. We hope to get off all the numbers in a few days.

 We have frequently been asked if we have an assistant editor. We have not had one at any time. The editorial labors of our work rest entirely on our own shoulders.

 A new Lodge has recently been established at Ann Arbor. Bro. J. N. Gott is W. M. We hope to visit this body soon.

A Good School. We take pleasure in informing our readers who may desire to place their sons in a good school, that such is kept by Bro. Alonzo G. Shears, of New Haven, Conn. He says in a circular which we have received :

"The proprietor of this school, founded in 1853, receives into his family, as pupils, at his residence on Dixwell Street, in the extreme suburbs of the city, so limited a number of boys, as to make this strictly a FAMILY SCHOOL, and to give to each boy all needful aid for correct and rapid progress, effectively combining private or individual instruction with school competition, and thus supplying, at low charges, the just wants of parents for their young children, and those whose education has been so neglected, that they now need extra time and effort from teachers.

Their health, manners and morals receiving constant supervision, this institution is made a good substitute for Home, with the addition of successful literary training. Pupils are qualified for admission to college, or for commercial life. To make education most available for the *duties of life generally*, is ever kept in view by the Rector. Tuition, in French, by a Frenchman. Other able Tutors, as needed."

Ample play grounds and all the conveniences for the preservation of health are furnished.

The terms per session, *payable always in advance*, are, for the Classical Department, \$125; for the English, \$100. Extra charges are made for music, for books and stationery, \$1 for pew rent, and \$3.50 per week for pupils remaining during vacation.

Dr. Oliver, in his Revelations of a Square, describing the convivial scenes of former days, among the Fraternity, says :

"The evenings passed away as most convivial evenings do pass, although with more license than is customary with you, for there was a freedom in the enjoyments of that period which is now unknown. Song, toast, and repartee constituted the staple of the entertainment. The following chorus was sung by all the Brethren present more than once; and the convivialities terminated at Low Twelve with the National Anthem.

'He that will not merry merry be,
With a generous bowl and a toast,
May he in Bridewell be shut up,
And fast bound to a post.

'Let him be merry merry there;
And we'll be merry merry here;
For who can know where we shall go
To be merry another year?

'He that will not merry merry be,
And take his glass in course,
May he be obliged to drink small beer,
Ne'er a penny in his purse.

'Let him be merry, &c.,

'He that will not merry merry be,
With a company of jolly boys,
May he be plagued with a scolding wife
To confound him with her noise.

'Let him be merry, &c.

MACKEY'S NEW WORK.—We have some copies of Mackey's new work on Masonic Law, and can supply those who wish to purchase. On the receipt of one dollar by mail, we will forward a copy to any address given.

☞ In the heat of the excitement in 1838, the Boston Sentinel said: "While the popular stream is running strong against Masonry in one of the largest States of the Union, and some abjuring communion with the Institution, it may be pleasant to the faithful, to read an occurrence which evinces its generous spirit in the midst of the tumults of war. In one of the memorable events of our revolutionary war, the constitution of a British Military Lodge fell into the hands of the American army; the generosity of a patriot and a Mason instantly restored it, accompanied by a letter of the following import:

When the ambition of monarchs, or the jarring interests of contending States, call forth their subjects to war, as *Masons*, we are disarmed of that resentment which stimulates to undistinguished desolation, and however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other. Accept, therefore, at the hands of a Brother, the constitution of the Lodge of Unity, No. 18, held in the Seventeenth British Regiment, which your late misfortunes have put in my power to restore to you.

GRAHAM'S MAGAZINE.—This popular literary periodical has just passed into the hands of Messrs. Watson & Co., of South Third Street, Philadelphia. The new proprietors receive the favorable recommendation of the retiring owner, Mr. A. H. See. With their practical knowledge of the printing and publishing business, their mechanical resources and pecuniary capital, no doubt can be entertained that they will enhance the high reputation which the "Magazine" has acquired, and make it in every respect one of the best literary monthly issues in the country. We wish them success.

PHOENIX LODGE.—This body, at Ypsilanti, is doing a large amount of work and will at the end of the present Masonic year, probably be larger than any other Lodge in the State, except Zion Lodge, No. 1, and Detroit, No. 2. It cannot but prosper under the influences which now govern it.

☞ Notwithstanding the approach of warm weather, the Lodges in the different parts of the State meet as often as usual, and have an abundance of work. This may be a sign of prosperity—but it is a serious question, whether it is prosperity of *numbers* or *quality*!

☞ An atheist is but a mad, ridiculous derider of piety; but a hypocrite makes a sober jest of God and religion; he finds it easier to be upon his knees than to rise to a good action: like an impudent debtor, who goes every day to talk familiarly to his creditor, without ever paying what he owes.—*Pope*.

☞ Bro. Wm. E. Oven, Junior Warden of Union Lodge of Strict Observance No. 3, is now travelling west of Detroit, and is authorized to obtain subscribers, and receive moneys, for THE ASHLAR. Bro. O. is a bright Mason, and we trust that, wherever he visits, any Lodges which need assistance in their work, will press him into service.

☞ Let our subscribers bear in mind the next volume of THE ASHLAR will commence with the September issue.

THE ASHLAR.



VOL. I.

DETROIT, JULY, 1856.

NO. XI.

AFFILIATIONS.

Man's nature is excitable, and he is prone to be unduly influenced by his passions and impulses. They often usurp the place of reason, and urge him to commit deeds which are unjust or injurious, and which cause him sorrow and regret. When his heart is touched by the skilfully-wrought narrative of the imposter; when his feelings are aroused by the stirring eloquence of the sophist; when his soul is moved by great personal sacrifices on the part of his fellow beings, and the performance of noble and heroic deeds; when his hopes are raised, his fears excited and his system agitated—he too frequently commits acts that will not bear the scrutiny of his calmer judgment which brings with it a sensation of repentance or shame. To guard against this weakness of our nature, has been the strenuous endeavor of the greatest philosophers, and should be the constant aim of every intelligent person. None are so phlegmatic as to be entirely free from it, and only the fool will boast that he is better than his fellows in this respect. In the ordinary duties and occurrences of daily life,

we have need to exercise the care and caution alluded to, if we would escape the wiles of the wicked, and not be misled by the representations of those who are over-zealous and easily deceived. It may be safely asserted that he is the most discreet man, who observes, and most thoroughly illustrates, this truth in his practice.

If in common transactions, it is a duty to restrain our passions, curb our imaginations and subject them to our reasoning faculties, how much more imperative is that duty when we are about to act on momentous occasions! The monarch who, guided by his passions or his lust of power, plunges his subjects into a bloody and desolating war, is regardless of the consequences—misery, poverty and mortality—which follow his wicked deed. The parent who in anger habitually chastises his child and maltreats him, checks his feelings of love, estranges his heart, and, too often, sends him forth to the world, a degraded and unhappy being. Such a parent is hasty, impetuous and rash; he banishes reason and disregards his better judgment; he sows the wind and reaps the whirlwind.

The truth which we have briefly stated, is strongly inculcated by Masonry. "No man should enter upon any great and important undertaking without first invoking the blessing of Deity:" that blessing should be invoked not with a blind zeal and a fanatical spirit, not with a feeling of indifference and carelessness, but with a settled and matured conviction that the step about to be taken is right, and an unwavering determination,—trusting confidently in the wisdom, power and goodness of the Almighty Architect of the Universe—to press onward in the new work, faithfully employing the powers and faculties bestowed by nature. At the present day, many members of the Fraternity are apt to slight this priceless teaching of our Institution. They seem to class the initiation of a person into the Order, among the common affairs of life—the routine of daily transactions. Poorly do such appreciate the sublime lessons and the practical benefits of Masonry. It is a very grave matter to enter a secret society which possesses more than an ephemeral nature, and such a step should be regarded as an epoch in the life of any man. In no case, can it be taken by a person who has a due regard for his honor and happiness, and the welfare of those dependent upon him, without serious and mature reflection. Secrecy in itself is innocent, and is often a great virtue; this, all will admit. But as the best means may be used to promote evil, so secrecy may be employed to cloak wickedness, and the machinery of almost all secret institutions may be made subservient to the promotion of base objects. When

a wise and discreet individual thinks of joining a public institution, such as a church, or of taking an active part in some great moral reform, will he not ponder well and long before he makes the first advance? If so, then will he reflect deeply and seriously, before he can prepare his mind to enter a society whose forms and ceremonies are hidden from his view. "What lies behind the veil? Is it good or bad? Have I sufficient evidence that the principles and precepts of this Order are pure and unexceptionable—that its ceremonies are such as I could comply with, and that I should be faithful to the duties which it imposes?"—These and many other considerations would present themselves to the mind, and be thoroughly solved before he would be willing to take the initiatory step.

The scrutiny which should be applied to one society, should be applied to all. None can stand the test better than Masonry. It has a glorious history dating back in remote ages; its religious principles and moral precepts are proclaimed to the world; its practical benefits are of daily occurrence, and many of them can be easily discovered by those who seek to find them; its great and known objects, and the character of its members are a guaranty of the harmlessness of those forms and proceedings which are known only to the initiated. If our Institution could not bear close inspection and rigid criticism, it would have fallen in the dark days that have dawned upon it, and with them passed out of existence, never to be recalled.

To observe due caution; to examine the history of our Institution; to learn its great principles and its chief precepts, and to weigh them carefully;—these are duties which one who thinks of joining our Order, owes not only to himself, but to the Fraternity. When he comes to the door of the Lodge thus qualified, he is, indeed, prepared to appreciate the beautiful symbolical forms of his initiation; and when the light of Masonry bursts upon his mind, he realizes that he has long been without valuable information, which is possessed only by those who have travelled the same path. Of those who take the first degree, without having considered the nature and principles of the Order, some, though deeply impressed by its rites, fail to appreciate them as they otherwise would; others are not sufficiently interested to advance higher, while another class are passed and raised only to become "drones in the hive." This is the cause of the apathy which is often witnessed, in different localities, among Masons; candidates have gone hastily through the ceremonies, without previous preparation, and have never erased the first impressions of disappointment from their minds. They are, therefore, still in darkness, and

their conduct makes a very unfavorable impression upon those without the pale. It is a duty, incumbent on every Brother, recommending a person for the benefits of Masonry, to be satisfied by reasonable evidence and personal acquaintance, that he is well qualified in the manner that we have mentioned, and that he will conform with cheerfulness to usages of the Craft. Were this more faithfully performed, there would be less reason to fear danger from the present rapid increase of our numbers.

Those who pass the portals and advance to the sanctum, assume responsibilities of no light or trifling character. They cannot, if faithful, regard with indifference the rites which have been practised from time immemorial, and listen unmoved to the historical teachings of the Lodge. It is not exaggeration to say that the forms and ceremonies are so well calculated for the desired purpose, that they make an impression on the mind which is never erased while reason holds its sway. They, at once, open to every member a boundless field for study and research, and put in his possession a treasure which neither silver nor gold can buy, and which no torture can extort from him. Contemplating these facts, each Brother who understands them will realize that he is bound by honor and the most sacred moral obligations, to endeavor to promote the welfare of our ancient Order, to guard its character from reproach and, above all, so to regulate his own conduct that the Institution will not suffer thereby. This should be done not alone by passive action, if we may use the phrase, but by strenuous exertion.

We cannot refer in this article to more than one of the causes which brings Masonry into disrepute, and involves a disregard of the serious duty to which we have alluded. There is a strong tendency at the present day, among all classes of people in this country, to seek novelty and change. The popularity of secret societies is increasing, and men and women are rushing into them with little or no consideration of their movements. We regret that Masons are not exempt from this fever, and that they should regard it as proper and right to join several secret institutions. We have nothing to say against any particular association, and we do not intend to intimate that a person *may* not consistently belong to more than one order; but we do say, that in a great majority of cases, the Brother who joins other societies of a secret character, will, if faithful to them, slight his Masonic duties, and that his action, in countenancing them, tends to injure the reputation of our Institution. His conduct approves of, and fosters, the love for ephemeral and foolish degrees

of every name and nature, which has already led to the invention of some of the most absurd and disgraceful ceremonies ever witnessed among civilised people. We ask every member of our Fraternity to reflect on this subject carefully. Masonry is a grand and noble science of ancient origin; no man has ever completely comprehended it, and no man, however, gifted he may be, will ever dig from its rich mines of intellectual ore, all its treasures. In the study of its history and its symbolical teachings, each Brother will find sufficient to occupy all the time he can bestow upon it, and in the endeavor to live up to its great principles and pure and holy precepts, he will find it necessary to use all the care and precaution which he can exercise in the daily walks of life. What need then has he to seek other societies?

The baneful effect on the member sinks into insignificance and is lost, in comparison with the injury inflicted on our time-honored Institution. Almost all the secret orders endeavor to ape Masonry. This is natural. She has the seeds of life—her existence is not ephemeral. Her history runs back till it is lost in the dim and distant past; her character, for purity and holiness, is established beyond cavil; and her benefits are sufficiently known to disarm the most skeptical. It does not detract from her good reputation, in the eyes of those who know her, that mushroom establishments ape her. A great portion of the world is not thus considerate, however. They class all secret societies under one head; they make no distinction between the genuine and the spurious. Many even go so far as lay upon the shoulders of Masonry all the blame which attaches to the secret ephemeral degrees which are constantly springing up. We have often heard it said that she is the parent of them. Is this accusation without plausibility or force, when Masons are known to take part in originating and disseminating the new inventions? Certainly not; and the Brother who gives his aid in that direction is fortunate, indeed, if his conduct does not tend to bring reproach on the character of our Order.

The rapid increase of secret associations, and the consequences which will follow, merit the serious attention of Masons. Every member of the Fraternity, who rightly appreciates our Institution, must regard them with aversion, if not with a deeper feeling of condemnation. It is encouraging to see that intelligent Brothers in different portions of the country are beginning to speak on this subject, and record their judgments on the right side. More than a year and a half ago, the late Grand Master of Massachusetts, in

his address to the Grand Lodge, made use of the following appropriate language :

Such a state of things cannot long continue. There will surely be a reaction which may be both sudden and violent. For such a change, we must not only look, but *prepare*. Let there be no indifference in respect to the importance of this crisis, and no delay in taking measures to protect ourselves against the disastrous mischiefs which may attend it. The popular indignation may not only rise to a degree which shall blind the public mind to any just discrimination between an ancient Fraternity and societies of mushroom growth, but may charge upon Freemasonry the parentage of all secret associations. Let us, then, be careful to keep the Masonic institution where it ever belongs, aloof from all such associations, and manifest its *true* character to the world, by illustrating its real principles in all our doings.

On the same subject, the Committee of Foreign Correspondence of Louisiana say that there are numerous associations "almost daily springing up in imitation of our own, and ape us, in outward appearance, to an extent not all creditable to them, and well calculated to mislead the public. All we have to do, is to attend strictly to our own affairs, to march surely and steadily onward, prepared to stand any shock or reaction in the popular feeling which we may be called to encounter." This counsel will apply in every jurisdiction in the Union.

The spirit which we condemn has been so long indulged in, that members of the Order even dare to connect with our Institution their silly inventions, and thus seek to give them vitality. Can evidence, more conclusive than this, be needed to prove the soundness of our opinions ?

Each Brother will consider the views presented, and decide what course he will pursue. He is free to act in reference to the matter under consideration, as he may deem best, but he cannot free himself from the weighty responsibility which he assumed when he became a member of our Order. Sooner or later, he will have to answer for his conduct—perhaps not before the tribunal of Masonry—but to his own conscience and the Supreme Architect of the Universe. Let those, therefore, who love our Institution, ponder well ere they take a course required by no duty—but it may be prohibited by the most sacred obligations—which may tend to bring discredit on our ancient society, and, perhaps, to call down upon it the blows of popular fanaticism and prejudice. We repeat what we have said before : travel in the beaten way—seek not new paths,—and all will be safe ; pursue a different course, and evil consequences may

ensue, which you will have no power to control, and which may cause the friends of Masonry to grieve for the injury inflicted on her, by inconsiderate Brethren.

LODGE DUES.

Every person who becomes a member of our Fraternity enters into obligations which honor and a sense of right should lead him to faithfully fulfil. He assumes certain duties, the performance of which he cannot slight, without exerting an influence injurious to the Institution. Those duties sometimes appear to be light and unimportant, but their continued neglect proves then to be otherwise. Members who for a long period desert the meetings of the Lodge, lose their interest in its proceedings, and their knowledge of the ritual. Questions, in which they have an equal interest with other members, are decided without their vote; and often, when they appear in their places, ignorance of what has transpired during their absence, disqualifies them to act understandingly and wisely on important matters.

There is a growing evil which gives evidence of indifference and neglect on the part of members, that should be avoided by every member who loves Masonry and desires to see his Lodge flourish—we allude to the frequent non-payment of dues. "A Lodge has a right," says Mackey, "to levy such annual contribution for membership as the majority of the Brethren see fit. This is entirely a matter of contract, with which the Grand Lodge, or the Craft in general, have nothing to do. It is, indeed, a modern usage, unknown to the Fraternity of former times, and was instituted for the convenience and support of private Lodges." The right to levy dues is now well established, and is, indeed, necessary in most instances to sustain subordinate bodies. The only questions of difficulty—or rather which lead to difference of opinion—that have arisen from it, relate to the consequences which may result from non-payment of annual contributions. While some persons think that for a failure to pay dues as required by his Lodge, a member may be deprived of the right to take any part in its proceedings, others hold that right to ballot for candidates is not thereby impaired, &c. Doubts upon such topics do not affect the point under consideration, nor lessen the re-

sponsibility resting on each Mason. "A debt due a Lodge," says the Grand Master of California, "is certainly no less binding in honor and conscience than one due a private individual, and it ought to be held peculiarly sacred by all Masons who have received sufficient instruction to enable them to pass themselves as such; and yet, how frequently do we find it the case, that those who are well able to perform their duties in this respect, suffer their dues to accumulate from month to month, nor think of paying them until notified that their names will be stricken from the roll; or, perhaps, reminded that an election is on hand, and they will not be entitled to vote or hold an office. This is all unqualifiedly wrong, and none know better than the delinquents themselves that it is so; and yet from some unaccountable moral remissness, they persist in a course alike discreditable to themselves, and injurious to the best interests of the Lodge. When the ability exists, punctuality should be one of the governing principles of a Mason's conduct; where it does not exist, the fact has only to be supposed to appear, and not only will his indebtedness to the Lodge be freely cancelled, but the wants of the impoverished Brother will be promptly supplied, should his necessities require it." As far as our experience extends, great lenity is usually shown members who are delinquent in paying their annual dues. It would be well for each Lodge to establish certain reasonable and salutary rules, specifying the time of payment, and strictly enforce them in every case, except for good cause shown. This would induce members to be more prompt, and relieve subordinate bodies of the embarrassment which *they frequently* experience.

None shall discover envy at the prosperity of a Brother, nor supplant him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and drafts of him that began it.

When a Fellow-craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence, to the lord's profit; and his Brethren shall obey him.

All Masons employed shall weekly receive their wages, without murmuring or muting, and not desert the Master, till the work is finished.

ANCIENT CHARGES.

GRAND MASTER OF THE NEW GRAND LODGE OF
CANADA.

A May number of the *American Freemason* contains a portrait of Col. Wm. Mercer Wilson, the Grand Master of the new Grand Lodge of Canada, accompanied by a brief sketch of his life. As the latter may interest our readers, we subjoin it.

Col. William Mercer Wilson is an inhabitant of the town of Simcoe, the county town of the county of Norfolk, in Canada West. He was born in Scotland, on the 24th August, 1813, and emigrated to Canada in April, 1832.

He was initiated at Simcoe, in St. John's Lodge, (now called Norfolk Lodge), on the 11th June, 1840; passed and raised 9th July, 1840; elected Junior Warden in December, 1840, and by request of the Lodge, prepared and delivered an address at the public installation of the officers on St. John's day of that year, which was afterwards printed by order of the Lodge. He was first elected to the Chair in December, 1842, which he has filled, with brief intermissions, for ten years. Has been, from date of initiation, and is now, a contributing member of Norfolk Lodge.

On the 7th of August, 1845, Bro. Wilson laid the corner stone of the Presbyterian Church, in the village of Victoria, with Masonic honors, on which occasion he delivered an address, which was subsequently published in pamphlet form, with a dedication to Sir A. N. McNab, the Prof. G. M., the whole edition of which was sold by and for the relief of a distressed Brother Mason, who, from disease, had lost his sight. The proceeds of the sale were considerable, and had also, it is believed, a beneficial effect in diffusing a more general knowledge of the value and beauty of Masonry throughout the Province.

In June, 1847, he received a gold metal, for which see *American Freemason*, Vol. 4, No. 1.

July 22d, 1847, he laid the corner-stone of the county jail, assisted by the Brethren and authorities of the county.

After taking the preliminary degrees, he was exalted to the Sublime Degree of a R. A. M., in King Hiram Chapter, in the city of Hamilton, Canada West.

At the revival of the Prov. Grand Lodge, on the 15th of June, 1848, opened under patent issued by the G. L. of England to the R. W. Bro. Sir Allan Napier McNab, Bro. Wilson was appointed G. Pursuivant; and at laying the foundation stone of the Town Hall at St. Catherine's, on the 13th of October, 1848, by special appointment, he officiated as Grand Orator.—(This was probably the most magnificent and numerous attended Masonic display that ever took place in Canada.) The address was published, *in extenso*, by the papers of the day, and subsequently printed, by order of the P. G. Lodge, in pamphlet form, together with a dedication by the author to R. W. Bro. Thos. G. Ridout, Esq., D. P. G. M. Since that

time, he has attended many meetings of the P. G. L., and generally taken an active part in the proceedings, frequently filling the chair, and in the West when G. S. W. was absent.

He visited England, in 1851, as a delegate from the Provincial Agricultural Society of Canada to the great exhibition. There he availed himself of the opportunity of searching the archives of the Grand Lodge of England for information as to the antiquity, &c., of the Lodge of which he was then Master. The intelligence thus obtained was gladly received and gratefully acknowledged by the Brethren.

When in Europe, he visited many Lodges in England and France, and returned to Canada with, if possible, a deeper veneration and higher appreciation of the value of Masonry than ever before.

A series of letters, addressed to his friends in Canada, containing extracts from his notes of travel, his visits to the Crystal Palace, Paris, &c., were published, and attracted some attention. On his return, he was honored by a public reception, when his numerous friends, with music, &c., welcomed him home again.

On the 11th October, 1855, he was elected by the Representatives of forty-one Lodges to fill the distinguished position of first G. M. of the Independent Grand Lodge of Canada.

Bro. Wilson has always taken a lively interest in educational and agricultural matters, being for many years a director of the County of Norfolk Agricultural Society, and has filled the office of President of that Society. He is now a member of the County Board of Education, President of the Simcoe Board of School Trustees, and has for several years been President of Simcoe Mechanics Institute.

He purchased and brought into the county its first printing press, and for a year and a half edited the *Norfolk Observer*. There are now five papers published in the county, four of which are printed in Simcoe.

He commanded a troop of cavalry during the excitement which broke out in Canada in 1837, and was kept on active service for the nearly three years. In acknowledgment of which, he received from Provincial Government the appointments of Clerk of the Peace and Clerk of the County Court, both of which offices he still holds. Has since risen to the rank of Lieut. Colonel in the Militia of the Province.

He is a member also of the Canadian Bar. In politics, moderate, conservative,—rather popular, but has always declined being a candidate for parliamentary honors.

PRELATE.—“The fourth officer in an encampment of Knights Templars in this country. His duties are important, and well known to all Knights. He is seated on the *right* of the Generalissimo in the East. His jewel is a triple triangle as the emblem of Jehovah, and his title is ‘Most Excellent.’”

LIFE IS BUT A DREAM.

[RECORDED.]

"'Tis but a dream," said the aged man,
As he lay at death's dark door;
"This world, with its changes, a long, long dream,
And now it is nearly o'er.

"How fair was its promise in youth's bright hours,
How sweet were its hopes of joy;
It seemed like an Eden—this world of ours,
To me when a careless boy.

"Yet soon I passed on to manhood's prime;
Then thorns were around me cast;
I looked in vain for my Eden flowers;
They remained with the glad some past.

"Then on with the busy, restless throng,
I rushed in pursuit of gold;
When this was obtained to my heart's desire,
I found I was growing old;

"That my eye was losing its lustre bright,
My step its elastic tread;
That my brown hair was thickly sprinkled with grey,
And that soon I'd be laid with the dead.

"This world with its changes is but a dream,
Its strong ties will soon be riven;
But O, when awakened from death's deep sleep,
May I open my eyes in heaven!"

ADDRESS OF THE GRAND MASTER OF CALIFORNIA.

Through the politeness of some Brother, we have received a copy of an address delivered before the Grand Lodge of California, on the 6th day of May last, by W. H. Howard, Grand Master. It commences by alluding to the prosperity of the Craft in the jurisdiction, and then refers to the death of a distinguished member of the Order, in the following appropriate terms:

But although we have been signally blessed, as in times past, amid the surrounding elements of happiness and prosperity, and the pathway of the departing year has been strewn with many pleasant reminiscences and grateful remembrances, yet am I reminded by the absence of at least one familiar face, that death has been among us, and that even in our sunny clime, where the ravages of the pestilence, which has so cruelly decimated our Brethren abroad, has scarce been known or felt, the mildew blight of disease will occasionally fasten upon the vitals of its victim and do its sad workings, as if to remind us of the frail tenure by which our earthly existence is held, and to

admonish us to be ever ready for the change which sooner or later awaits us. It is Levi Stowell, so long our Grand Secretary, whose name has been added to the slowly accumulating list of our departed friends, and whose well known and familiar face is no longer seen among us. The earth has closed over his remains, and the tears of affection have fallen as the dew-drops that nightly gather on the green-sward that covers his last resting place. But Masonry mourns not her lost ones as those who have no hope. Her teachings admonish us that death is but a change of condition: a transition through darkness to light: a removal of the veil and casting off of the shackles that obscure the vision and fetter the immortal energies of the spirit. May it have been thus with our departed Brother, and may we meet him in that holy and happy land, where life is immortality and the consciousness of its existence eternal!

NUMBER OF LODGES.

The address states that since the close of the last communication, dispensations have been issued "to open and hold *twenty-three* Lodges." "These," it says, "in addition to the Chartered Lodges, and the three whose Dispensations were continued under the direction of the Grand Lodge, make the present number of working Lodges one hundred, with an aggregate membership of about four thousand. This exhibition shows the usual rapid increase that has heretofore characterized our jurisdiction, though not calculated, in my opinion, to give rise to just grounds of apprehension, further than may naturally attach to a rapid growth; for I have reason to believe that the doors of our Lodges have been guarded with increased vigilance, and that Dispensations for new Lodges have been applied for only under circumstances that suggested the manifest propriety of granting them."

LODGE OF INSTRUCTION.

In England, Lodges of Instruction have proved to be useful in communicating a knowledge of the work and lectures. We have never seen any good reason why they could not be established in the large cities in this country, with like beneficial results. In reference to the formation of one in California, the Grand Master says:

I should not omit, however, to mention that I have granted one dispensation of peculiar importance; more so, perhaps, than any other during my official connection with this Grand Lodge. I allude to one granted on the 29th day of February last, to open and hold in the City of San Francisco a Lodge of instruction, to be composed of the officers and such of the members of the Subordinate Lodges as saw proper to unite with them, for exemplifying the work, teaching the lectures, and giving instruction relative to all the rites and ceremonies of the Order that can properly be exhibited before Master Masons. I allude to this Dispensation as one of more than usual

interest, for several reasons, not the least prominent of which is, that Lodges of this description will, in my opinion, prove valuable auxiliaries towards the establishing uniformity of work, a desideratum once deemed almost beyond the possibility of accomplishment, though, of late, proving itself to be of practical attainment. I have no doubt but that the formation of this Lodge, vested as it is, with such powers only as are necessary to the consummation of its purposes, will lead to the establishing of others of like character in other parts of the State, and increased facilities for the more easy attainment of the work and lectures of the Grand Lodge, will thereby be afforded the Brethren, generally, of the jurisdiction.

There are other benefits which will naturally follow the more frequent assembling together in one body of the members of the different Lodges, united together, as they will be, for the accomplishment of a particular object, and by unity of purpose and action engendering and promoting unity of feeling and sentiment, and preserving that peace and harmony which are the acknowledged strength and support of the Institution. I trust that the Grand Lodge will, by its continuance of this Dispensation, encourage the establishment of other Lodges of Instruction; a result which would doubtless follow its favorable action.

WORK.

It appears that our Brethren of California, like the Craft in some other jurisdictions, have not had that uniformity of work which is desirable, and that they are making efforts to remedy the evil. The Grand Master calls attention to the subject in the following words:

The subject of uniformity of work will, I presume, engage the attention of the Grand Lodge during its present Communication. It has heretofore been left in the hands of the Committee to which it was referred, without exemplification, and with no further action on the part of the Grand Lodge, than the adoption of the Committee's report. Sufficient time has now elapsed to enable the Lodges to judge of its relative merits, and to require an investigation of its claims to propriety and correctness. I would therefore recommend that the Grand Lodge set apart a certain portion of its time for the exemplification of the work, and the rehearsal of the lectures of each degree, so as to enable the Representatives of the Lodges to take such action thereon as may be deemed necessary and proper. I see no obstacle in the way of a proper disposition of the matter, under a candid and dispassionate investigation. There is nothing within its body that can not with propriety be subjected to the test of reason and common sense, and where anything is found incapable of abiding such test, it should be rejected as unworthy our consideration. These remarks I conceive to be particularly applicable to its Ritual, where it is amenable to the objection of a redundancy of verbiage, or inappropriateness of diction. It should, I think, be composed of the fewest number of words, fraught with the most appropriate and significant meaning, and arranged with due reference to the grammatical structure and requirements of the language.

ROBERT BURNS.

The following beautiful lines of Burns, first sung to St. James' Lodge, Tarbolton, are familiar to many of our readers. We insert them to accompany the appended description which appears in the form of a communication, and is taken from an exchange.

ADIEU ! a heart-warm, fond adieu !
 Dear Brothers of the mystic tie !
 Ye favor'd, ye enlighten'd few,
 Companions of my social joy !
 Tho' I to foreign lands must hie,
 Pursuing fortune's alidd'ry be',
 With melting heart, and brimful eye,
 I'll mind you still, tho' far awa'.

Ott have I met your social band,
 And spent the cheerful, festive night ;
 Oft, honor'd with supreme command,
 Presided o'er the sons of light ;
 And by that hieroglyphic bright,
 Which none but craftsmen ever saw !
 Strong mem'ry on my heart shall write
 Those happy scenes when far awa'.

May freedom, harmony and love
 Unite you in the grand design,
 Beneath th' omniscient Eye above,
 The glorious Architect divine !
 That you may keep th' unerring line,
 Still rising by the plummet's law,
 Till order bright completely shine,
 Shall be my pray'r when far awa'.

And you farewell ! whose merits claim,
 Justly, that *highest* badge to wear !
 Heav'n bless your honor'd, noble name,
 To Masonry and Scotia dear !
 A last request permit me here,
 When yearly ye assemble a',
 One round—I ask it with a tear,
 To him, the Bard that's far awa'.

I have visited many of the scenes he has immortalized. I was born within ten miles of him, and speak the same language. I have only heard one old man of the whole pretended acquaintance of Burns speak sensible of his character and genius. I happened, in the presence of this old man, to be singing, in my own way, the "Farewell to the Mason Lodge Tarbolton." "Haud your tongue, man, and no spoil that sang," quoth he, "I heard it once sung to perfection, and canna think to hear anybody abuse it." "And whaur happened ye to hear it?" said I. "I heard it," said he, with emphasis, "the first time it was sung in this kintra." "Ya couldna do that," said I, "for Burns himself sung it in Tarbolton the first time it was sung in public." "Aye did he man, and I sat at his right hand," quoth the old man. I made some inquiries about several things connected with the meeting, which inquiries he answered in the following manner :—"It was a great treat to see and hear Burns

that night. There was a number o' us belonging to the Lodge wha had been often meeting wi' him and making speeches, and we thought it was a pity to see him guan awa' without hearing us in such a shape as to be sensible o' our greatness. We met, and looked out subjects for our speeches—every ane taking up his favorite theme. We met and rehearsed our pieces, to our ain satisfaction. The night came when we were to have a farewell meeting of the Lodge, in honor o' his guan awa'. There were about ten o' us sat that night as if we had been at a burial. We were sae ful o' our speeches we durstna open our mouths for fear some bit o' them would fa' out. I had repeated mine twice or thrice to mysel', and I suppose the rest were doing the same thing. We had determined to astonish the bard for ance, so as he might hae mind o' us when far frae us. He was late in coming that night—a thing quiet uncommon wi' him. He came at last. I never in my life saw such an alteration on anybody. He looked bigger like than usual, and wild like. His een seemed stern, and his cheeks fa'n in. He sat down in the chair, as Master. He looked round at us. I thought that he looked through me, and I lost the grip o' the beginning o' my speech, and for the life o' me could I get it again that night. He apologised for being late. He had been getting a' things ready for going abroad. He could get to us no sooner. He intended to have said something to us, but it had gone from him. He had composed a song for the occasion, and would sing it. He looked round on us and burst into song, such as I never heard before or since. If ever a sang was sung it was that ane. O man, when he came to the last verse, where he says—

“A last request permit me here,
When yearly ye assemble a',
One round—I ask it wi' a tear,
To him, *the Bard that's far awa'.*”

That last sight o' him will never leave my mind. He rose and burst into tears. They werena sham anes. It was a queer sight to see sae many men burst out like bubbly boys and blubber in spite o' themself. Soon after the song, he said he could not stay any longer. Wishing us all well, he took his leave, as we thought for ever. We sat and looked at each other, full as we were wi' great speeches. Nane o' them cam' to the light that night. The greatness o' Burns was not understood by anybody; but there is a feeling remains I wadna like to part wi'.” I looked on this auld man as a great man. I respected his state of mind, and excused him for not being pleased wi' my singing, although it was my attempt at it which brought out his great speech. The old man is now gathered to his fathers.

“All the ceremonies of our Order are prefaced, and terminated, with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in, God.”

THE "INDEPENDENT GRAND LODGE OF CANADA."

The following communication, from an esteemed Mason high in authority in the "Independent Grand Lodge of Canada," we insert with pleasure. Should the Grand Lodge of England express its opinion of the new movement as soon as the writer thinks it will, we shall at an early day present our views on the subject.

To the Editor of The Ashlar :

SIMCOE, C. W., June 2, 1856.

DEAR SIR & BRO. :—As a constant reader of your ably conducted periodical, and as a Mason deeply interested in the successful termination of the recent important movement which has taken place among the Craft in this Province, I have observed with much pleasure the consistent and Masonic course, which you have adopted since you assumed the "chair Editorial" of THE ASHLAR.

The formation of the Grand Lodge of Canada has, I regret to admit, led to *some confusion among the workmen*, but, at the same time, it has also had the happy effect, of inducing many of the Brethren, to look with more care and deeper interest into the past history of Masonry, and into those great principles and objects which give an enduring vitality and an inestimable value to our venerable Institution.

Whatever may be the motives which actuate the few, in opposition to the many Brethren who have given their cordial support and declared their adherence to the new Grand Lodge, I feel satisfied that the high meed of praise awarded to the latter, by your talented contemporary of the *Mirror & Keystone*, and so kindly endorsed by yourself, is not altogether undeserved, and that the Brethren now actively engaged in securing for the Grand Lodge of Canada, that recognition from her sister Grand Lodges, to which they consider her entitled, are actuated solely by "honesty of purpose—by a high regard for the Institution, and a praise-worthy zeal to promote the "interests of our time-honored Order."

As to the necessity which dictated the movement, no one, at all familiar with the history and progress of Masonry in this Province during the last quarter of a century, can deny it; and as to the course followed by the Brethren, in establishing their Grand Lodge, every intelligent and unbiassed Mason must admit that the Canadian Masons, in the step which they have taken, have not only adhered closely to the ancient landmarks and practices of the Order, have

violated no obligations, but have acted throughout in strict accordance and conformity with the *true spirit* of them all.

From the temperate and well-written article which appears in the last number of THE ASHLAR, on the subject of the Grand Lodge of Canada, I perceive that you attach the utmost importance to the action to be eventually taken by the Grand Lodge of England in the matter. The Canadian Masons undoubtedly regard that august Body, with respect and attachment, and while they hope and believe that she will promptly recognize the position assumed by the Craft in this Province, they cannot for a moment admit that *her* action in the matter can by any possibility affect the *legality* and *correctness* of the step which *they* have taken in establishing their Grand Lodge—this point can only be decided by an appeal to the *law* and to the *testimony*; and in writing on this subject, there is one *fact* which should never be lost sight of, and that is, that, at the time the Grand Lodge of Canada was established, *there was no Grand Lodge holding or claiming exclusive Masonic jurisdiction in this Province*, and that forty-one Lodges, working under warrants, emanating from the *three Grand Lodges of Great Britain and Ireland*, united in its formation. This is a fact of the greatest importance, and one which *must* have immense weight in ultimately settling the question. Had the Grand Lodge of Canada been formed exclusively of Lodges which had been formerly working under English warrants, then, indeed, the decision of England would have assumed *some* importance, and other Grand Lodges *might* have been expected to await *her* action, previous to declaring their own opinions.

Relying upon the correctness of their course and the justness of their cause, the Canadian Masons calmly and confidently await the decision of the Masonic world; already have the Grand Lodges of Ireland, Vermont, Columbia, Connecticut and of other States officially recognized the Grand Lodge of Canada, and I feel satisfied that the day will soon come when she will be similarly recognized in every land where the pure spirit of Masonry prevails.

Accompanying this, I send you (as nearly as I can ascertain them) a list of the Lodges affiliated with the Grand Lodge of Canada, a perusal of which will, I think, satisfy your readers and yourself, that the movement is strongly supported. The Grand Lodge, I am informed, will meet at the City of Hamilton, on the 9th of July next, by which time, I have no doubt, the Grand Lodge of England and a majority of the Grand Lodges of your

Union will have proffered the right hand of Fellowship to the youngest member of the Grand Lodge family.

Apologizing for the length of this communication, I continue, Dear Sir and Bro., a zealous Mason, but after all, only


A ROUGH ASHLAR.

LIST OF LODGES AFFILIATED AND WORKING UNDER THE
AUTHORITY OF THE GRAND LODGE OF CANADA.

NAMES.	LOCALITY.	NAMES.	LOCALITY.
Niagara	Niagara.	St. Francis,	Melbourne.
Brookville	Brockville.	Jacques Cartier,	Montreal.
Union	Grimaly.	St. John's,	Ingersoll.
Norfolk	Norfolk.	Kings,	King.
Barton	Hamilton.	St. George's,	Gosfield.
St. Georges	St. Catharines.	Killwinning,	London.
Strict Observance	Hamilton.	Rehoboth,	Toronto.
Great Western	Windsor.	Welland,	Fonthill.
Acacia	Hamilton.	Hawkesbury,	Hawkesbury.
St. John's	Hamilton.	St. George's,	Montreal.
Wellington	Dannville.	Zealand,	Montreal.
St. John's	London.	Social & Military Virtues,	Montreal.
King Hiram	Ingersoll.	Prevost,	Durham.
St. John's	Cayuga.	Nelson,	Clarenceville.
St. Thomas	St. Thomas.	Hoyle,	Lacolle.
Brant	Brantford.	Shefford,	Waterton.
Wellington	Stratford.	St. Andrews,	St. Andrews.
Harmony	Binbrook.	St. Pauls,	Montreal.
King Solomon's	Toronto.	Elgin,	Montreal.
Prince Edwards	Picton.	Golden Rule,	Stanstead.
Thistle	Amherstburgh.	Victoria,	Sherbrooke.
St. Andrews	Caledonia.		

The following Lodges were represented at the Convention, and took part in the formation of the Grand Lodge of Canada, but, as yet, have made no returns to the Grand Secretary:

NAMES.	LOCALITY.	NAMES.	LOCALITY.
Amity, - - -	Dunnville.	Brighton, - -	Brighton.
Composite, -	Whitly.	Dorchester - -	St. Johns.
St. Georges, -	London.	St. Lawrence -	Montreal.
King Solomons,	Woodstock.	Independent, -	Quebec.
Vaughan, - -	Vaughan.	St. Andrews, -	Quebec.
Rose - - -	Sandwich.		

 "Freemasonry is the light that shines in the dark places, the light that brings peace and joy to the disconsolate, the light that shines into the heart of the widow and the fatherless."

THE CRAFT IN LOUISIANA.

We have received the full report of the proceedings of the Grand Lodge of Louisiana at its last communication, in February. It confirms our favorable opinion of the prosperity of the Craft in that jurisdiction. The following officers were elected: M. W. Wm. M. Perkins, G. M.; M. H. Dosson, D. G. M.; Lewis Texada, S. G. W.; S. O. Scruggs, J. G. W.; S. C. Mitchell, G. T.; Sam. G. Risk, G. Sec. The report of the Committee on Foreign Correspondence is from the pen of M. W. Bro. Perkins, and is a well written and interesting document. We have read it with profit.

SPURIOUS MASONRY—FEMALE DEGREES.

Speaking of the proceedings of the Grand Lodge of Georgia, the report appropriately places the stamp of disapprobation on side degrees. It says:

"From the report of Bro. Rockwell, D. D. G. M., it seems that the conferring of 'side degrees' is giving some trouble in his District. Your Committee consider that this practice, if permitted to be continued, will lead us all into more serious difficulty than seems to be generally apprehended. It is well calculated to bring Masonry into disrepute. As the Grand Lodge of Missouri expresses it, 'it is an imposition upon the credulity and intelligence of our wives and daughters,' and to give these degrees the name of Masonry, is an attempted imposition upon the intelligence of the Craft.' We have often met inexperienced and thoughtless Brethren who made use of their side degrees to convince others that they were Masons, and who were ready to take evidence of this kind as satisfactory proof of the possession of the regular degree, to which the particular side degree used is said to belong. Throughout the country, all sorts of associations are forming after the model of Masonry, and imitating it in outward appearance. Let Masons be cautious to give no countenance to anything, as Masonry, which is not Masonry."

INTEMPERANCE.

We cannot but express our approbation of the following remarks from the report respecting the requirements of Masonry, and intemperance. Referring to an address of late G. M. Warren, of Illinois, it says:

"Fully satisfied as to the sincerity of the M. W. Brother, and making all due allowance for existing circumstances, (addressing his Brethren from a bed of sickness from which he did not expect to recover) your Committee must, nevertheless, be allowed to express their regret on finding such a paragraph as the following in his address:

'I beg to recommend that some decided action be taken on the subject of Temperance. No man who reads THAT BOOK, which has laid open on the altar for thousands of years, can make use of intoxicating liquors without violation of his Masonic obligations.'

"Waiving all controversy as to the length of time, the book has been on the altar; admitting most fully that it belongs there, and that it ought to be frequently consulted and constantly followed, we would most respectfully ask what Masonic obligation enjoins teetotalism? Far be it from us to say aught that may be calculated to impair the force of the teachings of Masonry, or the Bible, on the subject of Temperance. We mean simply to object to any new special enactments—any new code of morals. We pledge ourselves to aid in enforcing the laws already existing, and believe that in so doing, we shall do more for the welfare of Society, than by introducing into Masonry any of the ultraisms of the day. This Grand Lodge has emphatically declared its opposition to intemperance, and required its Subordinates to deal promptly and strictly with all members guilty of this, or any other moral dereliction, under penalty of forfeiting their Charters."

We have not space to make more extracts from the valuable report which lies before us.

DEATH OF THE GRAND MASTER OF GEORGIA.

M. W. Wm. C. Dawson, Grand Master of the Grand Lodge of Georgia, died at his residence in Greensboro', on the sixth day of May last, of bilious cholera. He was buried on the day following, with Masonic honors. The following particulars of the funeral are from the pen of Bro. Lawrence, of the *Signal & Journal*. "We proceeded the same night to attend the funeral which was appointed for the next day. All along the line of travel, we could perceive evidences of the public sorrow at the intelligence—for not confined to the Fraternity he delighted to honor, and which delighted to honor him, were the thousand affections which had clustered and entwined around our M. W. Brother. His worth, in a pre-eminent degree, was social and civic, as well as Masonic.

"We were not a little gratified at having near one hundred of the pupils with the President and Faculty of the Southern Masonic Female College join us, at Covington; all wending their way to pay their last respect to the remains of him, who had been in life their constant patron and friend. It was a deserved tribute, and we were pleased to see it so spontaneously bestowed. It required but little effort of imagination to see the spirit of our deceased M. W. Brother, benignantly smiling upon those ranks of youthful innocence and blooming beauty, and approving the excellent and becoming Order observed by them."

Previous to the funeral, the Grand Lodge was opened by D. G. M. A. A. Gauling. "The R. W. D. G. M. having announced the sad occasion of the Communication in a feeling and eloquent manner, the usual private ceremonies were performed, when the Procession was formed, and under the charge of the Grand Marshall, *pro-tem*, passed out of the Hall of the residence of our lamented Brother. The procession was a very large and imposing one—consisting of near two hundred Brethren, near one hundred pupils of the Southern Masonic Female College, all dressed in white, the Clergy of the several denominations and a large number of citizens. An opportunity was afforded all who joined in procession to take a last look at the features of our beloved Grand Master, which were so familiar and natural as only seemed not to speak. The procession moved from thence with the body of the beloved dead to the Presbyterian Church, where an able and impressive discourse was delivered by the Rev. Mr. Axson. Thence to the grave, where the body was interred with the solemn and imposing ceremonies of our Order."

The following sketch of the public services of the deceased is taken from the *Augusta Constitutionalist* :

"Mr. Dawson filled many posts of responsibility and distinction during his long and honorable career in the public service of his State and country. In early life, he was a member of the legislature, and for ten years Clerk of the House of Representatives. He was, subsequently, under the general ticket system, elected, several times, member of Congress, where he served with credit and distinction. He also, for a short period, filled the office of Judge of the Superior Court, and was Senator in Congress for six years prior to March 1855. At Washington City, he was a universal favorite. He was much admired for his courtliness of manners and amenity of temper. When about to retire at the close of his Senatorial term, he was presented with a service of plate, as a token of the esteem of his many friends and admirers in the Federal City.

"Mr. Dawson served the people of Georgia long and faithfully in the public councils. In matters of private business for his constituents, requiring vigilant attention and patient labor, he was ever their efficient representative. In matters of high public import, he was ever at his post, ready to give to the subject in hand his best energies and most patriotic efforts. But it is not as the advocate or the statesman, the loss of Mr. Dawson will be most deeply felt and mourned by our fellow citizens. It is as the kind and amiable gentleman—the warm-hearted, hospitable and generous friend—the benevolent and sympathising man, with a hand 'open as the day to melting charity,' that he will be most feelingly remembered. The death of such a man is a public calamity. There can be no division of sentiment—no distinction of classes or parties—in doing honor to his memory."

EXTRACT FROM AN ADDRESS OF BRO. F. FAUNT LE-ROY, OF TEXAS.

Some believe the inner temple of Masonry is desecrated by improper teachings and influences. This is an egregious error. The only wrongs there known are those which must ever spring from the facilities of our nature. No one is there taught anything contrary to his duty to his God, his country, his neighbor, or himself. At the very threshold, the golden rule is taught, and no institution on earth more strictly enforces its observance. One of our ceremonies is to dedicate the Lodges to MASONRY, VIRTUE, and UNIVERSAL BENEVOLENCE; and no instruction is given inconsistent with the loftiest principles. Let me read you the charge at closing the Lodge: "Brethren, we are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar, you have promised to befriend and relieve every Brother who shall need your assistance. You have promised in the most friendly manner, to remind him of his errors, and aid a formation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more 'especially to the household of the faithful' Finally, Brethren, be ye all of one mind; leave in peace; and may the God of love and peace delight to dwell with and bless you." Can any precept be more correct, more pure than this?

It has been the struggle of good men in all ages to better the condition of man; to elevate and purify his character. This has been the object of the great moralists, who have written thousands upon thousands of volumes. It is the object of the schools. It is the object of the laws; and it was one of the objects of Christ's mission to the earth. If this is one of the great purposes of any institution, is not such an institution necessarily entitled to the profound respect of the world? It is, as it adds to the means of carrying out that which has been the aim of the great and the good from the beginning. Now, this is one of the grand objects of the Masonic Order: whatever may be said by its defamers. And for this reason, the Institution merits the approbation of all who are true to the welfare of mankind. If you condemn Masonry, you condemn integrity, honor, fidelity,—you condemn as true friendship as is known

on earth, friendship that seldom exists beyond the precincts of our Order—you condemn as unsullied love as nestles in the human heart—you condemn heaven-born charity, with all her ineffable sweetness—you condemn religion itself.

One of the strongest arguments urged in support of religion is, that it has stood the tests of time and persecution. If this is sound argument, may we not avail ourselves of like reasoning? Masonry has stood the test of longer time, and it has successfully encountered ceaseless opposition, and fierce and relentless persecution. It has been placed under the ban of governments. It has called forth the severest restrictions of despots. It has been thundered at and cursed by the Romish Church. Other religions have opposed it more or less. In this country, it has withstood the shock of anti-Masonry. Notwithstanding all this, it quietly and independently lives, works its way, and develops itself everywhere, to the utter confusion and in spite of its opponents and persecutors—in spite of hostile prince and despot, the enmity of popery and fanaticism, and of vulgar prejudice. And during the progress of the Order, numberless secret societies have been instituted, have had their day, have died and sunk into the darkness of oblivion.

We can also say, as has often been repeated, that our Order has numbered among its members and warm adherents, some of the wisest and best men of all ages. But *one* example is enough for me. The great and good WASHINGTON was a zealous Mason, and declared the Order to be one "whose liberal principles are founded on the immutable laws of truth and justice." This is a proof, I may say a demonstration, that the objects of the Institution are pure and praiseworthy—that it contains nothing vicious.

It has passed through the vicissitudes of by-gone ages, and has come down to us pure and unbroken, though in its course it has been subject to innovation. Through all times, under all circumstances, in spite of all obstacles, Masonry has held its way and wrought its good. Its marks may be distinctly seen. The progress of the world in civilization, morality, refinement, and religion, is far more indebted to the mystic Order, than mankind generally have any idea of. In times of anarchy and strife, Masonry, to a great degree, has supplied the want of laws; and, under laws, has prevented and corrected evils which *they* failed to reach. It has prevented men from making use of the laws themselves, as the means of securing improper objects. I know personally an instance which Masonry restrained where laws failed. I lived for a short time in a city on the frontier where there

were two sectional parties greatly embittered against each other. Nothing prevented violence between them, and the shedding of each other's blood, but the ties of Masonry.

The Institution is a patron of learning. In different parts of Europe, charity schools have been erected by the Lodges, for educating the children of Freemasons, whose poverty debarred them from this advantage. And seminaries of learning have been established for the purpose of educating the destitute children of Masons, in the higher branches. This country is filled with Masonic schools, and many youths have been educated, through the charity of the Order, who would otherwise have grown up in ignorance. The Grand Lodge of Missouri was "the pioneer in the experiment of a Masonic College, in the United States." It was designed to be, as its founders say, "an institution which will furnish a home to shelter, and a school to educate, the helpless orphan of every indigent Mason:—an institution, the sight of whose stately columns and open doors *will brighten the care-worn* features, and hush the wailings, of the disconsolate widow."

ES "Masonry has done, and is doing, as much, nay, possibly more, than all other associations for the establishment of the just and equal rights of man. Broad, comprehensive, and never yielding in its end, it has steadily resisted wrong and oppression in every form. It has defied and overcome alike the demands of despotism and the tortures of the Inquisition. It has triumphed over the seductions of power, and the temptations to render servile obedience to the most powerful monarchs of the world. It has sheathed the sword of contending armies, and caused those engaged in deadly strife, to hail each other as Brethren. It has nipped treason in the bud, and hushed disloyalty and rebellion in our land. It has caused the upraised tomahawk and scalping knife to fall harmless to the earth; and has scattered to the four winds of heaven the lighted faggot prepared for its victim. Charity and Hospitality being the grand characteristics of our Order, it succors the needy, feeds the hungry, clothes the naked, visits the sick, and binds up the wounds of the afflicted. In fine, at all times, it has proved itself true and devoted to the principles of Morality, Charity, and Brotherly affection."

MASONRY ABROAD.

We find the following items in the *Masonic News*, condensed from the London *Freemason's Magazine*.

The Grand Lodge of England held its quarterly communication on Wednesday, March 5th. R. W. Brother Alexander Dobie, Prov. Grand Master for Surrey, and Grand Registrar, as Grand Master—and a large number of the members of the Grand Lodge. The Grand Master was absent on account of the continued ill health of Lady Zetland. The minutes were read, but before they were confirmed, Bro. Beach, the Provincial Senior Grand Warden for Oxon, desired to know why the Board of General Purposes contained no mention of the secession of the Provincial Grand Lodge of Canada West. [It would be difficult for the Board to "make mention" of an event that never took place! The Provincial Grand Lodge did not secede.—Ed. *News*.] He, Bro. Beach, knew that the Board possessed important information, and he, therefore, moved the minutes be not confirmed.

Bro. Townsend seconded the motion of Bro. Beach, and regretted that the Board had excluded such important matter from their report. The Grand Lodge ought to be made acquainted with the entire matter.


The minutes were eventually confirmed. Bro. Dobie then said, as it was the period for electing the G. M. for the ensuing year, he called upon Bro. Bradford, who had nominated the Earl of Zetland. (Bro. Bradford was not present, and no one rose to move the re-election of the G. M.) He then called on Bro. Westall, P. M. of No. 356, who had nominated the Earl of Yarborough.

Bro. the Rev. W. Westall said, that seeing how little attention the present G. M. gave their affairs, and how sadly the business was neglected, he, as well as many others, thought it high time to make a change; and when, at the preceding Grand Lodge, a member had nominated Lord Yarborough, he took it for granted that Brother had his lordship's permission for the nomination; but as Lord Yarborough declined the honor, he (Bro. Westall) must withdraw the proposal.

Bro. Dobie said, that as there was only the Earl of Zetland nominated, he should declare him to be re-elected.

This, we believe, is the first time that no one has come forward to propose the re-election of Lord Zetland.

Bro. Thory Chapman, Assist. G. D. C., then proclaimed the Earl of Zetland duly elected, and called on the Brethren to salute in the usual manner.

 Be not ostentatious in your charity. To be seen by men should not be your desire when relieving the wants of distressed. You will be rewarded for your good deeds according to the motive which actuates them.

A VISIT TO THE GRAND LODGE OF WISCONSIN.

We had the good fortune to be present at the session of the Grand Lodge of Wisconsin, which commenced at Milwaukee on the tenth day of last month, and continued four days. There were representatives of the Fraternity from all parts of the State. A more respectable set of men we never saw convened, and it would not be hazarding anything to say that the Grand Lodge comprises more intellectual ability, than any other legislative body in Wisconsin. Among those who took an active part in the proceedings, was P. G. M. A. D. Smith, one of the judges of the Supreme Court. The solidity of his reasoning is rendered attractive and pleasing by beauty of language and grace of manner. To the study of Order he has devoted much time, and his influence is exerted most happily, to prevent a departure from the ancient landmarks, and keep the Craft in the well known and beaten track. P. G. M. Henry L. Palmer, who has given much time and attention for years to the investigation of the history and principles of Masonry, is a zealous and valuable member of the Craft. Possessing a mind gifted far beyond the ordinary allotment to man, a character to which all may look for an example, and a heart filled with sympathy for the sufferings and wants of his fellow-beings, he commands not only the respect and esteem of all who know him, but wins their love and good-will. This is shown by the confidence which his Brethren have from time to time reposed in him. Bro. Palmer is yet a young man and has just commenced his career. Judging by the past, what may we not expect in the future when he shall have arrived at more advanced years.

G. M. Henry M. Billings, whose nobility of soul none can mistake, has done much during the two years that he has been in office, to promote the welfare of the Craft. His intelligence, character and high standing among men and Masons commands the respect and affection of his Brethren. The venerable form of P. G. M. Wm. R. Smith, for many years Grand Secretary, graces the annual meetings of the Craft. Although far on the downward path of life, his zeal in behalf of the Institution is unwavering, and he is ever ready to give his counsel matured by a long and useful experience.

Space will not now permit an allusion to other distinguished members whose acquaintance we formed.

The Grand Lodge was opened in ample form by Grand Master Billings who delivered an appropriate address, from which we make the following extract:

***MY BELOVED BRETHREN:**—Through the kindness of the Grand Architect of the Universe, we are permitted once more to assemble in this sacred hall to counsel together and legislate for the interest and prosperity of the members of our beloved Order, who are more particularly placed under our care and protection. Let us unite in grateful thanks unto Him for his watchful care over us during the past year, humbly imploring this aid and direction in all our deliberations. I most heartily congratulate you, my Brethren, upon the happy auspices under which we meet. The Craft throughout our own jurisdiction are mostly in a flourishing and prosperous condition. With but few exceptions, all is peace and harmony within our borders. During our present deliberations, let prudence and justice control us in all we do, remembering that one of the apartments of the great Masonic Temple is intrusted to our care; let us be careful and do nothing to mar or disfigure its fair proportions. Since our last communication, there has been a large access to our numbers, and it is to be hoped that none have been admitted but those who are good and true, and will prove themselves worthy of the honor conferred. We cannot be too cautious and careful in the admission of men into our time-honored Institution.

It becomes my painful duty to inform you of the death of our Bro. P. G. M. Dwight F. Lawton. He died at Sheboygan Falls, and his remains were deposited in their final resting place by the Brethren at that city in Masonic manner. Bro. Lawton was truly one of the pioneers of Masonry in Wisconsin—was intimately connected with its rise and progress in this State. We owe him a debt of gratitude for his almost constant services, more particularly during our infantile years. He for some time previous to his death was in almost destitute circumstances, was long confined to a bed of sickness and wholly dependent on the Brethren, particularly of Sheboygan Falls, for the necessaries of life."

During the communication the work in the three degrees was exemplified by the District Deputy Grand Masters, and the late Grand Lecturer, Bro. R. De Los Pulford. It agreed substantially with that which is adopted in this jurisdiction.

During the proceedings, two very interesting ceremonies were performed—the presentation of a sword to the Grand Tyler, Ebenezer Clewett, and the presentation of a Past Grand Master's Jewel to Bro. H. M. Billings. The former was accompanied by an appropriate speech from Bro. Henry S. Baird, now Grand Master; the latter,

by a brief and touching address from P. G. M. Palmer, which we lay before our readers:

"M. W. BROTHER:—The M. W. Grand Lodge of A. and F. and A. Masons of the State of Wisconsin, duly appreciating the faithful and satisfactory manner in which you have discharged all the duties that have devolved on you as the head of the Craft in this State for the last two years, and as some slight recognition of the obligations which the members of the Fraternity feel they owe to their Past Grand Master, and as a token of that fervent and abiding affection which they all bear you, have provided this jewel which I am directed to present to you in the name of the Grand Lodge and in the presence of its members.

Its form indicates the high rank you now hold among your Brethren, and yet that rank, high as it is, is not more elevated than the position to which your Brethren have exalted you in their hearts.

In design and workmanship, it is beautiful and fair to look upon; and yet not more beautiful nor more fair to look upon, than that *harmony and brotherly love* which, in the administration of the office you lately filled, you have so zealously and successfully inculcated and promoted among all the Craft throughout this jurisdiction.

The material, of which it is composed, is imperishable and enduring; and trifling as is its intrinsic value, it will be preserved with religious care by those who love you in life, long after the powers of life shall have ceased their operations, and that fair form shall have mouldered into dust and mingled with its mother earth; and yet it is not more imperishable and enduring than the love which you have drawn from the deep fountains of our hearts—nor will it be more carefully treasured in time to come, than the grateful recollection of all you have done, and done so well, and of the living exemplification of the tenets and virtues of Masonry, which your daily walk and conversation afford, will be cherished by your Brethren whose privilege it is to know you here, as well as by those who shall follow us.

As a token of the high regard and esteem which your Brethren entertain for you, and as an evidence of their high appreciation and cordial approval of all your labors in the Masonic vineyard, this jewel will possess an inestimable value—to you it will be more precious than fine gold.

In the name and in behalf of the whole Fraternity of Wisconsin represented by their Grand Lodge, I present it to you with the assurance that the simple inscription it bears, is no falsehood, no mean-

ingless form, that it is truth, and in fact "a token of the affection" which the heart of every member of this Grand Lodge acknowledges, but which language is powerless to express."

The following officers were elected for the ensuing year: G. M., Henry S. Baird, of Green Bay; S. G. W., L. M. Tracy, Milwaukee; J. G. W., L. M. Strong, Hiland; G. Sec., Wm. R. Smith; G. Treas., Peter Winter, Honcon.

The following officers were appointed by the Grand Master: D. G. M., R. DeLos Pulford; G. Chap., Rev. M. Hoyt; G. Marshal, C. C. Cheney; G. S. B., J. M. Todd; G. S. D., E. F. Ogden; G. J. D., S. Austin White; G. Stewards, O. B. Tarrington and J. E. Thomas.

The matter of the Independent Grand Lodge of Canada was referred to a Committee to report at the next annual communication.

We have not space to give a more detailed account of the proceedings, but shall in our next number publish a portion of the report of the Committee on Foreign Correspondence, which is from the pen of Bro. Palmer.

LAYING A CORNER STONE AT WINDSOR, CANADA.—On the twenty-fourth day of May last, the birth-day of Queen Victoria, the municipal authorities of Windsor, Canada West, assisted by members of the Masonic Fraternity, laid the corner stone of a town hall to be erected in that place. A delegation of about sixty Masons from Detroit was in attendance. The ceremony of laying the stone was performed by Bro. Horace S. Roberts, who addressed the assembly in some appropriate remarks, a sketch of which we take from the *Windsor Herald*: "He looked upon the present meeting as one for congratulation. A genuine friendship had existed between the people on both sides of the river for many years, and a disposition was shown to meet each others' views in any emergency or celebration. The present was an occasion that marked the progress of the village, and it was as gratifying to them as it was to the Windsorites to contemplate the future of the town or city, as the case may be. Their birth was derived from one common origin,—their language and religion had the same source—their feelings were similar, and it was impossible to forget the common brotherhood which bound them together in in dissolute ties. In thus leaving their occupations to do honor to the occasion, they were not actuated by a vain feeling for display, but

they felt pleasure in assisting at a celebration which was commemorative of the natal day of Her gracious Majesty Queen Victoria. Her reign had been characterized by progress and peace, with the exception of the last war, now happily concluded, and he hoped that uninterrupted tranquility might bless the future."

REASON IN THE MIDST OF FANATICISM.

During the Anti-Masonic excitement in 1828 a meeting of the citizens of Randolph, Vermont, was held, who were "neither Masons nor had pledged themselves to approve Masonry." They adopted an address in which they said:

"We do not appear as the advocates or apologists of that institution. Neither those who invited this meeting, nor, it is believed, a single individual of those who compose it, belong to the Masonic Fraternity, or have ever thought fit to solicit admission into it. We know nothing of its principles, or its object, except what we learn from the character of its individual members, and from the books which they have seen fit to publish to the world. From the latter we learn that it is of very high antiquity, and has been very extensively diffused through most of the civilized world; that its object is to meliorate the condition of the human race, but that it is entirely distinct from religion and politics; and from the character of the many eminent men who have in every age adorned its ranks, we have a satisfactory pledge that these representations are true, and that the principles of the institution cannot be dishonorable, nor of immoral or dangerous tendency. And though we may not have entertained a very high opinion of its utility, and may even have been disposed to ridicule its high-sounding titles and its, to us, unmeaning displays of pomp and pageantry, yet we have ever considered it, to say the least, a harmless institution. * * * * *

"While the efforts of the Anti-Masons were exerted to weaken and overthrow Freemasonry by the legitimate means of persuading Masons to secede, and of dissuading others from joining the institution, we could look on with the most perfect unconcern; we stood on strictly neutral ground. And even when they waxed warmer and grew furious in their attacks, discharging upon their unresisting adversaries whole volleys of those offensive and scurrilous missiles, of which they seem to have the whole magazine at command, we were still unmoved, and could say with the philosopher, while watching the assaults of the spider upon the elephant: "The attack is unprovoked and unjustly and unfairly conducted; but surely I have no call to interfere in behalf of him who neither asks nor needs my assistance." But when we find that under pretence of hostility to Masonry our

political and municipal rights are invaded; when we are told that a great portion of our most eminent and most useful men must be considered as no longer eligible to office; that we must no longer avail ourselves of their wisdom and experience in the management of our public concerns, nor even their integrity as jurors; when we see that Anti-Masonry is evidently intended by its principal abettors, as a political hobby-horse on which to ride into power and office, after having ridden out the present incumbents, it is time to look about us and defend, if not Freemasonry, at least our own rights. And we call on our fellow citizens to examine candidly and see whether these things are so. We ask them first to examine the charges brought against the institution; for if these be true, so far from having cause to complain of the Anti-Masons, we must unite with them in their laudable exertions.

"They accuse Masonry of being incompatible with the liberty for which our fathers fought and bled. Must we not say to them in answer to this, we have our Washington, our Lafayette, our Lee, our Putnam, and many others who fought and bled for our liberties, who were still Masons? We had our Hancock, our Adams,* our Franklin, and a large portion of those who signed our Declaration of Independence, and who framed our Constitution, who, as we are told, were Masons; and we have hundreds of our neighbors and acquaintances, who are Masons, and whom we have ever ranked among our most intelligent and upright citizens. Had none of all these discernment enough to discover, nor honesty enough to disclose, the dangerous tendency of Masonry? And further, gentlemen, you have yourselves for years borne testimony in favor of Masonry and contrary to what you now allege; and can you now expect us in opposition to all this evidence, to give credit to your accusations?

"They charge Masonry with having corrupted the fountain and paralyzed the administration of justice. You, fellow citizens, are not strangers to our courts of justice, and we appeal to you to say, whether you ever knew or even suspected a decision of a court, a verdict of a jury, or the testimony of a witness to be in the least influenced by the consideration whether either of the parties was or was not a Mason? Did you ever know an arbitrator, a referee, or an appraiser to be either proposed by the one party, or objected by the other, because either party was or was not a Mason? If these questions must be answered in the negative, must we not pronounce this charge to be unfounded?

"We would wish to judge candidly and charitably of the conduct of our fellow creatures; but we cannot extend our charity so far as to believe, that the seceders from Masonry in this vicinity do themselves believe the charges they have made against the institution. They have been members of that institution for years, and profess to have governed their conduct by its principles; nor do they pretend to

* Samuel Adams, the associate of Hancock, and pronounced by historians as a patriot equalled in his labors only by the martyred Warren, was a Freemason.

have made any new discovery respecting them: if then those principles were, as they now affirm, "contrary to the laws of God and the civil laws of our country," they must have known it, and might have withdrawn from the Lodge at any moment. Would they have us believe they have been living for so long a time in the deliberate and constant violation of the laws of God and their country? If so, to what credit is their testimony now entitled?

"They profess to believe "that the Fraternity of Freemasonry is highly dangerous to the equal rights of this or any country," that it is a "hydra headed monster, so frightful, that, when compared with it, all political distinctions, which have for many years existed, or which agitate our country at this time, are mere shadows." Can they be sincere in this? Let facts answer. Of the two candidates for the presidency, it is a notorious fact that General Jackson is an eminent Mason, while President Adams was never connected with the institution; yet these same seceding Masons are in favor of General Jackson's election, and opposed to President Adams. It is a fact, that at our last March meeting, when they voted off six respectable gentlemen from the list of jurors, "*because they were Masons,*" they voted for, and continued on the list, five other Masons, *because they belonged to their own political party.*

"From this view of the subject, we must say that the charges made against the institution of Masonry, appear to us to be not only unsupported by evidence, but altogether groundless; and that the conduct of the authors of those charges gives us strong reasons to suspect, to say the least, their sincerity in making them. Therefore,

"*Resolved*, That we have as yet discovered no reason to withdraw our confidence from our fellow citizens who are members of the Masonic Fraternity; but shall still, as heretofore, consider it our duty to elect our best men to offices, without inquiring whether they do or do not belong to that institution.

"*Resolved*, That an excitement of popular passion and prejudice is an evil most fatal to the peace, and even to the existence of a republic; and that it is the duty of every good citizen most vigilantly to guard against it, and to "frown indignantly" on any body of men, whose object shall appear to be, "to alienate the affections of any portion of the people from the rest."

No laborer shall be employed in the proper work of Masonry; nor shall Freemasons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons, as they should teach a Brother or Fellow.

ANCIENT CHARGES.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER X.

Zion Lodge met on the 7th July, 1800.

Present: Bro. JAS. McDONNELL, W. M.

“ DONALDSON, S. W., *pro tem.*

“ RULAND, J. W.

“ HOWARD, P. M. & J. D.

“ GRIFFIN, S. D., *pro tem.*

“ BOND, Treas.

“ MCNIFF, Sec'y., and

BROS. BROWN, SHANE and SABONY.

Bro. Shaw received the degree of Fellow Craft, and Bro. Brown raised to the sublime degree of a Master Mason. A number of petitions were presented, and the Lodge closed until the next regular communication.

On the 1st August, it being the regular communication, the Lodge was opened by the W. M., when the petition of Nicholas Rose was received and balloted for, and found clear, whereupon he was admitted, and received the first degree. At this meeting also, the petition of Joseph Campau* was received, the applicant balloted for, found clear, and he received the first degree. The petitions of Jacob Visger and Gabriel Godfrey were received, but the applicants not being in attendance, the petitions were considered irregular, and the applicants directed to make new applications. It appears that our Brethren of Old Zion Lodge were not restricted as to the time which a petition should be before the Lodge previous to acting upon it. The natural consequence arising from such an injudicious course was manifested in many of their proceedings, when, by hasty action, they admitted members not worthy and well qualified.

On the 1st Sept., Caleb Newton and Archibald Loveless received the first degree, and Nelson Rosengrants and Campau were passed to the degree of Fellow Craft, and Bro. Griffin was admitted a member. At this communication, the Lodge received a communication for Bro. McNiff, stating that he did not wish to be longer considered a member of the Lodge. The Brethren took the matter into consideration and let it lay over until their next regular communication.

On the 6th of October, 1800, Jacob Visger received the first degree, and Bro. Loveless the second. Brothers Rosengrants, Campau

* Bro. Campau is now living at Detroit.

and Lovelass were then raised to the sublime degree of a Master Mason, after which the communication of Bro. McNiff, requesting that he might no longer be considered a "member of their body," was considered, and it "was unanimously agreed that he stands at his own request expelled from this Body for unmasonic conduct, and to be reported to the Grand Lodge."

The application of Bro. John Dodomead for a demit was rejected "for reasons of his very unmasonic late conduct." At this meeting also, Bro. Isaac Mapes was expelled "after high complaint being made and proved of his defrauding the Lodge, and obsequing unbecoming a Mason," and ordered to be reported to the Grand Lodge.

On the 3d November, Bro. Caleb Newton was passed and raised. At this meeting, some private difficulties were adjusted, and the discovery was made "that there was a piece of gold received by Bro. Donaldson, some time ago, from one of the Brethren for 4£14s8d, whose weight is but 3£9s," and the matter was also satisfactorily adjusted. The Lodge closed as usual "in perfect love and harmony."

On the 1st December, 1800, the Brethren again met on their regular communication, and received the petitions of Joshua S. Rogers, J. Wilkinson and Wm. Stears, which were approved "and they are to come forward next regular Lodge night." This being the night for the election of officers for the ensuing six months, it was unanimously agreed that they be as follows :

JAMES McDONNELL, W. M.

SOLOMON SIBLEY, S. W.

JOSEPH GRIFFIN, J. W.

LEWIS BOND, Treas.

JAMES DONALDSON, P. M.

NICHOLAS ROSENGRANTZ, S. D.

JONATHAN NELSON, J. D.

JAMES RICE, Sec'y.

The Lodge then closed "agreeing to meet together on St. John's day, 27th inst., to hear divine service and to dine together at 3 o'clock, according to ancient custom."

On the 15th of December, the Brethren again met as usual at the house of James Donaldson, when Joshua S. Rogers and Joseph Wilkinson were received and initiated into the first degree.

On the 27th December, being St. John's day, the Brethren assembled, when, after the Lodge was opened, they proceeded to divine worship and heard sermon, and afterwards dined sumptuously together, and after dinner, the accounts being regularly settled, a

Master Mason Lodge was opened, "and we passed an agreeable evening." After receiving the petition of Michael Dumas, praying to become a member, the Lodge "closed in perfect love and harmony," and thus closed the labors of old Zion Lodge for the year 1800.

PROGRESS OF IDEAS AND PRINCIPLES.

Under the above head, the Committee on Foreign Correspondence, of the Grand Lodge of Maine, have given expression to some evident truths. "No features of the Grand Lodge Correspondence," say they, "are more delightful than the great moral truths—the weighty and eternal principles of virtue and morality which are more and more fully interwoven in the addresses of Grand Masters and reports of their Deputies, the communications of Grand Secretaries, the reports of foreign correspondence, and the numerous orations on public occasions, which come to us from all parts of the country. Many of these reports display a thoroughness of research into the history of the past, in its dim and shadowy distance, there finding the germs of ideas which gradually come into the light of day. Some seize upon the history of legislation, and elaborate its organic laws—others seize its cherished emblems—the implements of working tools of the craftsmen, and wield them with a master's hand, in fashioning the rough elements of our untutored natures to rules of action and forms of beauty and grace—thus the varied gifts and diverse culture of Masters and teachers blend in the schools of instruction, each borrowing ideas and methods from his Brother, while imparting his own light, and using, as best he may, the full measure of his gifts, the rich treasures of his experience.

"It is delightful to witness the progress of a single year in putting rich thoughts upon the wing. The change in this respect, since your committee first began to trace the movements of the Grand Lodges, is surprisingly great. Then, the reports, with few exceptions, were comparatively lifeless, wanting in method, in aim, and in results; now, they come to us, earnest, vitalized, pregnant with ideas, principles, motives, and manliness. A generous emulation spreads from State to State—each noble endeavor rouses several others to equal or excel—'mind acts on mind,' and subjects rough natures to its sway. A sort of inspiration, a kindling of the fires of genius, is

manifest, which, if wisely fostered, will lead to blessed results in the prosperity of our Order, and the welfare of our race. It were an easy, as well as pleasant task, to fill this report with beautiful gems from scores of eminent masters, whose gifted pens are moved by this magic spell."

EXTRACT FROM THE ADDRESS OF THE G. MASTER OF NEW YORK, RESPECTING THE CANADIAN G. L.

Through the politeness of Bro. Tisdall, we have been favored with the following extract from the address of M. W. Joseph D. Evans, delivered at the annual session of the Grand Lodge of New York, held at the 2d day of June last. That Body sustained the views of its Grand Master and refused to recognize the "Independent Grand Lodge of Canada."

"During the last Fall a number of Lodges in Canada, under the Provincial Grand Lodge, seceded from that Body and formed a Grand Lodge, declaring itself independent of the Grand Lodge of England. Application was made to New York to install their officers, which request was respectfully, but promptly declined; since then, I have understood that several of the Lodges perceiving their position to be unmasonic, have returned to their lawful mother.

It is a source of regret that our esteemed Canadian Brethren, who have hitherto been the immoveable advocates of law, order and union, should now, at this late day, so far forget their wonted love of symmetry, as impetuously to mar the beauty of that system of Masonic government, which has been, and still is, the admiration of every Mason. We cannot, for a moment, countenance schisms and rebellions; they are antagonistic to the spirit of Masonry, and if encouraged, would eventually produce its downfall and utter destruction. There are other means afforded by the Institution whereby a good object may be effected without rashly and harshly doing violence to to our wholesome regulations. Every disease can find its remedy there, and every grievance its redress.

I have no doubt but that our Brethren in Canada are laboring under great inconveniences, of which they ought to be relieved, and we sincerely sympathize with them; but there is a judicious Masonic course which alone should be resorted to for effecting their relief.

Masonry affords a legitimate remedy for the cure of any evil; consequently there can be no justification whatever for a resort to unlawful and unmasonic measures to secure an end, however desirable may be its accomplishment. As the subject will be brought before you more in detail by the Committee on Foreign Correspondence, it is unnecessary for me to dwell longer upon it. I will however remark that I have been startled to learn that one or more of the Grand Lodges have acknowledged this spurious Grand Lodge in Canada as legitimate. This we view as strangely mysterious. We can scarcely open a copy of the published transactions of the Grand Lodges as they come in to the Grand Secretary's office, but we find expressions of sorrow, regret, pity and contempt for the Masons in New York, in consequence of the schisms and rebellions they find there, and which by the by are deprecated by none more than by ourselves; and yet there appears to be no hesitancy on the part of some to view such acts in Canada with leniency and favor. What are we to think of such a course? Are we next to find our Sister Grand Lodges hand in hand with every other spurious or expelled body claiming to be Masonic? They may with the same propriety acknowledge all such as legitimate, whether in this or any other State. I trust our associates will perceive the great inutility of thus violating the principles of Masonic government, of weakening the power and force of their own strength, and of establishing habits, the effects of which will hurl them from the pinnacles of their greatness, to lament vainly in sorrow their departed dignity and influence. But we feel satisfied that this action on the part of the Grand Lodges referred to, is premature, unless they wish to take advantage of the circumstances to give vent to a sentiment they may hold, and wish to promulgate, in regard to Masonic resolutions.

Since writing the foregoing, we have learned that the Grand Lodge of England has at the present time a resolution before for consideration, granting to the Provincial Grand Lodges all they demand, and which, it is more than probable, will be adopted. In the same communication giving the foregoing information, which was received from the Provincial Grand Lodge of Canada West, and which Provincial Grand Lodge is and always has been recognized by this Grand Lodge as the true and lawful Masonic Body in that Province, we are informed that the statements made by the recusants to obtain the favor and sympathy of the Masonic world, are not borne out by facts; that a very great majority of the Canadian Masons remain true to their allegiance; that out of fifty Lodges forty-three adhere to the legiti-

mate Body, and that three additional new ones, recently added, swell their number to forty-six.

Another pleasing and most interesting fact is at the same time communicated, that the Provincial Grand Lodge, and the Lodges and Masses under it, are determined to remain true to their allegiance to their Mother Grand Lodge, at the same time employing every legitimate means for obtaining the privileges and immunities they desire. In the spirit thus manifested we perceive prominently presented the pure, efficacious and glorious principles of our beloved Institution. I have no doubt but that our esteemed Brethren then will obtain all or more even, than they have asked for, and I trust that their estrangement will prove to be of short duration.

But until those in rebellion are received into fellowship again by the Provincial Grand Lodge, it becomes our duty to sustain that Body fully and freely in all its lawful proceedings, and discountenance any and every act of trespass upon, or resistance to, its unrivalled authority, and exclude from Masonic communications all who are in antagonistic position to it"

MASONIC OBSEQUIES OF WASHINGTON.

Bro. A. J. Haswell of Bennington, Vt., has communicated to the *American Freemason* the following particulars relative to the proceedings at the place of his residence, on St. John the Evangelist's Day, 1799, on the occasion of Washington's obsequies.

On Thursday morning, the 26th of December, 1790, the following handbill was printed and handed to the citizens in various quarters of the town :

"THE ILLUSTRIOUS AND BELOVED GENERAL WASHINGTON has departed from scenes of mortal life to enter on 'that undiscovered country from whose bourne no traveller returns.'

"Peace to his shade shall grateful millions say,
Who taught the road to fame—and led the way.

"The citizens of Bennington, and its vicinity, are requested to meet at the Court-house, on Friday, the 27th inst., at 1 o'clock, P. M., to form in procession, and to move from thence to the meeting-house, in order to attend the exercises of the day, designed to pay a public tribute of respect to the memory of General George Washington, whose name will ever be venerated by Americans, while gratitude

warms the heart, and memory retains its power. The farmer, the artisan, the manufacturer, the soldier, the statesman, and the philosopher, must join in bewailing this national calamity; and as they embalm his memory with the tear of grateful recollection, will call to mind his life of usefulness, and his death of serenity; great to the last, his private business was duly closed, his great concerns well-ordered, and his official duty faithfully discharged up to the very hour when the voice of Jehovah suddenly summoned him to quit terrestrial scenes.

"The artillery company, troop of horse of Bennington and Pownal, the light infantry company of Shaftsbury, and militia officers, are requested to attend in uniform; and the assembled citizens, if convenient, are desired to wear a crape or black ribbon round the left arm, as a badge of mourning.

"By request of a respectable number of citizens, assembled at the Court house, Wednesday evening, Dec. 25th, 1799.

"Isaac Tichenor, Christopher Roberts, David Robinson, John H. Buel, Andrew Selden, Abel Spencer, Gideon Olin, Committee of Arrangements.
ANTHONY HASWELL, Clerk."

In consequence of this a very large and respectable procession was formed and marched in solemn order to the meeting house, where a very affecting discourse, suited to the mournful occasion, was delivered by the Rev. Mr. Smith. After the sermon, Mr. Haswell delivered an oration. The following song was sung on the occasion:

Tune—Liberty Tree.

In a chariot of light from the regions of day,
The goddess of Freedom appear'd;
The sun-beams of reason emblazoned her way,
And her seat in America rear'd.

To sustain the vast fabric, her offspring arose,
And she smiled on each patriot's birth,
But shielded her charms and gave death to her foes,
In her chieftain celestial on earth.

This guardian exalted, the trumpet of fame
Resounding from hence to the skies;
The deified heathen re-echos his name
In the rapturous strains of surprise.

Then fir'd at his glory, the fierce power of war,
In his thundering accents exclaimed,
"My hero has mounted in victory's car,
And from me shall his worth be proclaimed."

"Your hero!" the goddess of Wisdom replies,
"Twas I at his birth did preside;
I sent him my instinct direct from the skies,
His goddess, preceptress and guide."

Their accents scarce ended, Apollo arose :

"If intuitive knowledge," he cries,
 "Gain him love from his friends, and respect from his foes,
 He is mine, Gods, as sure as the skies."

Next the fair power of Virtue, severe and serene,

Entreats they'd a moment be mute :

"I rule in his breast and preside o'er his mien"—
 Thus Celestials were all in dispute.

Jove heard it and summon'd the synod supreme,

To convene in the chambers of day:

To conclude the debate, he continued the theme,
 And thus did the thunderer say :

"Minerva, Mars, Phoebus and Virtue attend;


To oblivion this clamor resign,

For in Washington's name all your graces I blend,
 And your laurels forever combine."

'Twas done, and the thunderer guided his hand,

While Columbia grew vain of his love ;

Jove saw it and issued the awful command,
 To remove him to regions above.

 The Master presides not only over the symbolic work of the Lodge, but also over its business deliberations, and, in either case, his decisions are reversible only by the Grand Lodge. There can be no appeal from his decision, on any question, to the Lodge. He is supreme in his Lodge, so far as the Lodge is concerned, being amenable for his conduct in the government of it, not to its members, but to the Grand Lodge alone. If an appeal were proposed, it would be his duty, for the preservation of discipline, to refuse to put the question. If a member is aggrieved by the conduct or decisions of the Master, he has his redress by an appeal to the Grand Lodge, which will, of course, see that the Master does not rule his Lodge "in an unjust or arbitrary manner." But such a thing as an appeal from the Master of a Lodge to its members, is unknown in Masonry.

This may, at first sight, appear to be giving too despotic power to the Master. But a slight reflection will convince any one that there can be but little danger of oppression from one so guarded and controlled as a Master is, by the sacred obligations of his office, and the supervision of the Grand Lodge, while the placing in the hands of the Craft so powerful, and at times, and with bad spirits, so annoying a privilege as that of immediate appeal, would necessarily tend to impair the energies and lessen the dignity of the Master, while it would be subversive of that spirit of discipline which pervades every part of the Institution, and to which it is mainly indebted for its prosperity and perpetuity.

TRIAL OF AN ENTERED APPRENTICE ON FELLOW CRAFT.

BRO. WESTON:—Will you, through the columns of *THE ASHLAR*, give us your opinion, and what you consider authoritative and established usages in Masonry, upon the following proposition:

In case of unmasonic conduct of an Entered Apprentice on Fellow Craft, what is the proper course of proceeding? Can he be tried in an Entered Apprentice or Fellow Craft Lodge, and expelled or suspended as the Lodge may see fit?

Yours Truly,

A.

Any Entered Apprentice or Fellow-craft, who is guilty of unmasonic conduct, is amenable to his Lodge, and, like a Master Mason, he may be accused in due form, tried, and punished by reprimand, suspension or expulsion. If the evidence be taken before the Lodge, as, perhaps, it properly should be, that body should be opened in the highest degree to which the accused has attained. The final decision of the case, however, should be made in the *third* degree. This is "authoritative and established usage," and founded, we think, on sound principles, especially in jurisdictions where all ballots for candidates and degrees are had, and all important business is transacted, in a Master Mason's Lodge. There are those who contend that the rights of Entered Apprentices and Fellow-crafts are too much abridged, and that such Brethren should be allowed to ballot on petitions for degrees which they have taken. We do not consider the ground which such persons take, as valid; and, certainly, the question which they raise is not an open one for the action of subordinates in this jurisdiction. Here, an Entered Apprentice or Fellow Craft can be properly punished only by a vote of the Lodge when opened on the third degree.


REGALIA—A SLIGHT MISTAKE.—The Committee on Foreign Correspondence made a report to the Grand Lodge of Iowa at its recent session, in which they speak in anything but approving terms of the report made by the Committee on Regalia to the Grand Lodge of Michigan, in eighteen hundred and fifty-five. They say:

"Your Committee notice with regret, that this Grand Lodge prescribe a complicated and costly form of Masonic clothing and insignia, to be worn by the Craft in Michigan. We are opposed to this pedantic, tinsel Masonry, but are not prudish upon the subject. If the taste of Brethren impels them to wear such things, let them do it. They may be good and true for all that. Even if a Grand

Lodge should *recommend* a certain style of Regalia, we should not complain; but when it is enacted that 'No Brother, *on any pretence*, shall be admitted into the Grand or Subordinate Lodges" without this kind of clothing, we think it is a violation of propriety, and a repudiation of that peculiar and appropriate ensign of Masonry, which is more ancient and honorable than any thing that can be substituted in its place."

The worthy Committee is slightly mistaken respecting facts. The report of the Committee on Regalia was not acted on in 1855, but was laid over till the session which was held last January. The design of the report was to produce *uniformity* in regalia, *when* ornaments should be used, instead of having the variegated display which is often made. The Grand Lodge of England originated the standard, which the Iowa Committee consider as "pedantic and tinsel." At the late communication of the Grand Lodge, the "clothing and insignia" described in the report, was established as the standard in this jurisdiction, with the *recommendation* that all Lodges hereafter procuring regalia, shall have the same made in conformity thereto. We prefer the simple lamb-skin or white leather apron to any other badge, but we see no cause for condemning the action of our Grand Lodge or its Committee.

MISCELLANEOUS.

 At a recent meeting of the Lodge Frederick, in Hannover (Germany,) the Grand Master, Bro. Viscount von Bentink, said—"His Majesty the King, our most gracious protector, has commanded me to present to the Brethren here assembled his royal greeting. His Majesty has especially mentioned the Brethren of Lodges of Oldenburg and Bremen, and charged me to bid them welcome here, and to join therewith the hope that the Brethren may view this salute as a proof of the sincere interest which his Majesty takes in Masonic principles and proceedings. His Majesty recommends the Brethren and the Order in general to the protection of the Almighty Who will assist us in our works dedicated to the welfare of mankind, and trusts that he will shed His benign influence over us."

OFFICERS OF SAGINAW LODGE No. 77.—J. A. Large, W. M.; W. L. Webber, S. W.; C. W. Grant, J. W.; A. S. Gaylord, Sec.; S. O. Beach, Treas.; C. B. Jones, S. D.; W. Packard, J. D.; D. Hughes, Tiler.

OFFICERS OF THE GRAND LODGE OF CONNECTICUT.—By the kindness of Bro. E. G. Storer, Grand Secretary, we have been favored with a list of the officers of the Grand Lodge of Connecticut, chosen at the last annual communication: G. M., Wm. L. Brewer, of Norwich; D. G. M., Geo. F. Daskam, of Norwalk; S. G. W., John C. Blackman, of Bridgeport; J. G. W., Howard B. Ensign, of New Haven; G. T., Horace Goodwin, of Hartford; G. Sec., Eliphalet G. Storer, of New Haven.

R. W. Finlay M. King has been appointed to represent the Grand Lodge of Arkansas, near the Grand Lodge of New York.

We learn from the *Freemasons' Magazine* that, a few weeks since, "the late Dr. John C. Warren, of Boston, disinterred from the family tomb on St. Paul's Church, in that city, the remains of his uncle, Gen. Joseph Warren, who fell in the fight at Bunker Hill. The remains were placed in a stone urn, upon which an appropriate epitaph had been engraved. The skull was quite perfect, the chin still remaining. Behind one of the ears was seen an aperture which indicates the place where the fatal ball entered, which ended his brief but glorious career. The remains, with those of other members of the family, were placed in Forest Hill Cemetery."

There are in the United States only two Supreme Councils, 33d degree. One has its seat in Boston, and the other in Charleston, S. C. The jurisdiction of the former includes "the northern, north-western and north-eastern" parts of the country; the jurisdiction of the latter embraces the "Southern and South-western States." The Deputy of the Western States (including Michigan) is K. H. Van Rensselaer, of Cambridge, Ohio.

RIGHT TO VISIT.—The Grand Lodge of Maryland has adopted the following resolution:

"Resolved, That to visit a Lodge, except by such officers of the Grand Lodge as have constitutional or prerogative right so to do, is a matter of favor and not of right, and that a presiding officer should not offend a sitting member by admitting a visitor, if a member present shall declare in open Lodge he cannot sit with him."

RAISED.

In Saginaw Lodge No. 77, from Feb. 6th, '56, to May 6th, Norman Merrill, L. B. Curtis, Wm. A. Bryce, G. S. Dorr, John Gibbs, Clark Moukthrop, C. M. Curtis, M. C. Stevens, J. A. Westervelt.

EDITOR'S TABLE.

NOTICE TO SUBSCRIBERS WHO WISH TO DISCONTINUE THE ASHLAR.—As the year is drawing to a close, we are obliged to make arrangements for the issuing of the next volume. A very serious question, and one involving much expense, arises, to wit: *how large an edition shall we print?* This cannot be very well decided until we know how many of our present subscribers will take their names from our books. The importance of this matter will at once suggest itself to our readers. We desire therefore that all who do not intend to renew their subscriptions another year, would give notice by letter or otherwise, immediately. Those patrons who do not make known their intention to that effect, we shall regard as subscribers for our second volume, and shall regulate the number of our edition accordingly.

HAVE YOU PAID FOR THE ASHLAR?—If not, be kind enough to do so at once. We need money, and we rely upon the payment of what you owe us, to meet our expenses. We again, therefore, earnestly request you to forward the amount of your subscription.

Will agents oblige us by collecting and forwarding funds as speedily as possible?

THE SECOND VOLUME OF THE ASHLAR will commence in September. We trust our patrons will bear this in mind, and be ready to renew their subscriptions. We shall have a word to say about the second volume in our next number.

TO CORRESPONDENTS.—We must request all persons who desire us to answer their communications, to send us their names. We are ready at all times to give due attention to letters which we receive from Brethren.


The first number of THE ASHLAR has been sent to subscribers, and we trust has reached them safely.

We are still in want of some copies of Nos. 2, 3 and 6.


Through the kindness of Bro. J. Scott and Bro. T. S. Parvin we have received proof sheets of the reports of the Committees on Foreign Correspondence, made to the Grand Lodge and Grand Chapter of Iowa at their last sessions.


THE MASONIC NEWS.—This is the title of a new weekly periodical issued by Jno. N. Leonard, of New York. It is in form similar to the *Mirror and Keystone*. Judging by the sample number before us, and the reputation of Bro. Leonard, we believe this to be a valuable and useful addition to our Masonic literature, which deserves a liberal patronage from the Fraternity. Bro. L., we wish your enterprise success and prosperity, and have no doubt it will attain them. Terms of the News are *two dollars a year, in advance*.

A NEW MASONIC PAPER.—We have received the first number of the *Canadian Masonic Pioneer*, published at Montreal. We do not see the names of the proprietors on the sheet. It is devoted to the interests of the Independent Grand Lodge, and if approved by them, will undoubtedly obtain a liberal patronage.

 We have received from the author, Bro. John T. Heard, of Boston, Sen. Grand Warden of the Grand Lodge of Massachusetts, a beautifully printed volume containing nearly six hundred pages, entitled "A Historical Account of Columbian Lodge of Free and Accepted Masons of Boston." This work is one of much interest, and necessarily gives much information respecting the progress of Masonry in Massachusetts. The author has done his work thoroughly and must have expended much time in his researches. A Past Master of the Lodge whose history he has written, he has given evidence of an interest in its welfare, which few Masons manifest toward the Subordinate Body to which they belong. The result of his labors will be valuable not only to the members of Columbian Lodge, but to the Craft in general.

BRO. JNO. SCOTT.—During our late visit to Milwaukee we had the pleasure of forming the acquaintance of that intelligent and true-hearted Mason, Jno. Scott, who is well known as a Masonic writer, having for some time past been associated with Bro. Morris of the *American Freemason*. It is seldom our fortune to meet with a new friend under more happy auspices, and we trust that the acquaintance so propitiously begun, may ripen into a lasting friendship. We also hope, that Bro. S. will communicate with our readers through the pages of THE ASHLAR. Bro. S., what say you?

 Returning home from our recent visit to Milwaukee, we spent a day in Chicago and had the pleasure of seeing Grand Master Herrick, M. D., W. M. L. P. Cheney, M. D., W. Bro. Blaney, M. D., and other members of the Fraternity. We also visited a communication of W. B. Warren Lodge, U. D. Wm. T. Raefsnider, W. M. This body is composed of a fine set of men, and if we can judge at all by appearances, will rank with its elder sisters. The Craft were making preparations for the dedication of the Masonic Temple, to take place on the twenty-fourth of last month. The designs were drawn on a magnificent scale. In our next number, we shall give a report of the proceedings which, we have reason to believe, will equal anything of the kind which has taken place for a long time in this country.

 Movements are commenced to obtain a dispensation for a new Lodge at Nankin.

SILENCE.—"The Pythagoreans, the first five years, were not permitted to speak in the school, but were initiated *per quinque annorum silentium*, and not until then suffered to come into the presence or sight of Pythagoras. To this may be referred the Essences' silence at table, straightly observed, *doom simul sedentibus, nemo loquitur invitis novem*. Drusus renders it, that ten of them sitting together, none of them spoke without leave obtained of the nine. When any did speak, it was not their custom to interrupt him with words, but by nods of the head or beckonings, or holding their finger, or shaking their heads, and other such like dumb signs and gestures, to signify their doubtings, disliking, or approving the matter in hand. And to the time of silence among the Pythagoreans—that it must be five years—may be referred to the initiation of the essences; for amongst them none were presently admitted into their society without full trial and four years' probation."

THE SUN, MOON AND THE W. M.—At a dinner of the Foreign Ministers, the British Ambassador gave—

"ENGLAND—The Sun, whose bright beams enlighten and fructify the remotest corners of the earth."

The French Ambassador followed with—

"FRANCE—The Moon, whose mild, steady, and cheering rays are the delight of all nations, controlling them in the darkness, and making their darkness beautiful."

Dr. Franklin then rose, and, with his usual dignity and simplicity, said:

"GEORGE WASHINGTON—The Joshua, who commanded the Sun and Moon to stand still, and they obeyed him."

It was asserted by Aristotle, that he who bears the shocks of fortune valiantly, and damns himself uprightly, is truly good, and of a square posture, without reproach.

ST. JOHN'S DAY.—We have heard of several celebrations projected for St. John's Day. The Craft appears to be alive and enthusiastic in every place, and we doubt not that by the time that this shall reach the eyes of our readers, many of them will look back with pleasure on the enjoyment of the day.

The following resolution was adopted at the last session of the Grand Lodge:

Resolved, That Subordinate Lodges have disciplinary control over non-affiliated Masons residing within their respective accredited jurisdictions, and that they have a right to demand and receive dues from such non-affiliated Masons, and to suspend them for the non-payment of the same.

We are informed that the new Chapter at Flint is in good working order.

Notwithstanding the approaching warm weather, the Lodges are generally doing as much work as usual.

THE ASHLAR.



VOL. 1. DETROIT, AUGUST, 1856. NO. XII.

OUR ENTERPRISE.

This number completes the first volume of *THE ASHLAR*. Presenting it to our readers, we may, even if incurring the charge of egotism, appropriately refer to the labors of the past year, and the condition and prospects of our magazine.

The present age is one of books. With wonderful rapidity, has the press thrown off publications of various kinds during the last ten years, till it has almost become the *fashion* to print one's thoughts. Every day, new works of history, science and fiction are heralded by the daily papers; booksellers' counters groan beneath the fresh issues, and on their shelves, are mingled in admirable confusion, works of all descriptions, from the standard productions of Prescott and Macaulay to the "yellow covered literature" born only to briefly administer to a perverted taste, and then to sink into the sewer of forgotten trash. At the present time, all can be suited; the grave and gay, the lover of history, the man of science, the student of every branch of learning,

—none of these need to search far for intellectual food. Although in recent years, no great poems have been written, equal to those of a remoter date, yet other productions in the departments of history and forensic debate, unsurpassed in excellence, have astonished and delighted the world. Numerous as are publications of disreputable character, which tend to lower the grade of morals, and foster a perverted and depraved taste, there is a high standard of literature which is observed and appreciated by the intelligent everywhere.

The present age is preeminently one of magazines and newspapers. The United States are prolific in this respect. Under our republican government, where freedom of speech is guaranteed to the individual, he expresses his thoughts on all subjects, and advocates his peculiar views, with an earnestness and boldness that would hardly be permitted elsewhere, except perhaps in the mother country. In this fearless interchange of thoughts—restricted only by the most salutary and obviously just rules of law—are found the great means of diffusing intelligence among the people, and in it lies the great safeguard of our institutions. Among the inhabitants of the United States, all questions of interest—political, social and theological—are more freely and thoroughly discussed than anywhere else on the face of the globe. One of the youngest nations recorded in history, our own puts to shame the most enlightened empires of Europe when a comparison is instituted respecting the number of monthly, weekly and daily periodicals issued by the press. In the magnitude, too, of our printing establishments, and our magazine and newspaper issues, we need not fear a comparison. Excepting the London Times and a very few other papers, there is nothing in the old countries which equals the mammoth issues of our large cities.

There is a strong tendency, fostered by the spirit and genius of our institutions, to engage in the publication of periodicals of various kinds. This has in many places flooded the community with reading matter. Too frequently the supply has exceeded the demand, and the failure of those who undertake to establish magazines and newspapers, is so frequent, that warnings against making any such attempt are heard in every direction.

Such is a skeleton of the reflections which a little more than a year ago filled our mind, after the project of starting a Masonic magazine had been seriously suggested by a few intimate friends and Brethren. The enterprise at first appeared to be one of a nature and magnitude, that we were unwilling to enter upon. The arguments which presented themselves in favor of it, were plausible; yet experience taught

too serious a lesson to be disregarded. The field was a good one and unoccupied by any Masonic work published in its limits. There were enough members of the Order within its precincts to support a monthly periodical; and there, too, was the wide spread territory of the Union and the Canadas, containing *at the lowest estimate* one hundred and fifty thousand Brethren. Among this large number circulated not more than a dozen periodicals devoted to the interests of our Institution. The Order was flourishing, and its members were increasing rapidly, and seeking facilities for obtaining information. On the other hand, there were weighty circumstances to counteract these considerations. There were the many ineffectual attempts of others to accomplish what we contemplated, staring us in the face and rising up as harbingers of ill. We were wholly unknown as a Masonic author, having never written a word relative to the Order or its principles. Frequent were the warnings and croakings of the press and those who had trod the proposed path, and truly discouraging were the remarks and suggestions of those whom we consulted, with the exception—never to be forgotten—of two or three discreet and earnest Brethren who sought to dissipate the anticipated obstacles, and encouraged us to proceed. There was no time for delay. Mature reflection led us to believe that the success of the effort would depend mainly upon our own exertions. A resolution was formed to engage in the enterprise and prosecute it with vigor. That moment we began to *act*; all the preparatory arrangements for publishing THE ASHLAR were speedily made, and although delay after delay occurred, yet in a few weeks the first number was printed. *At that time we had not the name of a single subscriber on our books.* A prospectus, recommending the work and signed by the Grand Master, Deputy Grand Master, and Senior and Junior Grand Wardens of the Grand Lodge of Michigan, had previously been sent through the State, but no returns came in as we had anticipated. The prospect was not at this period very flattering, and some Brethren, actuated by the best motives, came privately and advised us to stop where we were, saying that a failure was almost certain. Appreciating the kindness of such persons, we were heavily laden with a realizing sense of the responsibility we had taken; but the resolution had been formed, the battle had begun, and if fall we must, we were determined, like Macbeth, “at least to die with harness on our back.” We commenced canvassing in person, forthwith, and our first efforts were not without promise. It was soon, however, necessary for us to be in the *sanctum*, preparing copy and answering the numerous letters which had ac-

cumulated during a brief absence. In vain, we looked for returns from Brethren in the country, where we had appointed agents. Scarcely any came. The magnitude of the labor which would devolve upon ourself began to be apparent, and for the first time we realized that we must attend personally to every department of the business—that we must act as editor, clerk, canvasser, proof reader, paper buyer, &c., &c. It is hardly necessary to say that, though not discouraged, we were a good deal depressed by the unpleasant appearances of the future. We could attend to every department but canvassing; to rely upon our own efforts to get up a list of subscribers, seemed to be rash in the extreme. There was, however, no alternative, and we proceeded accordingly. Hastily preparing each number, reading the proof sheets, and superintending the printing of each form, and often doing the mailing with our own hands, we would make a rapid tour through the country, soliciting subscribers, and then return to despatch business at home. In this way, we have passed through the greater part of the closing year. During that period, we have, beside editing our work, travelled *over seven thousand miles, written more than one thousand letters, and procured, by our personal solicitation, over eleven hundred* of the names now on our subscription book. The result of such multifarious and severe labor is a sufficient reward. A short time after commencing the publication, the edition of the *first number* was exhausted, and it became necessary to reprint it; and in a little more than six months, the edition of all the numbers previously issued failed to supply the demands of our patrons; and our list is now at least two or three hundred smaller than it would be, could we have furnished back numbers.

The success which has attended our endeavors, has not been achieved without strenuous, unremitted labor, and without encountering many serious obstacles and petty annoyances. While we have no complaints to make, because some of our editorial co-laborers in the Masonic vineyard looked upon our efforts with unfeigned distrust and cold reserve, we cannot refrain from thus publicly expressing heartfelt thanks to Bro. Mellen of the *Acacia*, and Bro. Hyneman of the *Mirror & Keystone* for their cordial welcome into the new field of labor, and their kind words of praise and encouragement.

Success in the past should not make one too sanguine respecting the future; yet, experience is the best teacher and the safest guide. With mingled feelings of pleasure and solicitude, we glide from the

old year to the new—*pleasure* that THE ASHLAR commences the second volume under favorable auspices, and *solicitude* when we contemplate the amount of labor to be performed, in order to advance its interests during the coming twelve months. To the work, we shall give, as we have given, our best and untiring efforts, and trust that, in a few months, its patronage will be such that *our* exertions will be mainly in the editor's sanctum. Calmly and boldly shall we advocate our views and express our opinions. While maintaining a manly independence, we shall endeavor to merit the approbation of our patrons.

THE ASHLAR, in the future, will stand solely on its merits. Its character is established. Expressing thanks to our patrons, we earnestly request them, if they regard our work as worthy, to continue their countenance and support. Upon them, we rely for substantial aid and comfort, and, thus relying with confidence, we look forward to a largely increased patronage.

GRAND LODGE OF ENGLAND.

At the quarterly communication of the Grand Lodge of England, held on the 3d of March, the Earl of Zetland was re-elected Grand Master. No action, we believe, was taken at that time relative to the Independent Lodge of Canada, although individuals brought the matter before the Grand Lodge. At a festival of that body, held on the 30th of March, the Earl of Zetland alluded to the Canadian movement in the following terms:

"The petition in question was of a most sweeping character; it asked that the Canadian Brethren should elect their own Grand Master, appoint District Grand Masters, control and dispose of the Funds of Benevolence, and, in short, he did not see what was to be left to the Supreme Grand Lodge at all. After deliberately weighing the subject, he considered he should not be doing his duty, if he gave a consent to the prayer of the petition; and from information he had received, it appeared that the petition was not a unanimous one of the Brethren of Canada, but resulted from only a portion of the Provincial Grand Lodge of Canada West. He, therefore, not liking to tell the petitioners that their desire was most preposterous, decided to take no notice whatever of it, and he was now satisfied that his judgment was correct, for he had reasons for knowing that a very large proportion of the Canadian Brethren desired to hold fast their allegiance to the United Grand Lodge of England."

The remarks of the Grand Master, as reported above, certainly do him no credit as a man of intelligence and the head of a body like the Grand Lodge of England. This, as far as we know, is the only allusion he has publicly made to one of the most important questions which has arisen for many years in the Masonic world. It cannot be treated with silent contempt or indifference by those high in authority; it must be met, grappled with and solved. The Grand Lodge of England and its officers must act, and their action should be sustained by sound reasoning. If they believe the movement in Canada to be wrong, they should say so frankly and give their views at length, enforced by valid arguments and Masonic authorities. Never did a Grand Lodge have a better opportunity to display its intelligence, and never was a proposition presented, better culminated to arouse men of "elegant ease," and call into action the intellects of the intelligent, wise and talented Brethren who love our Institution. A question of vital importance, as it appears to us, has arisen, and its decision may effect the interests of the Fraternity through all time to come. It cannot, if the Grand Lodge of England refuses to acknowledge the new body, be hastily and wisely decided by the Fraternity in the United States. It involves a great *principle* upon which *no light* has been thrown, and no elaborate arguments have been made, by those who have expressed their approval of the action of our disaffected Brethren in Canada. Some Grand Lodges in this country have extended the right hand of fellowship to the "youngest sister;" Masonic periodicals have sounded the note of approbation; some learned Brethren have not hesitated publicly to throw the weight of their influence in favor of the movement; and yet none of these have seen fit to discuss the subject with any considerable degree of care and attention. They have not given their reasons for the faith which is in them. Even the learned and distinguished Mackey, whose ability to grasp the subject and analyze it with legal acumen, no one doubts, and whose studies and research have fitted him to discuss it without dely, is content to merely express his opinion.

We think the Grand Lodge of England will at an early day take further notice of the Canadian movement, and it is to be hoped it will treat the matter by the light of reason and good sense. A large portion of the Fraternity in the United States is looking forward with much interest to its action.

ES "A Mason should know how to obey those who are set over him, however inferior they may be in worldly rank and condition."

TUBAL CAIN.

The following beautiful poem by Bro. Chas. Mackay has been often published before, but its many excellencies make it worthy a place in our columns:

Old Tubal Cain was a man of might
 In the days when Earth was young;
 By the fierce red light of his furnace bright,
 The strokes of his hammer rung.
 And he lifted high his brawny hand
 On the iron glowing clear,
 'Till the sparks rushed out in scarlet rout,
 As he fashioned the sword and spear.
 And he sang: "Hurrah for my handi-work!
 Hurrah for the spear and sword!
 Hurrah for the hand that shall wield them well,
 For he shall be King and Lord."

To Tubal Cain came many a one,
 As he wrought by his roaring fire—
 And each one prayed for a strong steel blade,
 As the crown of his own desire.
 And he made them weapons sharp and strong,
 'Till they shouted loud for glee,
 And gave him gifts of pearls and gold,
 And spoils of the forest free.
 And they sang: "Hurrah for Tubal Cain,
 Who hath given us strength anew!
 Hurrah for the smith! hurrah for the fire!
 And hurrah for the metal true!"

But a sudden change came o'er his head
 Ere the setting of the sun,
 And Tubal Cain was filled with pain
 For the evil he had done.
 He saw that men with rage and hate
 Made war upon their kind,
 And the land was red with the blood they shed
 In their lust for carnage blind;
 And he said: "Alas! that ever I made,
 Or that skill of mine should plan,
 The spear and the sword for men whose joy
 Is to slay their fellow-man."

And for many a day old Tubal Cain
 Sat brooding o'er his woe,
 And his hand forebore to smite the ore,
 And his furnace smouldered low;
 And he rose at last with a cheerful face,
 And a bright, courageous eye,
 And bared his strong right arm for work,
 While the quick flames mounted high—
 And he sang: "Hurrah for my handi-work,"
 And the red sparks lit the air;
 "Not alone for the blade was the bright steel made!"
 And he fashioned the first plow-share.

And men, taught wisdom from the past,
 In friendship joined their hands,
 Hung the sword in the hall, th' spear on the wall,
 And plowed the willing lands.

And they sang: "Hurrah for Tubal Cain!
 Our staunch good friend is he;
 And for the plow-share and the plow
 To him our praise shall be.
 But while oppression lifts its head,
 Or a tyrant would be Lord—
 Though we may thank him for the plow,
 We'll not forget the sword."

GRAND LODGE IN KANSAS.—In November last, a convention was held at Leavenworth for the purpose of organizing a Grand Lodge for Kansas Territory; respecting which, the following particulars, we find in the *American Freemason*:

"The following Lodges were represented: Smithton Lodge, No 140, (Missouri Register,) at Smithton, K. T.; Leavenworth Lodge, No. 150, (Missouri Register,) at Leavenworth, K. T.

This convention, not possessing all the constitutional elements deemed necessary for the organization of a Grand Lodge, merely elected officers *pro tem.*, viz: W. P. Richardson, Chairman, and R. R. Reese, Secretary, and adjourned to Dec. 27, following, to meet at the same place.

At that time, the same Lodges were represented, and a further adjournment was had to March 17, following, to meet at the same place.

At that time, the same Lodges were represented, with the addition of Kansas Lodge, No. 153, (M. R.,) at Wyandotte, K. T.

The convention proceeded to organize the *Grand Lodge of Kansas*, adopted a constitution and code of by-laws, and elected the following officers, to wit:

M. W. R. R. Reese, of Leavenworth, G. M.

R. W. J. W. Smith, of Smithton, D. G. M.

" M. R. Walker, of Wyandotte, S. G. W.

" Danl. Vanderslice, of Donathan, J. G. W.

" Beverly Beck, of Leavenworth, G. T.

" Chas. T. Harrison, of Leavenworth, G. S.

The Grand Lodge was called off until the second Monday of July. The time and place of the G. A. Communications will be the third Monday in October, at Leavenworth.

R. W. Bro. Reese attended in person the sessions of the G. Lodge of Missouri, and secured an unanimous recognition of his G. Lodge from that enlightened body, an endorsement of which, we feel safe to say, will be promptly followed by every Grand Lodge in America."

FREEMASONRY IN GREAT BRITAIN.*

Owing to the laborious researches of enlightened men, much of the obscurity which for many years veiled the commencement of Masonic institutions, has been cleared away. But the accounts given by the old chroniclers are so deformed by absurd fables, that little reliance can be placed on them, and sufficient mystery therefore remains, relative to their first founders, to render an inquiry into their rise and progress an interesting study. Many writers affirm that there were Masonic Lodges before the building of Solomon's Temple, while others trace back the Craft to the Creation. But it is certain that the extension of Freemasonry in Britain, as elsewhere, is to be attributed to the difficulty, in the early ages of Christianity, of finding workmen sufficient to build the numerous churches, and other religious edifices required by the superstition of the times. Italians, Germans and Flemings joined the ranks of the ancient association, which alone patronised art and morals as a system, under the appellation of the Freemasons. Under the influence of various causes, those nocturnal assemblies were often held in the deep recesses of the gloomy forests, in grottos, caverns, on the borders of solitary lakes, or in the old castles of Scotland and Sweden, often surrounded with physical wants, which required great courage and enthusiasm to overcome, and possessed a great charm for these zealous men.

Subsequently the papal power, perceiving their value, protected and encouraged them, and granted them many indulgences. They were thus enabled to act more independently, and dividing themselves into parties, travelled into different countries, where they thought their services might be required. When they arrived at a spot where a church was wanted, they formed themselves into a regular government, chose a surveyor, and placed a warder over every nine men. In summer, the laborers lived in tents, formed of the branches and bark of trees, but in winter a camp was constructed of rude huts. The nobles residing in the neighborhood found materials for the edifices, wagons to convey them, and money to pay the workmen for buildings, which the rich nobles often erected as a commutation of penance. The word Freemason had been adopted by these men, because they were at liberty to work in any part of the kingdom they chose.

For a long period, these associations were obstructed by frequent wars, and they did not revive until the time of Carausius, by

* From the London Freemason's Magazine.

whom they were patronized. He encouraged learned men, and collected clever artificers, particularly Masons, from various countries. He appointed the celebrated St. Alban, his steward, to superintend the Lodges—who was also the first martyr for the Christian faith in England. The chroniclers relate that to encourage them, he paid the workmen three shillings a week besides three pence a day for their board, while previously they had only one penny a day and their food.

In 557, the monks, sent over by Pope Gregory I. to convert the Anglo-Saxons, landed in the Isle of Thanet, and having sent some French interpreters to King Ethelbert, with an account of their mission, he gave them liberty to do their Master's bidding on as many of his subjects as they found willing to accept the Christian faith. He assigned to them, for their place of residence, Dorovernum, near Canterbury. They remained until the conversion of the King. They dispatched an envoy to the Pope, with an account of their success, and he sent back books, dresses, and ornaments to adorn their churches; at the same time, advising them not to pull down the heathen temples, but after sprinkling them with holy water, to convert them into Christian places of worship; he wisely calculated that the prejudices of the natives might be less shocked at the new faith, if its rites were performed in the buildings they had been accustomed to use.

They chose for their leader Austin, afterwards a celebrated architect, who, finding the people open to instruction, took great trouble to gain a lasting influence over them. To insure this result, he formed associations, placed monks at their head, while, at the same time, the lay Brothers enlisted themselves among the members. This union of Freemasonry with monastic institutions had such results that the Lodges were held exclusively in the convents; and those foreign architects who built for the nobles their magnificent castles, and for the clergy their churches, were treated with great distinction.

The monks made frequent voyages to Rome, partly to bring back pictures and statues, and partly to induce other Masons to assist those in England, so that those Masonic institutions were not only formed of architects, but influential men began to co-operate. The Lodges became the more important, since none but free persons could become members, and it was necessary, before arriving at the dignity of Master, that the candidate should have made three voyages to foreign countries, and, on his return, submit to an examination of his capabilities as an expert architect.

While the heads of the assemblies occupied themselves with home affairs, they sent sections of the Brethren in search of architectural models in Scotland. A party travelling in the valley of Glenberg, situated on the northeast side of Scotland, opposite the Isle of Skye, came in sight of two old castles, built with large stones, without lime or mortar. They appeared to have been places of refuge during troubled times. Being pleased with the wild and romantic aspect of the place, the Freemasons took possession and formed an association, under the title of Master of the Valley. It was in the halls of such dreary and desolate buildings, that some of those persevering men studied the Scotch models, while others roamed the country, in search of different styles.

The Reformation gave a fatal blow to those institutions, and put a stop for a time to the erection of the vast religious piles; but the great fire in London, which destroyed 40,000 houses and eighty-six churches, gave a fresh impulse to Freemasonry. The workmen in England not being found sufficient, foreign aid was called in, and the whole of the Brethren placed themselves under the authority of a central Lodge, directed by Sir Christopher Wren. After his death, the Lodge of St. Paul's took a new and important step. Hitherto none but architects and Masons were admitted to the Order; but in a grand assembly of the Brethren, it was decided unanimously that persons of all professions should be admitted, provided they were found eligible. This decision changed entirely the aspect of Freemasonry, and contributed chiefly to bring it to its present flourishing condition.

But the Masons found much difficulty in this plan, partly by disunion among themselves, and partly by political troubles. When James II. came to the throne, 1685, his leaning towards Catholicism throwing the whole country into disorder, the Freemasons divided themselves into two parties; the Scotch having at their head the Chevalier de St. Andre, on the side of the hypocritical king, and the English Lodges, on the contrary, being decidedly for his dethronement. The last carried the day, and when James took to flight he was accompanied by many of the nobles and Jesuits.

From that time to the present, Freemasonry has gradually increased in importance. It has spread its humanizing influence over most parts of the globe. The principles of civilization which it has advanced, and the doctrine of universal Brotherhood which it inculcates, have sometimes so alarmed crowned heads and their satellites, that they have done all in their power to stop its progress. In the

middle of the eighteenth century, edicts were published in Russia, Sardinia, Austria, Rome, Florence, and many other countries, forbidding the holding of Lodges, on pain of the terrors of the Inquisition, the galleys, death, imprisonment for life, or excommunication, according to the habit of the several governments; and these prohibitions still remain in some places, but ineffectually as ever.

The number of Lodges in the four quarters of the globe may, at a moderate computation, be reckoned at 5,000, of which 3,000 flourish in Europe, 1,400* in America, and the remainder spread over less important places. Although, perhaps, there may be some modifications in its forms and ceremonies, its benefit to the human race is undoubted, and a Brother is recognized and aided in any part of the world, whether the government be a republic, a monarchy, or an oriental despotism.

THE DIFFICULTIES IN NEW YORK.

Our readers will remember that the Grand Lodge of Pennsylvania at its recent session offered to arbitrate upon the difficulties in the State of New York. The proposition was referred by the Grand Lodge of New York to the Committee on Foreign Correspondence. We are indebted to the *Mirror and Keystone* for a portion of their report. After speaking of the informal manner in which the proposition for arbitrament had been communicated, and alluding to the previous refusal of the Grand Lodge of New York, to entertain the proposition of W. M. Bro. Foster, of Missouri, in 1853, to refer the same matters to the judgment and determination of Massachusetts and Virginia, as also its refusal to accept the mediation of Ohio, the Committee add—"and why is it that Pennsylvania should esteem herself, or any committee she might appoint, better qualified to arbitrate the differences formerly existing here, is difficult for this Committee to conceive. True it is, that neither Ohio, Massachusetts nor Virginia will veil their action, from want of Masonic knowledge, integrity, sound legislation, intelligence or fidelity to the landmarks and usages of our Institution before any Grand Lodge whatever. * * *

"But aside from these circumstances, with an entire deference to the age, experience and wisdom of the Grand Lodge of Pennsylvania, this Committee believe that the Grand Lodge of New York, or any

* This is too small. See same subject page 522.

other Grand Lodge in this country, would feel much safer in trusting the arbitrament of any question involving its existence, as does the present, to either of the above mentioned bodies, than to that of Pennsylvania, and for reasons by no means derogating in the slightest particular from the integrity, but for others we will state. The Grand Lodge of Pennsylvania is, and has been, since her organization in 1786, nearly a *sealed book* to the other Grand Lodges of the world. Her current history has only been known through the medium of personal intercourse with her members, and the occasional report of the Grand Master and her Financial Committees, or the dedication of some hall. In the latter case, her courtesies have been measured rather by *caprice* of individuals than the *generous politeness* which is the natural product of the Brotherhood. * * *

"The Committee can hardly believe that the Grand Lodge of Pennsylvania are cognizant of the facts which are involved in one of the subjects which they propose to determine, which are afforded in the rebellion that took place in the jurisdiction in 1849. For the information of that body we will briefly present them."

Here follows, in the report, a detailed statement of the schism which occurred in 1849, the action of the Grand Lodge of New York, in relation to the schismatic and rebellious, (since sustained by every Grand Lodge in the United States, &c., except *Pennsylvania*), as also the fact that the several communications of the Grand Secretary of New York, to the Grand Lodge of Pennsylvania, had remained unanswered, though several of said letters were intended to guard them against the reception of schismatic, irregular or clandestine Masons into their Lodges, many of whom boasted they had been there (that is, in Pennsylvania,) received as regular Masons, and concludes as follows :

"As to any refractory conduct on the part of any of the members of this Grand Lodge, or its subordinates, we have far greater confidence in the remedial measures, that are within the power of the Grand Lodge to adopt, if these measures be not neutralized by *encouragement to dissatisfaction from abroad*, than in any mediation that can be offered. If the lawful edicts and solemn acts of the Grand Lodge of New York may be set at naught; if its members may rebel against its authority and set up organizations for themselves, claiming, and being encouraged by propositions of compromise, and by being given the same privileges abroad as dutiful Masons, to exercise the prerogatives of Masonic government; if, indeed, foreign invaders may plant their colonies within our territory, not

only without reproof, but without notice on the part of *Pennsylvania*, these things may not only be done in *that* jurisdiction as well as *here*, but the Grand Lodge that will stand by and regard them with indifference and tacit encouragement, is not to our mind either the safest and best qualified in the world to determine the questions involved in the premises. Your Committee, therefore, submit to the Grand Lodge the subjoined resolutions, and recommend them to its favorable consideration.

"Respectfully and fraternally submitted,

[Signed]

"FINLAY M. KING,

"JOHN L. LEWIS, Jr.,

"SALEM TOWN,

} Committee.

"New York, June 5th, 1856.

By the adoption of a resolution, the proffered mediation was fraternally and respectfully declined.

EXTRACTS FROM THE REPORT OF THE COMMITTEE ON FOREIGN CORRESPONDENCE OF THE GRAND LODGE OF WISCONSIN.

To the M. W. Grand Lodge of Wisconsin:

The undersigned, the Committee on Foreign Correspondence, have received through the R. W. Grand Secretary, and examined, the Journals of the proceedings of the following Grand Lodges:

Maine, Massachusetts, Connecticut, New Jersey, Maryland, New York, Georgia, Louisiana, Missouri, Florida, California, Minnesota.

A perusal of these pamphlets alone, although embracing the proceedings of scarcely one third of the Grand Lodges on this continent, and yielding but a partial view of the condition and operations of the Fraternity in the United States, is yet quite sufficient to afford ample evidence of the prosperous condition of Masonry throughout the Western Hemisphere.

From these proceedings, we gather gratifying proofs of the onward progress of our ancient Institution in its great and benevolent mission. And while here and there a small cloud is hovering over it in some unfortunate jurisdiction, resulting from the indiscretion of worthy, or the wilfulness of unworthy, members, yet generally throughout our own country, the condition and progress of the Fraternity have been most satisfactory. From every part of the Masonic vineyard

comes the welcome tidings, "all is well." In every locality, the faithful craftsman is at his post, and armed with the symbolic implements of his profession, is diligently spreading the cement of brotherly love and affection, dispensing with unsparing hand true charity towards all mankind, and inculcating that truth and morality which have ever been characteristics of the Masonic Brotherhood.

The proceedings which we have examined give evidence also that Masonry is not only rapidly progressing in the sphere of its legitimate objects, but that she is building up for herself a literature marked with an ability which would do no discredit to any country or society.

Indeed, we find enrolled among her active members many of the brightest intellects of the land. The soundest jurists, the ablest statesmen and the most learned divines—all occupy a prominent position within the sacred circle, and have been willing workers in the mystic temple; and we may point with pride and selfgratulation to the enduring monuments of Masonic intelligence, wisdom and truth which are thus yearly erected. * * * * *

MASSACHUSETTS.

* * * An address, admirable both in manner and matter, was made by the G. M. Geo. M. Randall, in which he takes occasion to admonish the Craft of the dangers with which our Institution is threatened through its prosperity and the furor of the present day for secret societies for almost all purposes, and warns them not only to look for, but prepare to meet, a reaction which may be both sudden and violent. "Let there be no indifference (says he) in respect to the importance of this crisis, and no delay in taking measures to protect ourselves against the disastrous mischiefs which may attend it." The remarks of the Grand Master of Massachusetts on this subject are timely and worthy of, the serious consideration of all good Masons. The Order is now prosperous and more popular than at any other period of its history in this country, and in that popularity lies the danger; let the members of every Lodge, however, be true to themselves and the principles and teachings of Masonry, and see well to it that none are admitted to a participation in the mysteries and privileges of the Order, except those who are in truth worthy and well qualified, and who possess the mental and moral requisites prescribed by our regulations, and all will be well. The storm may, indeed, come, but it will be rolled back from the impregnable foundation on which the superstructure of Masonry is erected, as the waves of the sea by the rockbound shore.

CONNECTICUT.

* * * Appended to the proceedings of this Grand Lodge is a table embracing the statistics of all the Grand Lodges in the United States and the Territories, except Georgia, Minnesota, Oregon, Pennsylvania, Rhode Island, South Carolina and Tennessee, showing the number of Lodges, initiations, rejections, deaths, expulsions, aggregate number of members and amount of Grand Lodge dues, as far as shown by the returns; much labor was evidently expended in the preparation of the table, and it appears to be as complete as it could have been made from the returns, but is yet quite incomplete.

The whole number of Subordinate Lodges is stated to be 2,581, and the whole number of members 79,306. From the most careful estimate we can make, we think the aggregate number of affiliated members in the Union is now nearer 120,000.

NEW JERSEY.

* * * In his address, the Grand Master remarks most truly: "We want Masonry *as it is*, (moral Freeasonry,) taught as a science to the initiated as they advance in the degrees, or in other words, we desire that the initiated should understand fully and be well instructed in one degree first, before they take another; and so onward in the second, and to the end of the third. It is my belief that, if Freemasonry is not taught and explained amply in each degree as candidates proceed, that it would be rare indeed, if the initiated ever arrived at a thorough knowledge of the principles of the Order. Therefore I feel bound to recommend that hereafter all our Subordinate Lodges observe fully that the candidates whom they admit, are well instructed in all the ancient usages, laws, rules, practises and customs of the Fraternity, and the laws of the ceremonies of initiation, and the prerequisites of candidates which are termed the body of Masonry." * * *

GEORGIA.

* * * Deputy Grand Master William S. Rockwell, in a report submitted by him to the Grand Lodge, takes strong ground against the practice of conferring what are called *side degrees*, in Lodge rooms. This practice was long since prohibited in this State by a provision in our constitution, and ought to be as emphatically discountenanced in every jurisdiction.

In the same report this officer discusses the law in relation to the right of a Brother to demit. He had decided "that any member in good standing, who has paid his dues, is entitled to a *demit*," and in

his report to the Grand Lodge sustains his decision by sound argument and a reference to high authority. In this he is clearly right and in accordance with the view taken of this question by this Grand Lodge. * * * * *

MINNESOTA.

The Grand Lodge of Minnesota convened on the 1st January, 1855, at St. Pauls. R. W. D. F. Brawley, D. G. M., presiding.

The communication was a brief and harmonious one, and the proceedings indicate that the Fraternity in that jurisdiction are making gratifying progress in the great mission of the Order.

Minnesota has five Subordinate Lodges. M. Shulnon was elected Grand Master, and Henry Reynolds Grand Secretary.

Your Committee have hastily gone through with the proceedings of such Grand Lodges as they have received, and present in this imperfect manner such matters as they have found therein of especial interest to the Fraternity in this State; and in submitting this report your Committee cannot but regret that only the proceedings of so few of our Grand Lodges have reached them, and they also regret that circumstances and imperative engagements have rendered it impossible for them to give that careful consideration and examination of those they have received, which is so desirable.

No new or important questions are discussed or presented in the documents we have had before us, upon which any action of this Grand Lodge is solicited.

Taking these proceedings as a whole, they exhibit one feature which stands out prominently in every jurisdiction, and that is that the Order is becoming more and more popular, and is rapidly increasing in numbers. It may well be doubted whether the greatest evil to our Institution does not lie in its popularity and rapid increase. Already the more prudent and watchful have seemed to see in the future dangers and discords resulting from these causes, and the warning voice comes up to us from the sages of the Institution in the East, the South and the West to prepare for a reaction, the consequences of which may be terrible. The remedy is however in the hands of the Fraternity, and we have faith that it will be promptly and efficiently used. Let none but good men and true be admitted; use no material but that which is known to be good. Let every Mason keep himself within what he knows to be the boundary line of his duty, and the Institution will pass through the future, even as it has withstood all the fierce assaults of the past.

GRAND LODGE OF ARKANSAS—The annual communication of this body was held at Little Rock on Monday, the fifth day of November last. The report of its proceedings gives evidence of activity and prosperity among the Craft in Arkansas. It contains no report on foreign correspondence.

The Grand Master, Nat. G. Smith, in his address, says:

"In retrospecting the condition of Masonry a few years since in our jurisdiction, and contrasting that condition with its present progress, we are pleasantly struck with its rapid advancement and elevated position.

"The great body of the Fraternity act from the noblest impulses and command that respect which is justly due to our principles.

"We may truly say the star of Masonry is in the ascendant. Our beautiful Temple, grand and stately in its magnificent proportions, is dispensing 'light' to the blind; while to its sons it is 'a cloud by day and a pillar of fire by night.' Its beauty, to be admired and loved, has only to be displayed to the astonished vision of the beholder.

"All over the length and breadth of our State, the Order is flourishing, and amongst our red Brethren, in the Indian Territory, it is taking deep hold, and now embraces a goodly number of Lodges and Brethren. The members of those Lodges compare very favorably with their pale-face neighbors. In fact, it is reported of them that they exemplify *practically* the Masonic teachings and ritual, by living in the constant discharge of those charities and moral virtues so forcibly inculcated in our lectures, thereby demonstrating to all that Masonry is not only *speculative*, but that it is a living, *practical* reality; of great utility to the human race, and of eminent service to a social community."

During the year, the Grand Master has granted *fourteen* dispensations. Bro. Luke E. Barber presented his credentials as the representative of the Grand Lodge of Louisiana, and made an appropriate speech to which Grand Master Smith replied.

The following are the officers for the ensuing year: M. W. Nat. G. Smith, G. M.; L. E. Barber, W. D. Lee, J. H. Egner, J. M. Tibbetts, and N. B. Burrow, D. G. Masters; E. H. English, G. L.; G. A. Gallagher, G. O.; D. F. Armstrong, S. G. D.; J. A. Dewoody, J. G. D.; R. L. Dodge, G. T.; T. D. Merriek, G. S.; J. S. Tillman, S. G. D.; J. S. Smith, J. G. D.; W. M. Lee, G. C.; H. K. Brown, G. M.; G. W. Daugherty, G. S. B.; A. J. Hutt, C. Peyton, G. S'a.; G. McCowan, G. P.; J. P. Karns, G. T.

There are in Arkansas nearly one hundred Lodges with about twenty-three hundred members.

ST. JOHN'S DAY AT MOUNT CLEMENS.

The late anniversary of St. John, the Baptist, was celebrated at Mt Clemens, in this State, in a manner highly creditable to the Fraternity. Representatives of Lodges were present from several of the neighboring towns, and the day was highly auspicious, though, at one period, the heat was quite oppressive. The members of Lebanon Lodge and their guests assembled in the Lodge room at twelve o'clock, and, after opening on the third degree, formed a procession under the direction of Bro. O. W. Delano, Marshal, and Wm. Brownell, Assistant Marshal, and marched, with a band of music and appropriate regalia, to the Presbyterian church where ladies and citizens had already assembled and were in waiting. After singing by the choir and praying by Rev. Bro. Davis, Bro. Allyn Weston, editor of THE ASHLAR, delivered an address on the principles and utility of Masonry. The exercises closed with singing and prayer, when the procession was again formed and marched to the Empire House, where a sumptuous entertainment had been prepared for the entire company which included many who were not members of the Fraternity. "The dinner," says Bro. Lewis of the *Peninsular Advocate*, "is deserving of a 'first rate notice' for more reasons than one; in the first place, the tables were arranged and adorned in the very best of taste; in the second place, they were supplied with the choicest meats, fowl, fish, vegetables of the season, and pastry; in the third place, all were served in less time than it takes us to make a note of the fact, and fourthly, there was no such thing as making any considerable inroad upon the abundant supplies mine host, SANFORD, had prepared for the occasion, though the guests labored most industriously for full an hour before the cloth was removed."

The following account of the festivities at the table is taken from the *Advocate* :

After dinner, the President of the day, Dr. H. Taylor, having called the assembly to order, the following regular toasts were read :

1. *The Day we commemorate*—Sacred to the memory of one of the most eminent patrons of the art, may its proper observance be continued until time shall be no more !

2. *The President of the United States.*

3. *The Governor of the State of Michigan.*

4. *The Grand Lodge of Michigan*—A bright star among the galaxy of Masonic organizations; by the wisdom, prudence and moderation of its enactments, it has firmly established itself in the hearts of the local Lodges.

5. *Masonry throughout the World*—The living exponent of the true principles of charity.

6. *Our Speaker*—The editor of THE ASHLAR—western in the freshness of his imagination, western in the noble impulses of his heart, may his western friends liberally sustain him in his enterprise !

7. *The Ladies*—Bound to them as we are stronger than by ties of hoops and cords, duty and inclination impel us on this occasion to toast them. God bless the ladies!

The Union—While Masons lodge within its boundaries, the efforts of fanatics or traitors cannot prevail to sever its holy bonds.

Several volunteer toasts were also read, but the extremely hot weather since that time has melted all from our recollection.

Dr. Brownell responded briefly but feelingly to a toast to the name of George Washington; W. A. Lewis responded to a "Woman's Rights" sentiment; Dr. Hewett answered for the choir; G. F. Lewis for the Band; Dr. Hall responded for the baby toast; and Mr. Weston, not having the fear of the "gentler sex" before his eyes, responded somewhat rashly, we must confess, to the sentiment—Woman—in a manner which the ladies say evinced far less gallantry than did his conduct at a *later hour*.

On the whole, the exercises at the table were the most genial, pleasant and interesting of any of the like character we have witnessed for years, and we have heard many a wish expressed that reunions of a like character might be more frequent among us.

After the dinner, the members of the Order again met at the Lodge room, when a resolution was unanimously adopted thanking Bro. Weston for his address and requesting him to publish it in *THE ASHLAR*; also recommending the members of the various Lodges represented to subscribe for his magazine.

The festivities closed with a pic nic at a "*later hour*." In the evening, a large and brilliant company of ladies and gentlemen assembled at the new steam mill of Messrs. J. R. and H. Garlick, the second and third stories of which were clear from machinery. Here mirth and good humor prevailed. All seemed happy—from the "stately matron" to the young and joyous maiden. Music and dancing enlivened the scene, and an abundance of delicious strawberries and cream and other delicacies of the season furnished welcome entertainment when the hour of refreshment arrived.

Nothing occurred to interrupt the festivities, and every one retired from the joyous scene highly pleased with the occasion. So pleasant was the party to us, that we would like to meet our M't Clemens friends often under like auspicious circumstances.

E "The Lodge held in that division of the American army, under the immediate command of Washington, was governed by a common soldier! It must have appeared an illustrative instance of the levelling power of our Institution, to see the Commander-in-Chief thus sitting, as a private member, under the gavel of one of his subordinates."

MASONRY AND THE BIBLE.

The Grand Lodge of Ohio have adopted a resolution affirming that Masonry teaches the divine authenticity of the scriptures, and that the views of candidates should be ascertained on that subject before their initiation. At a communication of the Grand Lodge of Alabama in December last, Bro. Sayre, Chairman of the Committee on Foreign Correspondence, combats the Ohio resolution in a very forcible manner. Although we should like some modifications in his language, we present his views as those of one of the most distinguished Masons in the country. He says:

"Your Committee copy this report and note the action of the Grand Lodge upon it, because they believe it all wrong. The Committee that reported it may have been a very able and intelligent one, and yet we believe they have not sufficiently discriminated in the premises. At the opening of the Communication of the Grand Lodge, at which this report was adopted, the Grand Master congratulated the Brethren that Masonry was spreading in Turkey and reviving in China. Now, neither the Chinese nor the Turks believe in the New Testament. The Jews are everywhere admitted into our Lodges, but they do not believe in the New Testament any more than the others. In fact, we are constantly told that pure and unadulterated Masonry, or traces of it, may be found all over the world. Among civilized and savage; among those who never even heard that there was such a thing as the Bible. Now, either these reports must be merest fables or, as the Committee express it, their truth is not necessary in the Mason. The Jews, the followers of Confucius, the Mahomedans, each reject either the New Testament or the Old, or both; and yet, we see no reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else. It might be a sort of religion. Masonry is a mere, charitable institution. Nothing else. And it is founded upon tradition. Solomon, to whom it is traced, and who is said to have been the first Most Excellent Grand Master, never heard of the New Testament. He was not a Christian. We must, therefore, either blot out the memory of Solomon, and also that of the other Grand Masters, or we must not insist upon a belief in the authenticity of either the new or the Old Testament.

"The Committee say that the whole genius of Masonry, its ritual, its moral teachings and the position it assigns to the Bible, as well as the deference it pays to it, all unite to justify the Committee in declaring that the Bible is true. Now, there is a great misunderstanding about this. As Christian Masons, we believe, of course, in the truth of the Bible; but as we have already said, the origin and history of Masonry has nothing to do with the Bible. That holy book has been connected with it at a much later period, and the lessons which

Masons draw from it is a superstructure raised by modern hands, for the purpose of illustrating and enforcing its precepts. The position which Christian Masons assign to the Bible, is a very natural, but not a necessary one. It is their great light, their moral trestle-board, and the rule and guide of their faith and conduct; but it is thus to them as Christians and not as Masons.

"The Committee say that if the Bible be not true, then Masonry itself is a cheat. Well, we are not so sure about that. It may depend, somewhat, upon what portion of the Bible the Committee allude to. King Solomon undoubtedly existed, whether the Bible be true or not. The Temple was actually built, whether the Bible be true or not. These are facts independent of the Bible, and we are, therefore, disposed to think that the conclusion at which the Committee arrive, is a *non sequitur*.

"The Committee say of the Bible: 'Its presence is regarded as vital to the existence of the Lodge, inasmuch as no Lodge can be organised or opened without.' All that does not prove that the Bible is true. It only proves that Masons *believe* it to be true, and that its moral teachings are better than those of any other book. Masons might make a volume of *Æsop's Fables*, or a copy of David Crockett's Almanac, occupy the same conspicuous place, or make either a *sine qua non* to every Lodge, but that would not prove them to be other than fables or the creation of a human imagination.

"So far as the Ohio Committee attempt to prove the authenticity of the Bible, or to show what has been the faith of the Ohio Masons upon the subject, we have nothing to say. We think, with them, that it is a work of supererogation. They refer to the star which shines from the centre of one of the three ornaments of the Lodge, and to the two Saints John, to which Christian Masons dedicate their Lodges, but Masonry existed before either of them, and would probably continue to exist, if both were blotted from the memory of man.

"We will not, however, argue this matter further. But, with the views we entertain, we think the Grand Lodge of Ohio erred in adopting the resolution reported by the Committee. That some *Masons* may teach the divine authenticity of the Holy Scriptures is true, because some Masons are Christians; but Masonry does nothing of the sort, but leaves every man to his own opinion upon that subject, as it does upon his politics, his religion, his profession. Masonry only enquires if the candidate for initiation possess the proper physical qualities, if he be free born, of lawful age; under the tongue of good report and properly vouched for; then, if he believe in the existence of a God, he is a proper subject for the sublime mysteries.

"But the old constitutions upon this subject are explicit. They read as follows:

"CONCERNING GOD AND RELIGION.—A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times, Masons were charged in every country to be

of the religion of that country or nation, whether it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance.'

"Now, there is but one thing in which all men agree, and that is, in the existence of a God. Upon the subject of religion—to call it by the name—Masonry never goes behind that."

As a Christian Mason, we yield to none in reverence for the Bible, but, after a fair review of the whole subject, we are compelled to admit that Masonry does not require of all who seek admission to her mysteries, a belief in its divine authenticity.

DEDICATION OF THE MASONIC HALL AT CHICAGO.

In accordance with the extensive arrangements noticed in our last number, the new Masonic Hall at Chicago was dedicated on St. John's Day, the 24th of June last, with appropriate ceremonies. The occasion was one of more than usual interest, and the proceedings were conducted on a magnificent scale. The celebration marked an era in the history of the Fraternity of the Garden City. Several thousand Brethren were present and participated in the ceremonies and festivities. The weather was during the early part of the day excessively warm, but otherwise auspicious.

The procession presented a very imposing appearance, being headed by Knights Templars in full regalia, after whom came Masons displaying the insignia of the various degrees. The route of the procession was through Washington Street to Market; north through Market to Randolph; east through Randolph till the left rested on Metropolitan Hall where the Grand Lodge, escorted by the Knights Templars, was received; thence east through Randolph to State; south through State to Washington; east through Washington to Wabash Avenue; north to Monroe, and thence to North's Amphitheatre.

An appropriate address was delivered by the Rev. Bro. McMasters, of Alton, Ill., which will probably be published in a pamphlet form. We are informed by those who heard it, that it was a well written and eloquent discourse worthy the occasion and the orator.

After the close of the exercises at the amphitheatre, the procession re-formed and marched to the new Masonic Temple which was dedicated by Grand Master Herrick, assisted by distinguished Brethren, with appropriate ceremonies. The new building thus consecrated to the institution of Masonry, is one of the finest and most elegant in the Western States, and is an honor to the city which it adorns, and the Brethren who have erected it. Space will not permit us to give a particular description of it at this time, but we intend to lay one before our readers at an early day.

The following particulars we gather from the daily papers of Chicago: Between four and five o'clock P. M. the Fraternity marched out of the Temple, and again forming in procession, in the same order as before, moved thence to Dearborn Park, to partake of a *dejeuner* prepared for the occasion by the Messrs. Gages and Drake, of the Tremont House. An immense canvass tent had been erected in the park, within which fourteen tables, each perhaps fifty rods in length, were spread with eatables. The tables were laid with 1512 plates, the greatest number ever set at once in Chicago. The drinkables consisted of pure Michigan water, seasoned with huge boulders of Crystal Lake ice, several barrels of most excellent lemonade, and divers baskets of champagne. The arrangements throughout in this department were of the best character; the most perfect order prevailed in the placing of the guests, and the best feeling was manifested by all.

After the eatables had been disposed of, Bro. J. V. Z. Blaney, M. D., addressed the Brethren in the following beautiful and appropriate terms:

M. W. Grand Master of the Grand Lodge of Illinois—Permit me, on behalf of the several Lodges of the city of Chicago, to tender their sincere thanks for the honor conferred upon them by your personal presence and performance of ceremonies of dedication of their Temple "to Masonry, Virtue and Universal Benevolence."

Permit me to add that it will be their constant endeavor to evince their appreciation of your official kindness to them on this occasion, by a strict adherence to the landmarks of the Order, and by renewed efforts to secure the perpetuity and diffusion of those sublime virtues to which their hall has this day been dedicated.

R. W. Brethren of the Grand Lodge of Illinois—To you also I would desire, on behalf of the Brethren whom I have the honor to represent, to tender you their cordial thanks for your assistance so cheerfully rendered to the M. W. Grand Master in the performance of the ceremonies of this day.

M. E. Grand High Priest and Excellent Companions of the Grand Chapter of Illinois—On behalf of the Masonic Fraternity of the city of Chicago, I bid you welcome to our festivities; and you will permit

me to say that it has been one of the most agreeable features of the day that you have honored the occasion with your presence as a grand body.

The intimate union existing between the sublime degrees and Ancient Craft Masonry, is such as to make the interests and objects of the two orders one and indivisible. To the Ancient Craftsman was assigned the honorable task of erecting the first Temple on earth, which served as a dwelling place for the Lord of Hosts, while those of your Order had the sublime privilege of erecting the second Temple—even more beautiful than the first. Since the periods which originated the two Orders, they have as speculative Orders continued to work together for the common good of the Craft. To the Ancient Craftsman is assigned the labor of laying the solid foundation, and to your Order the work of erecting thereon the superstructure.

We greet you then as co-laborers in the same glorious cause, and cordially bid you welcome.

M. E. G. C. and Sir Knights of the Christian Orders—We bid you welcome, and thank you for the knightly service you have rendered, as the only military service with which we fraternize, in acting as military escort to the Most Worshipful Grand Lodge. We hope that on the present occasion you will relax somewhat from the coarse diet and severe discipline which your rules ordinarily enjoin, and partake with us of the cheer provided for all sojourners and pilgrims who approach our board.

To those of our Order who have come long distances to take part in the ceremonies of the day, we wish to bid a cordial welcome. But a few short years have elapsed since the spot on which we now stand, surrounded by dwellings in which are to be found all the comforts and luxuries of civilized life, was a dismal waste, where the wild deer roamed in peaceful security, except from the shafts of his fellow denizens of the forest—the red men. In a period of time so short, as to have been impossible elsewhere than in our young Republic, a great city has arisen Phoenix-like from the ashes of the Indian wigwam. *Pari-passu* with this rapid growth, has been the progress of our venerable Institution. A few years since, and a single small room furnished all the accommodation required by the Order, and you have been called upon to-day to assist in the dedication of a Temple to Masonry, which, I am warranted in saying, is surpassed in convenience and accommodation by few within the vast expanse of our common country. In the freedom of the great West our noble Institution finds full scope for action. No tyrant's sway impedes its progress, no ecclesiastical illiberability checks its diffusion; never interfering with religious or political differences, it affords a broad platform on which all may stand, and hail every man his brother—to that platform expressed in the simple words: "*Faith in God, hope in immortality, and charity to all mankind.*" Who dare demur, or where the ruthless hand that would take thence one plank? On this we stand, one universal brotherhood, and on this we will stand in full

security when the scroll of time has been rolled up and been merged in the great ocean of eternity. Brethren all, it is useless to bid you welcome; here, if nowhere else in the world, you are at home.

Permit me in conclusion to offer you the first regular toast:

1. **THE DAY WE CELEBRATE.**—The honor of that patron of our Craft whose voice from the wilderness proclaimed the coming of Him who taught faith in God, hope in immortality, and charity to all mankind.

"The faith and hope the world will disagree,
But all mankind's concern is charity."

The regular toasts were read by Bro. J. A. Thompson. They were in unison with the spirit of the occasion and were responded to by M. W. Grand Master Herrick, Bro. Blaney, Andrew Harvie, Levi Lusk, Thomas Shirley, Chas. Willard, P. Ballingall, and other distinguished members of the Order. Letters from the following eminent Masons who could not be present, were read: Horace Chase, G. Sec. of N. H.; R. H. Walworth, P. G. M. of N. Y.; J. D. Evans, P. G. M. of N. Y.; J. L. Lewis, G. M. of Penn.; B. B. French, of Washington City; his Excellency, J. A. Matteson, of Ill.; Reverdy Johnson, of Baltimore; J. A. Quitman; John Prince, of Sandwich, C. W.; W. C. Mead, of Conn.; J. B. Huston, of Winchester; S. Towo, of Aurora; J. B. Baxter, of Lexington; H. Wingate, of Ky.; Stephen Lovell, of Boston; W. P. Coleman, of New Orleans; Finley M. King, of N. Y.; and J. L. Barber, of Buffalo.

The subjoined letter was received from Bro. Lewis Cass:

Washington, May 26, 1856.

Messrs. BALLINGALL, ANDREW HARVIE, and others.

Dear Brethren:—Be good enough to tender to the Brethren of your Order who have invited me to attend the dedication of the Masonic Temple at Chicago, on the anniversary of St. John the Baptist, my acknowledgment for this mark of their kindness, and the excuse of public duties for my inability to accept it.

I am glad to find that the old time-honored Institution, on whose rolls are inscribed the names of hosts of eminent and virtuous men, and among them the first of names, Washington, is yet sustained and nourished among you. Venerable for its integrity, entitled to universal respect for the purity of its doctrines and striving to guard the human heart from temptations and error, it is a monument of past wisdom and virtue, which has survived the stock of time, and I trust, will long survive it, to go on in its noble work of making Brethren of the family of man, teaching them in the language of the Psalmist of Israel, which has come down to us as part of our service, to dwell together in unity.

I am, dear Sir, truly yours,

LEWIS CASS.

At a late hour in the afternoon the ceremonies at the tables were closed by the President who said: "The banquet is broken. Sir Knights and Master Masons, we again thank you for your attendance here, and the parts you have performed in the duties of this day. While you depart for your several homes, we invoke for you the blessings of the great Master Mason of the Universe!"

The festivities of the occasion closed with a dance at Metropolitan Hall in the evening. The company was large, and is said to have been one of the most brilliant assemblages of beauty, fashion and intellect which has ever met together in Chicago.

We intended to have been a participant in the celebration, agreeable to an invitation received from the Committee of Arrangements; but at a late day, we learned that our services would be required at the Mt. Clemens celebration, to meet a conditional engagement. Had it not been for this, we should have been with our Brethren in Chicago.

MASONRY IN MICHIGAN—EXTRACTS FROM OLD RECORDS.

NUMBER XI.

Zion Lodge commenced its labors for 1801 with a meeting held on the 5th of January. Bros. John Shaw and Jonathan Nelson were raised. Bros. J. S. Rogers and Jos. Wilkinson were passed to the degree of Fellow-craft; and John Harvey, David Miller and Wm. Stears "received the first degree." "Bro. Pastor became a member of this Body: paid one dollar, the donation which as usual is remitted to the Grand Lodge."

On the 16th of January, Geo. Wallace and Frederick Bates were initiated; and on the 2d of February, David Miller, Wm. Stears, John Harvey, Geo. Wallace and Frederick Bates were made Fellow-crafts, and Michael Dumas was initiated. "Certificates from the Body" were granted to Bros. Ruland, Levi P. Cole and Thos. Millan.

March 2d. Jacob Visger was passed. "Certificate from the Body" was granted to Bro. Solomon. On the 13th of March, Bros. Joshua S. Rogers, Joseph Wilkinson, Geo. Wallace and Fred. Bates received the third degree.

April 6th. David Miller was raised to the sublime degree of a Master Mason. "Received," says the record, "a memorial from the Brethren at Malden, the purport of which is that they request we would assist them in obtaining a warrant; also to bestow our benevolence out of our Fund; unanimously agreed to recommend them as worthy and deserving Brothers, but could not think of parting with money. Sent the Brethren at Malden a copy of our resolve."

May 4th. Bro. Jacob Visger was raised, and Robert Abbott was initiated. At the next meeting on the 1st of June, John Harvey received the third degree; Rob. Abbott was "passed," and Christian Tuttle was initiated.

"Unanimously agreed," says the record, "to meet on St. John's Day the 24th inst., at 10 o'clock in the forenoon, to walk in procession from our Lodge room to the Council House and hear divine service, and after to dine together at 3 o'clock. Likewise to invite such Brethren as we know, to visit us on that day. The W. M. and Bro. Bates and Bro. Wallace will write cards to the strangers." The following "Brethren were unanimously chosen" officers for the ensuing six months: Bro. Jas. McDonnell, W. M.; Jas. Griffen, S. W.; Geo. Wallace, J. W.; Lewis Bond, Treasurer; [the Secretary's name is not given] Nicholas Rosengrant, S. D.; Joshua Rogers, J. D.; [the Tiler's name is not given.] At this meeting, Bro. Scott "became a member."

June 16th. Robert Abbott was raised. A vote was taken to summon Bro. Palmer before the Lodge. "Ordered that Bro. Griffen be requested to provide a set of columns for the procession on the 24th inst., and give the W. M. a bill of the expense of the same."

June 24th. "At this meeting *twenty-two* Brethren were present. Agreeable to the order of the day, formed in the Lodge room and went in procession to the Council House, where Bro. Wm. Scott delivered an oration for which the Lodge returned him thanks. We dined together sumptuously at three o'clock. After dinner the accounts being regularly settled, we proceeded to the installation, and paid the homages to the new elected officers, agreeable to ancient custom, prior to which the Apprentice's Lodge was closed, and a Master Mason's opened. Ordered on motion of Bro. Scott, seconded by Bro. Griffen, that cocked hat be purchased by the box for the use of the Lodge to be worn by the W. M."

July 6th. By the record of the meeting, we judge that Fred. Bates had been chosen or appointed Secretary. Gabriel Godfrey and Thos. McCrea were initiated, and Bro. Dumas was passed. A committee was chosen to revise the by-laws. Bro. Steers received the third degree. "The Lodge having taken into consideration that paragraph of the by-laws which respects the application and admission of candidates, are of the opinion that in some instances it operates an unnecessary delay. Resolved, therefore, that until the Committee appointed to revise our present volume, shall have made their report, it shall be lawful for a regular Lodge, immediately on application, to

ballot for candidates whose characters are generally known." At this meeting Bro. Palmer appeared and satisfied the Lodge that the charges against him were groundless. A demit was granted to Bro. Griffen, in consequence of which the office of S. W. was considered vacant. Bro. Wallace was appointed to officiate *pro tem.*, and Bro. Scott was appointed J. W. *pro tem.* A vote was taken on some petitions presented at this meeting.

August 3d. John Askin and Jonathan Schieffelin were initiated. The by-laws, as revised by the Committee, were adopted. "The Entered Apprentice Lodge was closed, and a Master Mason's Lodge opened, when some expressions of Bro. Bond, in the Entered Apprentice Lodge, of which the Body took notice, were amicably adjusted." Bro. Tuttle and Bro. Godfrey were passed. A demit was granted to Bro. David Miller.

August 24th. Bro. Thos. McCrea, John Askin and Jonathan Schieffelin were passed. "Ordered that our W. Brother McDonnell and Bro. Scott be a Committee to make enquiry for and rent a suitable room for holding our Lodges in future, and they are hereby empowered to enter into any necessary engagements for that purpose, on behalf of the body, and to supply said room with such furniture as they may esteem necessary. It having appeared on the representation of Bro. James Donaldson, late a member of this Lodge, that the bible, sword and Deacons' rods used by us, are his private property, the said Committee are requested to provide by purchase new ones," &c. Bro. Tuttle received the third degree.

September 7th. "The Tiler," says the record of this meeting, "alarms for the admission of Bro. Scott, who enters, receives the jewel of Junior Warden from Bro. Tuttle, gives satisfactory reasons for his absence, and takes his seat." Jas. McGregor and R. D. Barde were initiated. The Committee appointed at the last meeting reported that they had procured a room in the house of the W. M. Jas. McDonnell. At this time the revised code of by-laws which appear to have been but temporarily adopted before, were discussed and approved.

ES When the calamities of our Brother call for our aid, we should not withdraw the hand that might sustain him from sinking; but that we should render him those services, which, not encumbering or injuring our families or fortunes, charity or religion may dictate for the saving of our fellow-creature.

OLD LECTUREA.

PROCEEDINGS OF MISSISSIPPI GRAND LODGE.

The last communication of the Grand Lodge of Mississippi was held at Vicksburg in January last. Grand Master Giles M. Hillyer delivered an interesting and eloquent address. We have space now for only the following extract:

"I had the gratification last February of attending the Annual Communication of the Grand Lodge of the State of Louisiana, and of exchanging with Grand Master Perkins, who so ably presides over that body, and with the Brethren there assembled, salutations of respect and brotherly regard. While in New Orleans, I had the further pleasure of attending that meeting from which were announced to the Masonic world the glad tidings that rival jurisdictions no longer existed in Louisiana, and that the Temple of Janus was at length closed; forever, we trust. A Supreme Council of the 33d, for the valley of New Orleans, had previously existed, disputing jurisdiction with the Supreme Council at Charleston, which also had established its regular Consistory, Council and other Subordinate bodies. The former, too, had claimed to exercise jurisdiction over the symbolic degrees. The arrival of the day of Masonic peace was a joyous one; the scene was solemn and impressive. In the East sat the tall and manly form of Brother Mackey, the representative of the 33d, at Charleston. By his side sat Bro. Pike, a Deputy Inspector General under the same allegiance. Around stood Brethren of every rank in Masonry, and clothed with the rich regalia of both rites. And when Bro. Charles Clairborne, of New Orleans, addressing the authorities from Charleston, announced in feeling language that the Supreme Council of the 33d, for the valley of New Orleans, was no longer in existence, and that its members had taken the oath of allegiance to the Council whose Grand East was in Charleston, it was difficult for any Brother present to restrain the utterance of the deep and heartfelt satisfaction that every true Mason experienced in the conviction that harmony once more reigned; that conflicts of jurisdiction had ceased, and that the peace of the Fraternity was secured. The scene afforded the highest satisfaction to your Grand Master; conscious as he was that the efforts made by the Grand Lodge of the State of Mississippi years ago, had finally been consummated."

The report on Foreign Correspondence is from the pen of Brother Mellen of the *Acacia*, and as might be expected, displays much intelligence and research. He discusses without reserve many questions of Masonic law, and his conclusions are generally sustained by authorities and reasoning which it is difficult to overthrow.

VOUCHING FOR BRETHREN.

Referring to Alabama the report says:

"The following resolution was also adopted:

The W. Masters of Subordinate Lodges under this jurisdiction shall not permit the members of Lodges to vouch for visiting Brethren, unless they have sat in a Lodge with them; otherwise, they shall require such visiting Brethren to undergo a strict and rigid examination by a competent committee.

Your Committee think that this is a traditional law, which does not require legislation to give it force; but they are aware that it has been forgotten by some, and is unknown to other Lodges. Your Committee consequently report a resolution affirming this to be the law in the opinion of this Grand Lodge."

The above resolution appears to us to be correct. Even if it be not sustained by "traditional law," it is a rule necessary to prevent indiscretion on the part of members, and imposition on the part of pretenders.

POWER OF THE W. M.

The Arkansas Committee say that they do not know where the Grand Lodge of Mississippi gets the authority from for W. Masters to grant new trials. On this the report comments as follows:

"It is derived, originally, we presume, for the same law which requires the W. Master to prevent any other irregularity in the proceedings. As a Master and governor of his Lodge, he must see the law duly executed, justice properly administered, and that none but approved work enter into the building. But in this jurisdiction it has been made a special regulation, and we presume, no one can doubt the power of the Grand Lodge to make such a regulation."

We believe the power of the Master is not at all over-rated by the Committee, and that where it is not preserved, the Institution will seriously suffer.

NON-AFFILIATED MASONS.

On the subject of the rights and disabilities of non-affiliated Masons the Committee quote Bro. Mackey whose views they fully endorse. He says:

"It is, then, undoubted that every Mason should belong to a Lodge, and when he permanently withdraws his membership, he at once, and while he continues unaffiliated, dissevers all connection between himself and the *Lodge organization* of the Order. He, by this act, divests himself of all the rights and privileges which belong to him as a member of that organization. Among these rights are those of visitation, of pecuniary aid, and of Masonic burial. Whenever he approaches the door of a Lodge, asking to enter, or seeking for assistance, he is to be met in the light of a profane. He may knock, but the door must not be opened—he may ask, but he is not to receive. The work of the Lodge is not to be shared by those who have thrown aside their aprons and their implements, and abandoned the labors of the Temple—the funds of the Lodges are to be distributed only among those who are aiding, by their individual contributions, to the formation of similar funds in other Lodges.

"But from the well known and universally admitted maxim of "once a Mason, and always a Mason," it follows that a demitted Brother cannot, by such demission, divest himself of all his Masonic responsibilities to his Brethren, nor be deprived of their co-relative responsibility to him. An unaffiliated Mason is still bound by certain obligations, of which he cannot, under any circumstances, divest himself, and by similar obligations are the Fraternity bound to him. It is not permitted here to mention all those obligations in detail, but I may allude to some of them, such as secrecy, aid in the hour of pressing danger, and reverence and respect for a Brother's family. In relation to these points, no unaffiliated member can claim exemption, and he has, therefore, on the principle of equity, a right to demand their observance towards himself by others. In conclusion, I may add that the more bitter denouncer of the practice of demitting cannot and shall not go further than myself, in condemning the whole tribe of unaffiliated Masons, as men regardless of their duties and unworthy of any other Masonic considerations than that which is extorted by the force of irresistible vows."

There are other reports of interest which our limited space will not permit us to notice at this time. We may refer to them at another period.

We are pleased to see that the subjoined resolution was adopted. It is a well merited compliment.

Resolved, That the M. W. Grand Master be authorized to procure a suitable Jewel and present it, in the name of this Grand Lodge, to the R. W. Brother William P. Mellen, in token of our esteem for him as a Mason, and his services as Grand Secretary, which office he has filled for many years with credit to himself and honor to the Fraternity.

The officers elected for the ensuing year, are: M. W. G. Master, Giles M. Hillyer, of Natchez; R. W. S. G. Warden, David Mitchell, of Richland; R. W. J. G. Warden, R. P. Bowen, of Chulahoma; R. W. G. Chaplain, G. T. Stainback, of Oxford; R. W. G. Treas. Benj. S. Tappan, of Vicksburg; R. W. G. Sec., R. W. T. Daniel, of Vicksburg; R. W. S. G. Deacon, Drury J. Brown, of Raymond; R. W. J. G. Deacon, W. D. Bunn, of Salem; R. W. G. S. & Tyler, Alex. Brown, of Vicksburg.

JOURNEY.—Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipices if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead and warn others when travelling the same road.—*Gadiera*


CANADIAN QUESTION—VIEWS ACROSS THE OCEAN.

The following extract from an article in the *London Freemason's Magazine* will interest our readers—if not for other reasons—on account of the source whence it comes:

"We find, then, that as to Canada forty-one Lodges, more than double the number ever associated to erect a new Grand Lodge, have united in the establishment of a Grand Lodge of Canada; and whilst we admit both the reasonableness of their act, and the decorum which characterizes its declaration, we think all must acknowledge, notwithstanding the potent argument of distance operating to produce a necessary severance, that the latter would not have occurred, had common courtesy been exhibited towards the primary representations of their condition by their English parent. It is astonishing how much inconvenience men will readily submit to, if they are only treated with civility, and their requirements candidly and promptly considered; and how soon, on the other hand, evils, hitherto quietly endured, grow intolerable when inattention to their existence is manifested by those who have the means of cure. Granted, therefore, the inconvenience of distance; the diversity of interests resulting from Lodges hailing from no centre of union; the injustice of distant provinces being mulcted to support a parent Lodge, from which they are substantially alienated; the unreasonableness of nomination of officers being vested in those who are ignorant of peculiar local requirements, which are the grievances set forth in the Canadian manifesto; yet it is evident, the head and front of the offence—that which broke down the last remnant of affinity to England—was the discourteous apathy, or unbusiness-like disregard, with which repeated communications from Canada were treated by the Grand Lodge, its Secretary and Registrar. A short method of judging conduct in communities is simply to place them as man and man. Should we wonder at all loss of respect towards that person who, though respectfully addressed and repeatedly invited, could not even recollect the common rules of politeness so far as to answer a letter? And if grievances were the subject to which sympathy was in the mildest terms solicited, who allowed them to exist, whilst he persevered in stolid indifference or lofty inattention? If the offices of Grand Master and other members of Grand Lodge are to become a mere sinecure, and to be perpetually maintained as vehicles of patronage, for a few, we may rely upon it that not Canada only, but the West Indies and every other foreign Lodge hailing from us, will soon mark their proper contempt of our inefficiency and neglect by getting rid of allegiance to what must in that case prove an incubus, not a benefit. It is impossible to read the Canadian address without a feeling of indignation that those who exemplify in every line of their manifesto the most true Masonic forbearance, should have been so treated; of indignation also at ourselves, whose apathy is the secret cause of the callous impotency of Grand Lodge. Are we so stultified in our toadyism that nothing but rank in our Grand Masters will serve our

turn? Do we love the head of gold so much that we ignore altogether the tottering incapacity of the feet of clay? Were the Grand Masters and their officers chosen in the purer days of Masonry for rank, above merit? What position did Desaguliers hold in the peerage? Or if personal influence in society is needed for the benefit of the Craft, is it now so scant of noblemen, that we are obliged, for the say-so of the thing, to put up year after year with the present Grand Master, who, these very evils greatly prove, as it is notorious also, never exerts himself for the Craft all?

Yes, had an energetic, talented Mason held the reins of office, we should have heard nothing of the severance of Canada. The evils our Brethren complain of justly would have been anticipated, and remedied without solicitation, not, as now, wrested from us; but if the heart be inert, it is useless to look for life in the extremities. We have deservedly lost Canada, and under circumstances affixing a lasting stigma on our Masonic discourtesy and non-observance of the first principles of propriety. It is all very well to trumpet forth the virtues of past servants, but a powerful organization like our own cannot sacrifice its wide-world interests to the namby-pampy maudlin of compliment. If the most important officer grow incompetent for business, we are rich enough to pension him: but Masonry cannot afford to lose its self-respect and imperil its dignity by keeping in office the inert and exhausted agent of its operation. Now that the evil is done, active determination is generally announced to us, by influential Masons, to recall the Craft to a sense of its duty in restoring the law of triennial re-elections of the Grand Master, and sure we are no healthy tone can be recovered by the Order until this most necessary amelioration of the present state of things occurs.

 The New Orleans *Picayune* gives a brief account of the last sad rites which were performed over the body of Mr. Joseph Waterman who died on board the steamer *Empire City*. It says:

The sun was about sinking beneath the wave, when the body was placed in charge of such of the Fraternity as were on board, to be buried by them with the last sad rites peculiar to the institution.

"The remains, which had been covered by the United States flag, were laid upon a plank at the stern of the steamer, as the ship's bell began to toll the intervals, the Brethren formed a circle around the corpse, when the Masonic burial service was beautifully delivered by Past Master J. E. Elliott, of New York, who presided as Master upon this occasion. The ceremony, beautifully impressive at all times, was remarkably so upon this occasion, and when Worshipful Brother pronounced the words, 'We, therefore, commit the body of our departed Brother to the great deep; his memory shall remain engraven upon the tablets of our hearts, while his spirit shall return unto God who gave it,' a single plunge was heard, and the deceased had gone to his last long home, accompanied by the prayers of those of the Fraternity who formed the broken chain upon the quarter deck of the steamer.

DIGEST OF EDICTS AND OPINIONS.

OF HON. WM. B. HUBBARD, M. E. G. MASTER OF THE G. G. ENCAMPMENT OF THE U. S.

Installation and Selection of Officers, &c.

It is not in accordance with the usages of our Order to install the officers of an Encampment while acting under a dispensation.

The officers named in the charter, or elected under it, must be installed before entering upon their official duties.

The resignation of the Grand Commander acting U. D., or under a Charter, if installed, and the election of a successor by the members, is irregular and a void act.

In the absence of the Grand Commander, it is the right and duty of the Generalissimo to preside; in the absence of both of the Captain General. In case of the absence or inability of these, then a past superior officer may officiate for the time being, at a stated meeting and on request of the officers and members present.

Visiting Knights.

When a *member* of an Encampment, who is not under suspension, applies for admission, the Grand Commander ought not to refuse to receive him, because another and sitting member objects.

But no *visiting* Knight should be admitted, if one only of the regular members present objects.

If one *member* cannot sit with another member, their differences should be reconciled, if possible. If irreconcilable, then charges should be preferred by the objecting member, and a trial be had.

The Commander of an Encampment is bound by knightly courtesy and usage to show the warrant under which his Encampment is holden, when requested by a Sir Knight in good standing, acknowledged and recognized by him to be such.

Of summonses.

The powers and duties of the Grand Commander are very extensive, and among which he has the right to *summon* the members of his Encampment in his discretion. When summoned, it is the duty of each to obey that summons. The memory of Sir Knights will supply them with their knightly obligations to their Grand Commander, and to one another, and I hope and trust that no worthy Sir Knight will forget or forfeit his true relations to the Order.

The excuses, or rather causes, for not complying with a summons, I will not say of disobeying it, are few indeed, and are those that have a direct or near connection with the word *impossibility*.

1. A verbal summons from the Grand Commander is as obligatory upon the party summoned, as it would be, were it in writing. 2. The seal of the Encampment is not necessary to a written summons. 3. Every Knight should promptly and strictly obey the summons of his superior, or render a satisfactory excuse.

Powers of the Grand Commander to Decide.

When a difference of opinion exists among the officers or members of an Encampment, subordinate to the G. G. Encampment, the M.

E. Grand Commander has the right and prerogative of deciding; and his decision is final, unless on appeal to the Superior such decision is reversed. It is his province and prerogative, therefore, to decide all questions touching the administration of all the affairs of his Encampment. No appeal to the Encampment over which he presides is allowable. Therefore, when my opinion or decision (as chief officer) is desired by any of the members of such an Encampment, it is desirable, as most correct and knightly, to have the facts and questions arising thereon, made out and submitted to me by the M. E. Grand Commander, or by the authority of the Encampment through its Recorder.

No appeal, to his Encampment, lies from the decision of the Grand Commander; nor should he by consent allow it. If he has doubts, or wishes advice, he may call for such advice of the officers and members of his Encampment, at his own discretion.

By-Laws, Balloting, &c.

The By-Laws of a Chartered Encampment *may* provide specifically that, on the application of R. A. Mason to receive the orders of Knight of the Red Cross, K. T. and K. of Malta, a ballot shall be had in the Encampment of Knights Templar, and that he may be elected to receive the Orders on a single and unanimous ballot. If only elected to receive the Order of the Red Cross, that does not entitle him to receive the K. T. Order. An unanimous ballot must first be had.

After a ballot unanimously in favor of an applicant, it is competent for the Grand Commander to arrest the conferring of the Orders, if he becomes satisfied that the applicant is not worthy; and it is his duty to decline conferring either Order, (and though after a clear ballot,) if it be well ascertained that one or more members object, and could not commune with such applicant. At no stage of the proceedings should an old member be *unseated* by a new one. Unity is ever to be preserved.

Nine Sir Knights are necessary to open an Encampment of Knights Templar, and transact business therein—with one exception, known to all Sir Knights.

The indispensable number can under a warrant lawfully open, organize and proceed to business. But it is preferable to have four or five assistants.

Territorial Jurisdiction of Subordinate Encampments.

The rule established by the G. G. Encampment is decisive and imperative.

"The jurisdiction of each and every Subordinate Encampment in States or Territories where there is no Grand Encampment, extends in all directions to one-half of the distance between itself and the nearest Encampment" (within such State or Territory). Vide page 31 and 32 of session 1847.

And conferring the Orders "upon any Companion coming from the jurisdiction of another Encampment, without the permission of

such Encampment" from which the candidate comes, is a violation of the regulation of the G. G. Encampment, and subjects the offending party to the liabilities of Sec. 5, Art. 3, of the G. G. Constitution.

Note.—At the session of 1853, this Sec. 5 was amended, and made more explicit and stringent.

GRAND ENCAMPMENT OF KNIGHTS TEMPLARS OF INDIANA.—The annual communication of the Grand Encampment of Knights Templars for the State Indiana was held at Fort Wayne in December. From the report of the proceedings we judge that the Sir Knights in that jurisdiction are prosperous and rapidly increasing in numbers. The address of the Grand Master Sir Henry C. Lawrence is brief, but appropriate and interesting. He says:

"I trust, and doubt not, Sir Knights, that our deliberations will be characterized by that concord of sentiment and unanimity of feeling which has ever distinguished us, and when we return to our several homes, let it be with renewed resolutions 'so to let our light shine before men, that they, seeing our good works, may glorify our Father who is in Heaven.' Let us be particularly careful whom we 'admit to a participation in those labors which are to effect the erection of a Temple more glorious than the first, even that beauteous Temple of *Holiness* and *Innocence*, whose pillars are *Charity*, *Mercy*, and *Justice*, the foundation of which is in the breast of every one who has tasted that the Lord is gracious.' Let us forget not that we are to 'distribute alms to poor and weary pilgrims travelling from afar; to feed the hungry; clothe the naked, and bind up the wounds of the afflicted.' That we are to inculcate and practice the moral virtues; to protect the innocent, relieve the distressed, and succor the helpless; and, amidst all the temptations which surround us, never to be drawn aside from the path of duty."

The proceedings appear to have been conducted in the spirit invoked by the Grand Master. The report of the Committee on Foreign Correspondence is from the pen of Sir Knight A. M. Hunt. In reference to the number of Sir Knights necessary to perform business, the Committee quoted as follows from the report made to the Grand Encampment of Connecticut:

"Nine Sir Knights are necessary to open an Encampment of Knights Templars and transact business therein—with an exception known to all Sir Knights."—[*Extract from M. E. General Grand Master's decisions.*]

"This coincides with our views, and is the same as we taught and practiced in New Haven Encampment until 1850, when it was decided by the General Grand Encampment, at Boston, that *seven* was the requisite number. As your Committee was not present at the

General Grand Encampment, we do not know that this point was altered, but the above decision induces us to believe that it was. Certainly, reasoning by analogy, we may infer that it is *right*; for it is well known that nine petitioners are necessary to obtain a charter or dispensation; and wherefore should that number be necessary, unless the same were also required for the transaction of business? We would, therefore, recommend that this Grand Encampment to adopt this as the legal number."

The Indiana Committee say that this does not correspond with the practice in their jurisdiction, where only *seven* are required.

The following is a list of the officers for the current year:

Henry C. Lawrence, of Lafayette, G. M.; William Haeker, of Shelbyville, D. G. M.; Solomon D. Bayless, of Ft. Wayne, G. G.; Loring R. Brownell, of Indianapolis, G. C. G.; Phineas G. C. Hunt, of Indianapolis, G. T.; Francis King, of Indianapolis, G. R.; John W. Sullivan, of Edinburgh, Rev. G. Ch.; George W. Porter, of New Albany, S. G. W.; Jacob E. Houser, of Greensburgh, J. G. W.; Samuel Hanna, of Ft. Wayne, G. S. B.; John Taylor, of Lafayette, G. S. B.; Richard Durnan, of Connersville, G. W.; Henry Colestock, of Indianapolis, G. S.

There are six Encampments in Indiana.

INFLUENCE OF MASONRY.—Go into legislative halls; look around the political arena; with the patriot's eye survey the differences which distract our common country and our state; behold the divisions which array our people so bitterly against each other; and then turn to the Lodge room; cast your eye around this beautiful hall, and see the contests of Masonry—contests as to who best can work and best agree—and be proud of the influences of Masonic spirit! Without, is strife; within, is peace; without, the paths of individuals separate; within, they converge; without, we are too apt to extend to those around the weapon of warfare; within, we lean on each other's arms for aid and support. Well may we rejoice at the extension of our beloved Institution; if its precepts, its injunctions and its obligations are laid up in our hearts, and exemplified in our actions; if they are bound as signs upon our hands, and as frontlets between our eyes; if they are cherished when sitting in our houses—when walking by the way—when lying down and when rising up. Who can estimate their importance; who can limit the prophecy of their happy effect?

GRAND MASTER HILLIER.

STRONG MAN LODGE, EXTRACT FROM THE REVELATIONS OF A SQUARE, BY G. OLIVER, D. D.—"The career of the worthy Brother Dr. Desaguliers was marked by many essential benefits to Masonry. He established several new Lodges, and based them on such sound principles, that one of them at least is in existence this very day. The Strong Man Lodge was numbered 68 in the lists of 1738, 1764, and 1767, and was established according to the former authorities, 2nd February 1733, and by the latter, February 17th, 1734.* Its origin is somewhat extraordinary and worth hearing.

"About the year 1730, or it might be a year or two later, the attention of Bro. Desaguliers was attracted by reports of the great strength and muscular power of a man named Thomas Topham, who kept the Red Lion public-house, nearly opposite the old hospital of St. Luke, and was called by way of eminence the **STRONG MAN**. It appears that he settled down in this locality, from its vicinity to the famous ring of Moorfields, where athletic exercises were performed, —such as boxing, wrestling, sword-play, and cudgeling, under the superintendence of old Vinegar, whom I remembered well. As was his name so was his nature. A most truculent-looking fellow, with a flat nose, swelled cheeks, low forehead, broad across the back, shoulder-of-mutton-fists, and the strength of a giant; and yet Topham found no difficulty in lowering his pride; and he overthrew him in the ring as if he had been made of cork, amidst the shouts and halloos of the fancy, and to the supreme delight of those whom the potency of Old Vinegar had hitherto forced to succumb.

"The first public feat which Bro. Desaguliers saw Topham perform for the purpose of actually testing his strength was this: a powerful cart-horse was harnessed and placed on one side of the low wall which then divided the upper from the lower Moorefields, and Topham on the other. Taking hold of the end of the traces, the fellow planted his feet firmly against the wall, and told the spectators to flog the horse, which they did, without producing any effect; for the biped proved to be the most powerful animal of the two. He afterwards pulled against a pair of horses; and Dr. Desaguliers was firmly persuaded that 'if placed in a proper position, he would have sustained the efforts of four horses, without the least inconvenience.'

* It appears by the Records of Grand Lodge, that a warrant, bearing date the 2nd day of February, 1734, was issued under the seal of Masonry, enabling certain Brethren therein named to open and hold a Lodge of Freemasons at the Ship Coffee House, Hermitage Bridge, London, to be called "The Strong Man Lodge," which was numbered 110; but, by the general closing up of the list of Lodges, in the year 1740, it became No. 98. By the closing up of the list of Lodges, in the year 1756, it became 68. In the year 1770, the said Lodge became 67. By the closing up of the list of Lodges, in the year 1781, it became No. 44; and by the same process, in the year 1792, it became No. 41. In consequence of the union of the two Fraternities of Freemasonry, on the 27th day of December, 1813, it became, and is now registered in the books of the United Grand Lodge, No. 61; and meets at the Swan Tavern, Manselstreet, Goodman's Fields, London.

'I have witnessed several other instances of his personal strength,' continued the Square, 'but the repetition of them will not be interesting to you.

"Poor Topham! With all his strength he was as meek as a lamb, and a perfect slave at home, for his termagant helpmate led him a very unquiet life; and, in the end, ruined him, and forced him from his dwelling. It was at this point of time that Dr. Desaguliers became his friend and patron; for, as a Professor of Experimental Philosophy, he took great interest in his performances. He placed him in another public house at the Hermitage, with the sign of the Ship; and after making him a Mason, established a Lodge at his house as a means of increasing his business by the introduction of his friends. And I must say, the Lodge was well conducted, with Bro. Desaguliers at its head as a Master; and increased rapidly in numbers and respectability. Its cognizance was the redoubtable Thomas Topham matching his strength against that of a horse, with his feet propped by the fragment of a wall; and its name, THE STRONG MAN LODGE. Topham, however, unfortunately took to drinking, and the business fell into other hands; but the Lodge prospered, and was considered a crack establishment when the poor fellow and his patron were no more."

NEW LODGES IN NEW YORK STATE.—The *Mirror and Keystone* gives the following list of the Lodges chartered by the M. W. Grand Lodge of the State of New York at its last June Communication. Our readers will perceive therefrom, that twenty-nine new Lodges have been instituted, a greater number than all the clandestine and schismatic combined. Comment is unnecessary.

No.	Name.	Town.	No.	Name.	Town.
379,	Oakland,	Hunt's Hollow.	394,	Richmondville,	Richmondville.
380,	Murray,	Murray.	395,	Amber,	Parishville.
381,	Hugenot,	Tottenville.	396,	Deposit,	Deposit.
382,	Long Island,	Brooklyn.	397,	Ivy,	Elmira.
383,	Aurora.	Fort Covington.	398,	Home,	Pope's Corner.
384,	Cherry Creek,	Cherry Creek.	399,	Maine,	Maine.
385,	Weedsport,	Weedsport.	400,	Van Rensselaer,	Hoosick Falls.
386,	Jordan,	Jordan.	401,	Suffolk,	Port Jefferson.
387,	La Fraternidad,	New York.	402,	Orescent,	New York.
388,	Centre Lisle,	Centre Lisle.	403,	Greenpoint,	Brooklyn.
389,	Margaretville,	Middletown.	404,	Constellation,	Perry.
390,	Thurston,	Thurston.	405,	Norfolk,	Norfolk.
391,	Salem,	Salem.	406,	Humanity,	Lyona.
392,	Sodus,	Sodus.	407,	Waverly,	Waverly.
393,	Waddington,	Waddington.			

COMPLIMENTARY.

We publish the following communication with reluctance, as we know full well that Bro. P.'s zeal for Masonry has lead him to bestow unmerited praise; it is truly gratifying, however, to know that our work is regarded with a high degree of favor.

EDITOR OF THE ASHLAR.

*Dear Sir & Bro. :—*Having been a constant reader of your very valuable journal from the period of its first issue until the present moment, now as the volume is brought to its close, permit me to return you my heartfelt congratulations for the able Masonic ability with which it has been conducted. At the period when THE ASHLAR was first introduced to the Fraternity, the Brethren of the North-west, and particularly of this jurisdiction were sadly in want of a periodical devoted to the interests of the Craft, but past experience induced many to look with distrust upon the commencement of a work exclusively of a Masonic character. From the high recommendations which accompanied its prospectus, and the known ability of those who indorsed the forthcoming work, we felt confident that its pages would in a measure sustain their endorsement, and that at least we should not be without a periodical to disseminate Masonic information. The first number was issued, and the last one of the volume will reach us next month. Permit me, Mr. Editor, through THE ASHLAR to congratulate the Fraternity upon the more than realisation of their hopes, and to bestow that meed of praise upon yourself, of which you are justly deserving for having introduced a new era in the Masonic literature of the North-west; for THE ASHLAR stands fourth second to none in the country. Every Mason who loves the Order, values the Institution and cherishes the immortal principles of truth, must feel gratified in beholding one who has proved himself so well in every respect capable of advocating her cause, stepping forward, and by his ability and independence as a writer, with a masterly hand, devoting himself to correcting the errors and staying the tide of innovation which too many over-zealous Brethren are endeavoring to ingraft upon our time-honored Institution. The high position which THE ASHLAR has assumed, and the reputation which its editor has already obtained as a writer of ability, are a source of pride to the Craft, and the Fraternity within this jurisdiction must feel rejoiced at the result of your labors in the field of Masonic literature, and that this jurisdiction was the favored spot selected for its location. Mr. Editor, when I speak for myself, I am

confident that I but echo the sentiments of the whole Fraternity,—when I say, may THE ASHLAR continue to prosper, and may its pages for the coming year be conducted with that wisdom, ability and sound discretion and fearless independence which have characterized the year which is now brought to a close. If the first volume is an earnest of what we may expect for its future, it will reach a proud eminence amongst the Masonic periodicals of the day, justly commanding an influence which will meet the approbation of every good and right-minded Mason.

In the discussion of the leading questions which are at the present time occupying the attention of eminent and distinguished Masons, you have displayed a knowledge, zeal and ability which but few writers of the day can lay claim to, and the Fraternity of this jurisdiction should and do appreciate the importance of your journal and the distinguished ability of its conductor. We trust that in the past year you have met with that encouragement which is proof to you that such is the fact, and hope you will continue in the good work, meeting with continued success and prosperity.

July, 1856.

Yours Fraternally,

P.

INSANITY.

July 1st, '56.

BRO. WESTON:—Can a person who has been insane and has now apparently recovered his right mind be initiated? Be kind enough to answer through the pages of THE ASHLAR, and oblige

A SUBSCRIBER.


Because a man *has been* insane, he is not thereby disqualified to become a Mason. If he has permanently recovered, he can be initiated. We should look at his mind as it is and as it will be, and not as it was. Physicians and friends can usually determine with a great degree of certainty whether the recovery is temporary or permanent.

IS The offices of Grand Secretary and Grand Treasurer of the Grand Lodge of Ireland have been vested in one person. At a recent session of that body on the question of giving the offices to different persons, it was decided that they should be held by one Brother who should have power to nominate an other as assistant. The principal receives a salary of £150, and the assistant a salary of £100.


EDITOR'S TABLE.

THE SECOND VOLUME OF THE ASHLAR.—With the next number will commence the second volume of *THE ASHLAR*. During the past year, we have labored under many disadvantages which we shall not have to experience in the future. Obstacles which have impeded our efforts, are constantly lessening, and in a few months, we trust that those which are incident to the commencement of every enterprise like ours, will be entirely removed. Our best efforts will be given to make the pages of *THE ASHLAR* interesting and instructive. The next volume will be conducted, as has been the first, with the exception perhaps that two or three narratives, written expressly for the work, may be published. These will convey historical information while inculcating the moral tenets of our profession. Before the close of the next year, we hope to greatly improve our magazine in matter and appearance. This, a good patronage will enable us to do. We shall visit subscribers, in person or by agent, at an early day for the payment of next year's subscription, and to renew those fraternal greetings which are more precious than gifts of gold.

ENGRAVING OF GRAND MASTER MUNRO.—Our next number will contain a steel plate engraving of M. W. Geo. C. Munro, Grand Master in this jurisdiction, similar in style to Past Grand Master Peck's.

 Amid the hurry and confusion of business which has at times crowded us out of the editor's sanctum, and compelled us to frequently leave home, we may have failed to acknowledge the receipt of favors. If so, the omission was unintentional and unavoidable.

THANKS.—To those Brethren who have sent us copies of back numbers, we would return thanks.

 We would request subscribers living at distance, or where there is but one or two in a place, to forward their subscriptions by mail.

AGENT.—Bro. Alonzo Crosby, of Albany, is agent for *THE ASHLAR* and authorized to obtain subscriptions and receive moneys.

ADVERTISING.—As an advertising medium, *THE ASHLAR* presents claims equal to those of any other periodical or paper in Michigan. It circulates in every part of the State, among merchants and business men, and in every State and Territory in the Union.

OUR AMERICAN MASONIC EXCHANGER.—The *Acacia*, edited by Bro. Wm. P. Mellen, at Natchez, Miss.—This periodical we have frequently referred to as one of the soundest Masonic magazines in the country. It merits a liberal patronage, not only from the Fraternity of Mississippi, but of the whole country. We trust Bro. M. will be amply recompensed for his labors in behalf of our Institution.

The Freemasons' Monthly Magazine, by Bro. Chas. W. Moore, of Boston.—As good wine needs no bush, this veteran periodical needs no praise. Bro. M. has long enjoyed the reputation of being a profound Masonic scholar and an able writer. We regret that his magazine for two or three months past has not reached us.

The American Freemason, by Bro. Rob. Morris, of Kentucky.—This paper has been built up and successfully sustained by Bro. M., who has shown a diligence and perseverance worthy of imitation. The *Freemason* has a very wide circulation, and deservedly so. We regard it as one of our most valuable exchanges. May it continue to enjoy its present prosperity, and amply reward Bro. M. for his efforts to diffuse light among the Craft!

Masonic Review, by Bro. Cornelius W. Moore, of Cincinnati, Ohio.—This is a neat magazine which has grown up during the last five or six years, and now circulates in every part of the country. The success which has attended the efforts of Bro. M., must be highly gratifying to him, and furnishes evidence of the popularity of his work. We doubt not it will flourish in the future as it has done in the past.

The Signal & Journal, by Bro. Sam. W. Lawrence, Marietta, Ga.—This is a welcome exchange. We have read Bro. Lawrence's articles with instruction and interest. We trust his work is sustained by a good subscription list, for it well merits an extensive patronage.

Mirror & Keystone, by Bro. Leon Hyneman, Philadelphia.—It is hardly necessary for us to comment on this paper, as our opinion has been more than once expressed. It circulates among many of our readers, and we hear of it wherever we go through the great West. We always look for it with interest, and have been fortunate enough to receive its issues regularly. Bro. H., we wish you prosperity and happiness.

Masonic Journal, Brunswick, Me.—Only two or three numbers of this paper have been received, though THE ASHLAR has been regularly mailed for an exchange. Will our Brother, the editor, be kind enough to forward it to us in the future?


To each of our editorial collaborators we would express a heart-felt desire that success and happiness may crown his efforts.


PENINSULAR MEDICAL JOURNAL.—We have received the first number of the fourth volume of this magazine, which contains eight pages more than any of its predecessors. It is a well printed work, filled with valuable reading matter. It contains an excellent engraving of the University of Michigan, which adds to the value and beauty of the book.


☞ We are informed that Bro. N. B. Eldridge has been appointed a representative of the Grand Lodge of New York in this jurisdiction. It is an excellent appointment.

 The following lines were written in 1823 by Mrs. S. J. Hale, whose husband was a Mason:

But to the Mystic Band must still belong
 The hallowed tribute of my grateful song.
 Ye, whose souls swelled with sympathy sincere,
 When gathering round a Brother's early bier,
 And when his widowed wife and infants sued,
 Could feel the "luxury of doing good,"
 O! may you, through earth's changing fortunes, know
 The peace approving conscience can bestow—
 May blessings, pure as pity's tear refined,
 Rich as the treasures of the liberal mind,
 Serene as faith, as virtue lasting, rest
 Upon each feeling heart and generous breast,
 That, bound in charity's benignant laws,
 Ne'er waited for the critic's cold applause;
 But kindly cheered a muse unknown to fame,
 And gave to hope an energy—an aim.
 Though my loved country should approve my lay,
 And sorrow's night have yet a gleam of day,
 And fame bestow the meed that authors prize,
 And fancy all her fond dreams realize—
 Still, still your patronage shall be my boast—
 You freely gave it when 'twas needed most.

 The projected celebration at Lodge, the residence of Bro. Rob. Morris, Kentucky, took place on the 24th of June, but we have seen no account of it as yet. We are told that our Brethren had a good time, and every thing went off well.

 The July number of the *Masonic Review* contains a beautiful steel engraving of Bro. Wm. Fillding, M. D., P. G. M. of the Grand Lodge of Ohio.

 The following resolution has been adopted by the Grand Lodge of Arkansas:

Resolved, That, in addition to the periodicals already subscribed for, this Grand Lodge shall become a regular subscriber for two copies of every other regular Masonic newspaper and magazine now published in the United States, and the Freemason's Quarterly Review in England, for the use of the library.

CHILDREN OF LIGHT.—Remembering the wonders in the beginning, we, claiming the auspicious countenance of heaven on our virtuous deeds, assume the figures of the sun and moon as emblematical of the great light of truth discovered to the first men, and thereby implying that as true Masons we stand redeemed from darkness, and are become the sons of light, acknowledging in our profession our adoration of Him who gave light unto his works. Let us then by our practice and conduct in life show that we carry our emblems worthily; and as the children of light, that we have turned our backs on works of darkness, obscurity and drunkenness, hatred and malice, Satan and his dominions; preferring charity, benevolence, justice, temperance, chastity and brotherly love, as the acceptable service on which the Great Master of all, from his beatitude looks down with approbation.—*Hutchinson*.